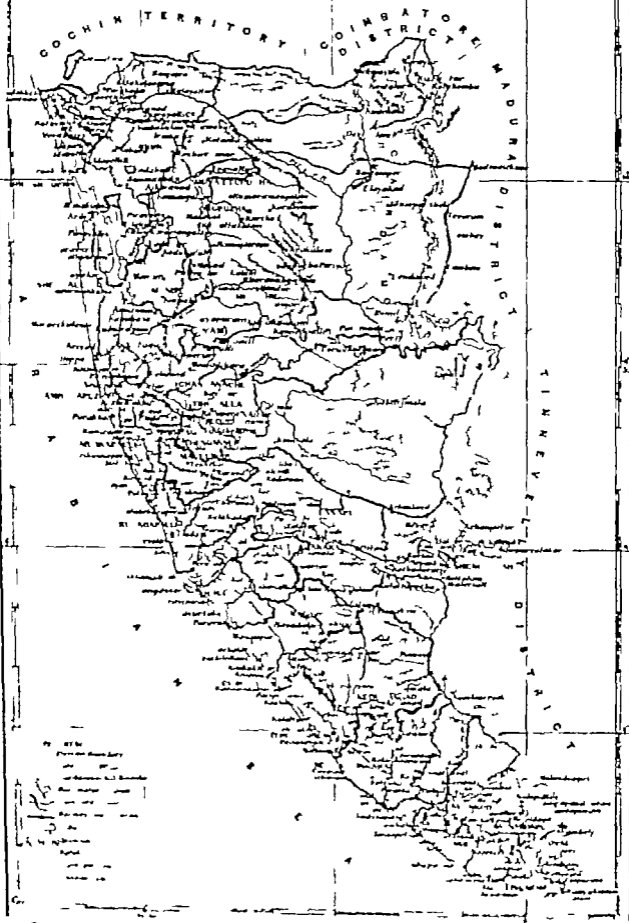


# MAP OF TRAVANCORE

Scale 15 Miles = 1 inch

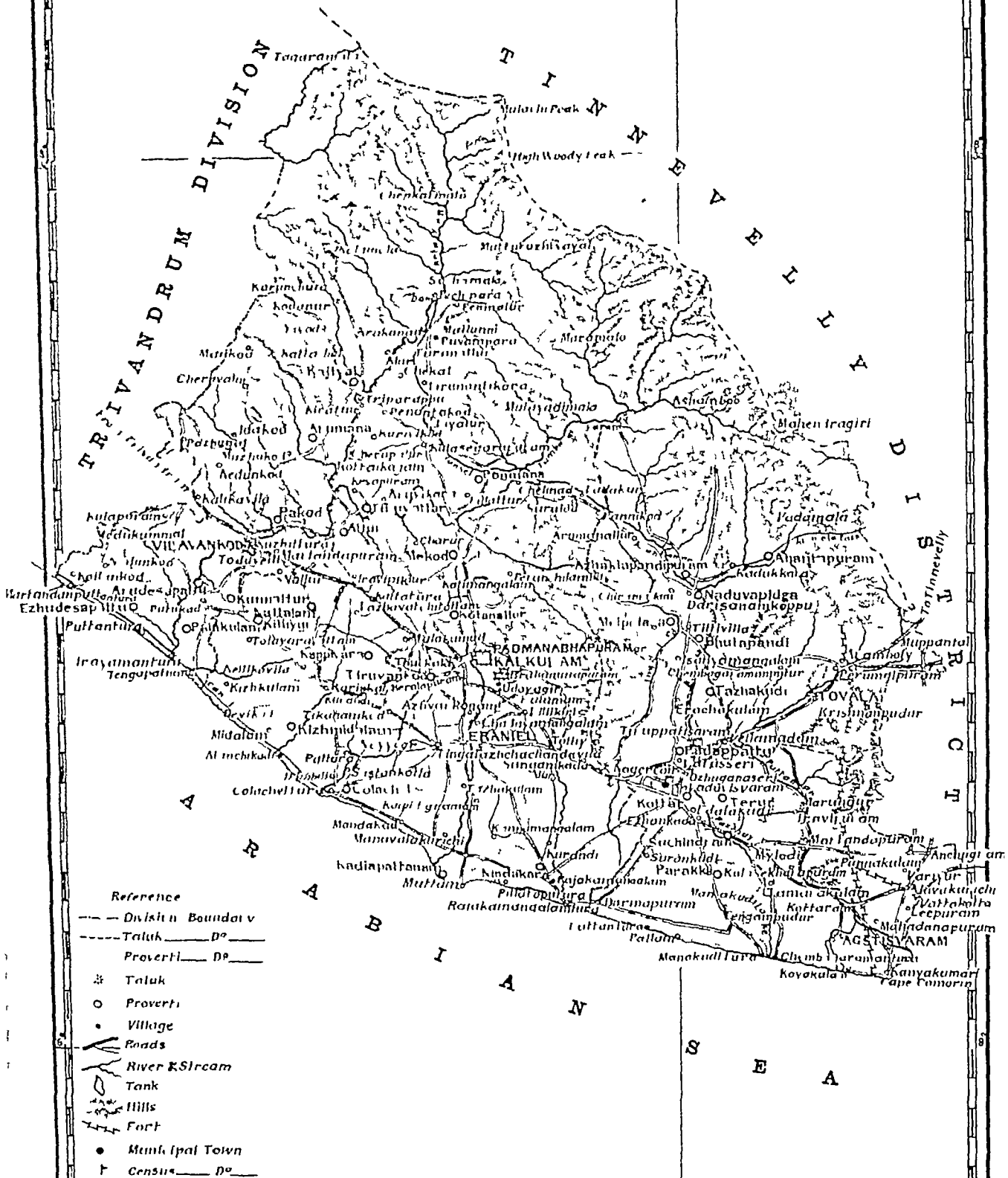
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# MAP of PADMANABHAPURAM DIVISION

Scale 5 Miles = 1 Inch

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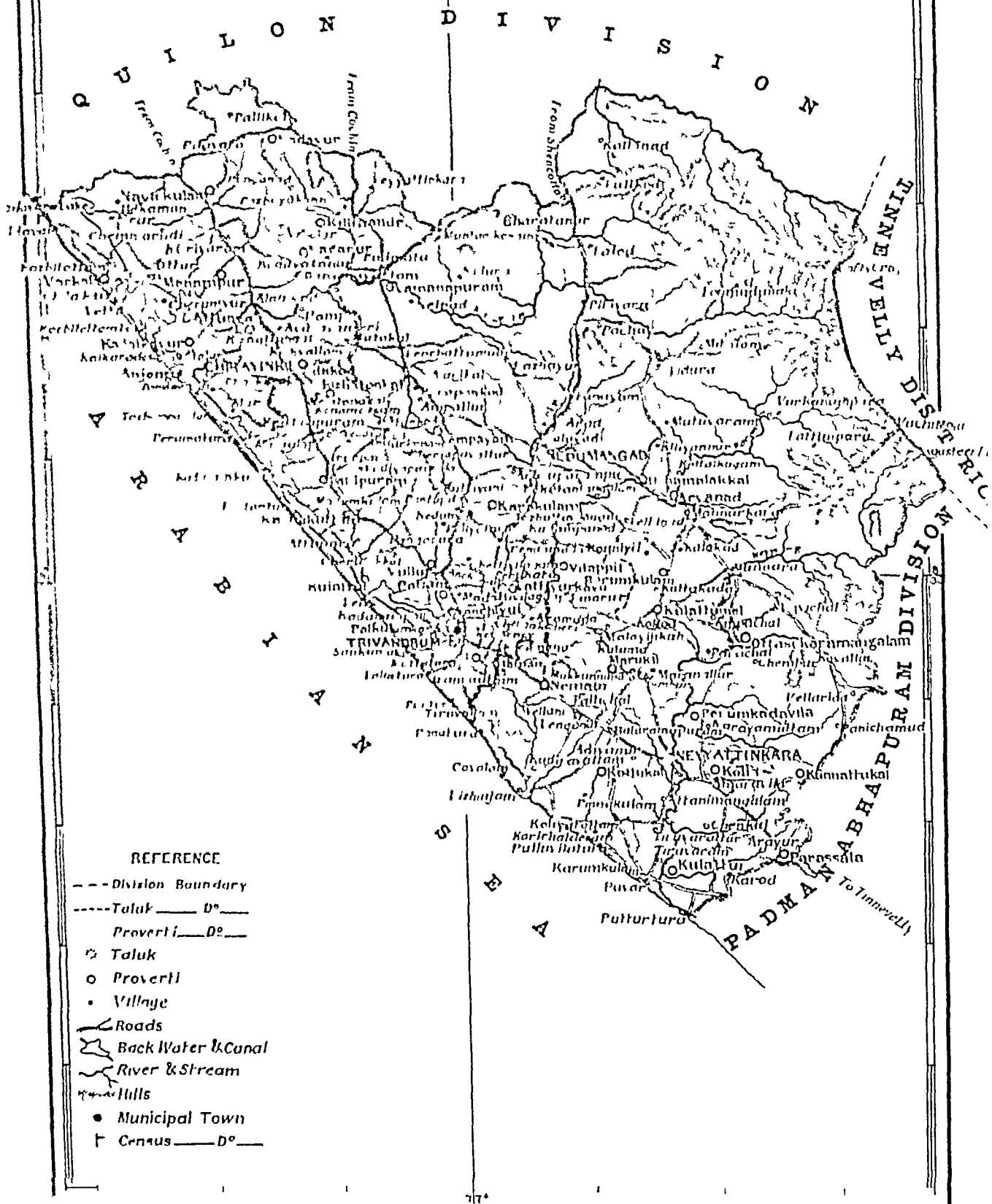


# MAP of TRIVANDRUM DIVISION

Nº3

Scale 1 Mile = 1 Inch

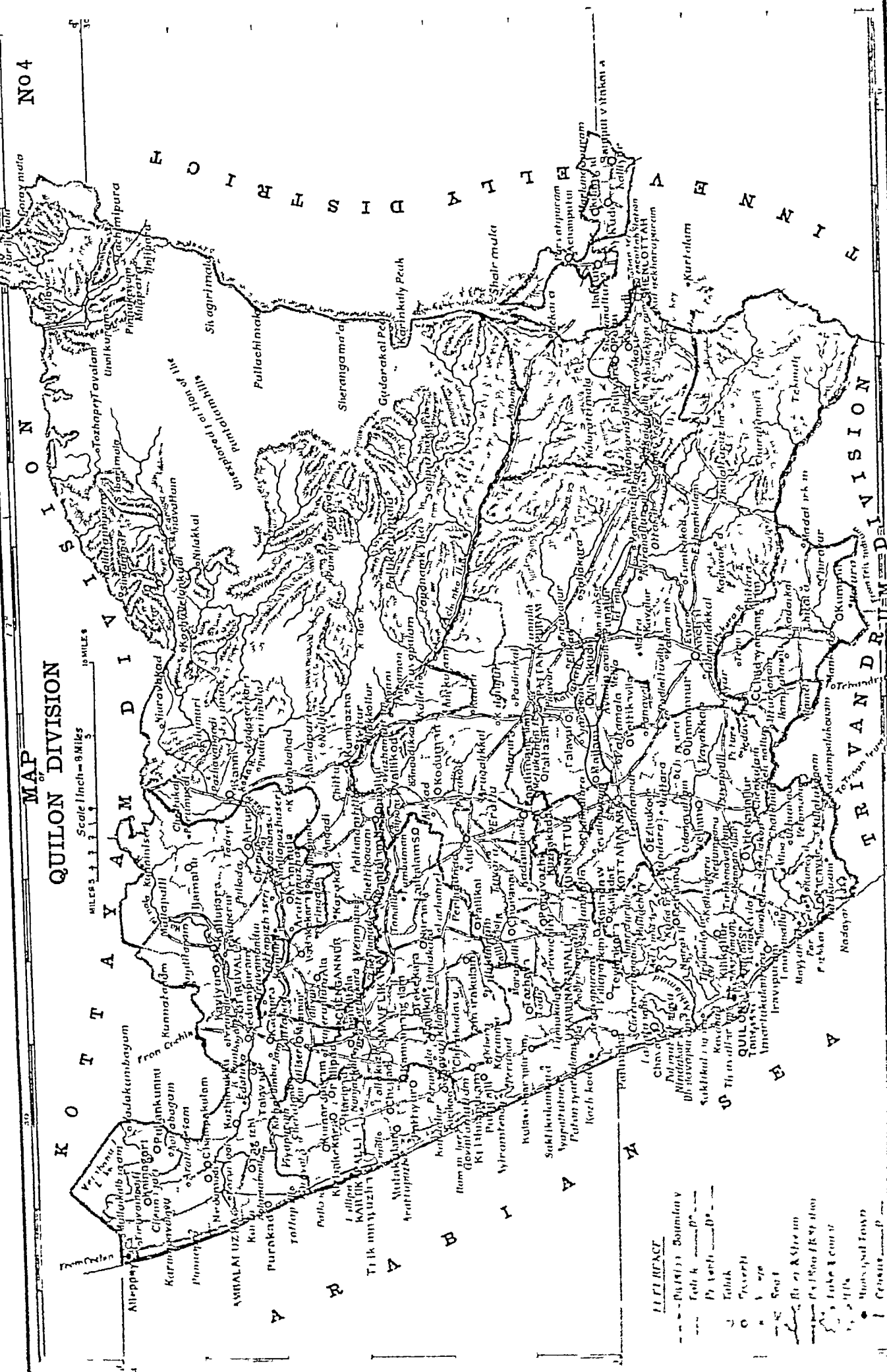
From Cochin From Shencottah





MAP  
of  
QUILON DIVISION

Scale 1 inch = 8 Miles



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4. Results	4
5. Discussion	5
6. Conclusion	6
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# MAP

## OF TRIVANDRUM TOWN

Area 632.80 Acres  
4,019.2 Acres

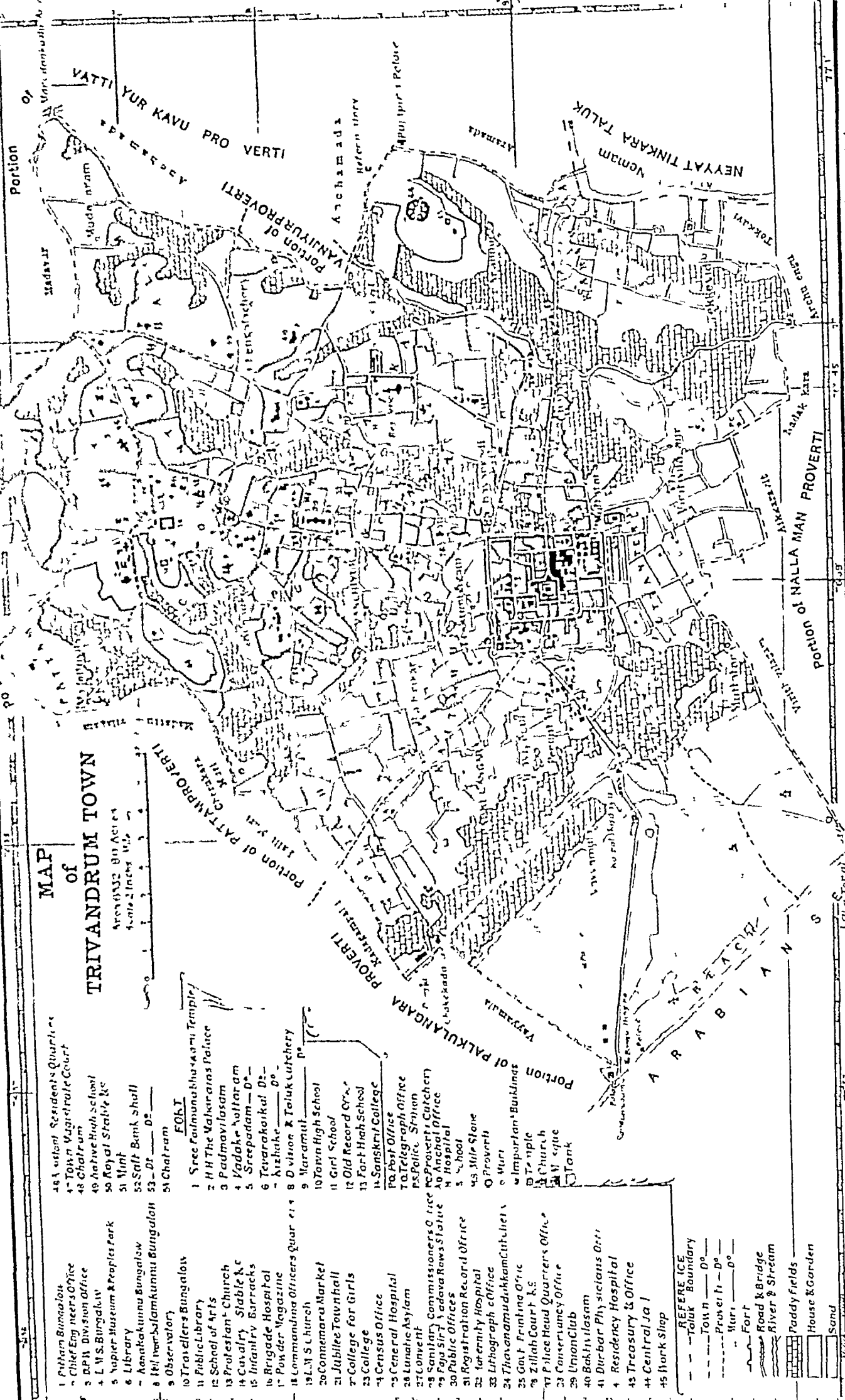
- 1 Putham Bungalow
- 2 Chief Engineer's Office
- 3 D.P.W. Division Office
- 4 L.V.S. Bungalow
- 5 Napier Museum & Reptiles Park
- 6 Library
- 7 Kankakunnu Bungalow
- 8 Tel. War-Salamkundu Bungalow
- 9 Observatory
- 10 Travellers Bungalow
- 11 Public Library
- 12 School of Arts
- 13 Protestant Church
- 14 Cavalry Stable &c
- 15 Infantry Barracks
- 16 Brigade Hospital
- 17 Pukder Magazine
- 18 Commanding Officers Quarters
- 19 L.N.S. Church
- 20 Commemorative Market
- 21 Jubilee Town Hall
- 22 College for Girls
- 23 College
- 24 Census Office
- 25 General Hospital
- 26 Lunatic Asylum
- 27 Convent
- 28 Sanitary Commissioners Office
- 29 Raja Sir's Adavala Rows Statue
- 30 Public Offices
- 31 Registration Record Office
- 32 Infirmary Hospital
- 33 Lithograph Office
- 34 Thavanamudakkam Cutchery
- 35 Govt. Printing Office
- 36 Zillah Court &c
- 37 Police Head Quarters Office
- 38 Conservancy Office
- 39 Union Club
- 40 Bakhisilam
- 41 Durbar Physicians Office
- 42 Residency Hospital
- 43 Treasury Office
- 44 Central Jail
- 45 Book Shop

### FOOT

- 1 Sree Padmanabha Temple
- 2 H.H. The Maharajahs Palace
- 3 Padmavilasam
- 4 Vadakkalattaram
- 5 Sreepadam - D°
- 6 Tevarakkal - D°
- 7 Kizhake - D°
- 8 Division & Taluk Cutchery
- 9 Marumal - D°
- 10 Town High School
- 11 Girls School
- 12 Old Record Office
- 13 Fort High School
- 14 Sanskrit College
- 15 Post Office
- 16 Telegraph Office
- 17 Police Station
- 18 Provincial Cutchery
- 19 Anchal Office
- 20 Hospital
- 21 School
- 22 Mile Stone
- 23 Provosts
- 24 Muri
- 25 Important Buildings
- 26 Temple
- 27 Church
- 28 Mosque
- 29 Tank

### REFERENCE

- - - Taluk Boundary
- - - Town - D°
- - - Provosts - D°
- - - Muri - D°
- - - Fort
- - - Road & Bridge
- - - River & Stream
- - - Paddy fields
- - - House & Garden
- - - Sand





CENSUS OF INDIA, 1901.

VOLUME XXVI.

TRAVANCORE.

THE REPORT ON THE CENSUS.



# CENSUS OF INDIA, 1901.

*VOLUME XXVI.*

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## TRAVANCORE.

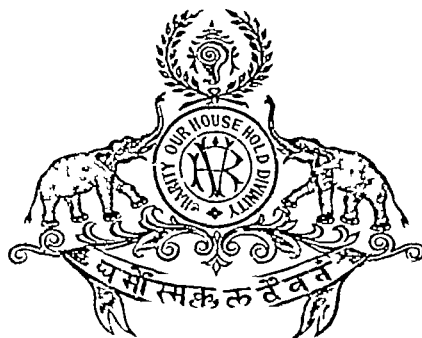
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PART I.

*REPORT.*

BY

N SUBRAMHANYA AIYAR, M A, M B, C M  
DEWAN PEISHCAR—CENSUS COMMISSIONER



TRIVANDRUM

PRINTED AT THE "MALABAR MAIL" PRESS,  
1903



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# REPORT

ON THE

## CENSUS OF TRAVANCORE, 1901.

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### PART I

### THE RESULTS OF THE CENSUS.

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#### INTRODUCTION

Under command of His Highness the Maha Rajah, the fourth general Census was taken on the morning of the 2nd March, 1901. The results have been embodied in a series of Tables and are published separately. In the present volume they will be examined and compared, wherever possible, with the statistics of other States and Provinces. By way of introduction, however, it may not be inappropriate to refer briefly to the leading features of the Census operations and of the system adopted in working out the results. A full and detailed account of these and other allied matters connected with the Administration of the Census, so indispensable as a guide to future enumerations, will form the subject of a separate volume.

#### I THE PRELIMINARY OPERATIONS

2 On the 29th August 1899, Government was pleased to appoint me as **Personal** Census Commissioner without prejudice to my duties as Sanitary Commissioner. A plan of operations was sketched out on the general lines suggested by the Government of India. In regard to certain important questions that had to be considered and settled, I interviewed Mr Risley, the Imperial Census Commissioner, at Ootacamund. His Note on the "Census of Travancore and Cochin" appended to this volume gives an account of the proceedings at that interview. The suggestions contained therein were steadily kept in view throughout the entire Census operations.

3 The Census was taken up in three stages. At the first, houses were numbered and house lists prepared. The habitual residents were then enumerated by a leisurely house-to-house visit and the particulars entered in forms called Census schedules. This was the Preliminary enumeration. The last stage was the Final or synchronous enumeration of the population, resident as well as floating. The entries made at the Preliminary enumeration were checked and brought into agreement with the facts as they stood on the Census date.

In countries like England, the householders fill in the schedules for their houses on the Census night, the duty of the enumerators being confined to collecting them on the ensuing morning. This is not possible in Travancore where about ninety per cent of the householders are unable to read and write. Neither is it possible for the same reason to secure the required number of enumerators for recording the necessary information in a single night. The work

had, therefore, to be distributed over a number of stages and conducted by means of a comparatively small agency

4. In September 1900 a Regulation to provide for the due taking of the Census was passed and a set of Instructions issued by Government and published for general information.

In pursuance of these Instructions, the country was marked off into various Census divisions

*Census Unit*—Before treating of these divisions, reference has to be made to the Census Unit—the smallest area for which separate statistics were arranged to be compiled. In 1891, the Proverti was taken as the unit for this purpose. But this was too large an area for statistical comparisons. The *kara*, an indigenous unit of ancient date, which closely corresponds to the British Indian village was therefore accepted as the unit for this Census. Correct lists of *Karas* were prepared for all the Taluks and, in arranging the Census divisions with reference to them, care was taken to keep each *Kara* intact.

*Census Divisions and Agency*—The ultimate division was the Block; above it came the Circle and lastly the Charge. To each Block, an Enumerator was appointed and to each Circle, a Supervisor. A Taluk was constituted a Census Charge and the Talukdar was made its Superintendent and held responsible for the conduct of the entire Census operations within his Charge. Unlike in British India where the system of compulsory Census service is in force, the preliminary operations had, in conformity with past usage, to be conducted by means of a specially paid agency. To obviate the need for an enormous expenditure as well as to meet the difficulty of securing the requisite complement of men for this temporary duty the Enumerators division or Block was so constituted at the initial stages as to include a much greater number of houses than at the Final enumeration. The plains were divided into 74 Preliminary Enumeration Blocks. These were grouped into 46 Circles. Separate arrangements were made for the Census of the Hill tracts and Plantations. In 1891 the Census divisions comprised only 626 Blocks and 31 Circles. The staff was thus greatly augmented at this Census.

*Selection and Training of the Census Agency*—To secure the maximum amount of efficiency great care was bestowed on the selection and training of Enumerators and Supervisors. Out of the total number of Enumerators concerned, 714 or 95 per cent. belonged to the Taluks to which they were appointed. Their familiarity with the localities comprised in their Blocks enabled them to do their work with accuracy and thoroughness. To enable the fullest measure of responsibility being enforced, the inspecting officers were drawn from the Government service. Classes were held for training the Enumerators and Supervisors and their acquaintance with Census duties was tested at each stage by the respective Charge Superintendents.

*Preparation of Buildings Registers*—The affixing of serial numbers to houses and the preparation of Registers for houses and Miscellaneous buildings were the first items in the Enumerators' work. In the House Register the name, if any, of each house and of its principal occupant and the total number of inmates were noted. In the Register for Miscellaneous buildings—buildings other than dwelling houses—the nature and ownership of the building, the number of permanent inmates if any, and other particulars were recorded. The work was begun on the 31st October 1900 and completed in the last Taluk on the 18th December following. The number of days taken up by the Taluks ranged from 40 to 45.

On an average these Registers took 12 days to prepare as compared with 16 in 1891. Arrangements were made through the village officers to ensure the Enumerator's visiting every part of the Block. On the completion of these Registers, Abstracts were prepared and submitted to the Central Office for scrutiny and check.

5 The Preliminary enumeration was the next item on the programme. The number of Enumerators was raised at this stage. **Preliminary Enumeration.** to 750 against 688 in 1891. The compilation of the preliminary record commenced on the 19th December 1900 and occupied 64 days. The number of days taken by a Taluk averaged 13 against 39 at the 1891 Census. When this work was completed the final checking on the Census date was all that remained and the special agency was, therefore, disbanded.

6 During the preparation of the Buildings Registers, the Supervisors tested 22 per cent and during the Preliminary enumeration **Checking of Enumerators' Work.** scrutinized and verified 26 per cent of the total number of entries. These averages were higher than those of the preceding Census by 7 and 15 per cent respectively. At the 1891 Census, the Supervisors had to perform a number of executive functions as well. At this Census these were transferred to the Charge Superintendents with a view to enable the Supervisors to do their inspection duties more efficiently. In addition to the guidance and control of the operations in his Taluk, the Tahsildar availed himself of every opportunity to check the Census records from time to time. The Proventikars too rendered all possible assistance.

7 The Dewan Peishcars were requested to superintend the Census work in their respective Divisions. They toured in their **Inspection by Dewan Peishcars and Census Commissioner** Districts and tested the work of the Census staff as often as possible. During the progress of the preliminary operations, I too moved about and satisfied myself that the men understood the rules and did their work well. A few mistakes due to misapprehension of rules were detected and were rectified by explanatory circulars.

8 Eight Towns were censused in 1891, namely, Nagercoil, Trivandrum, **Census of Towns.** Quilon, Shencottah, Kottayam, Alleppey, Varkam and Haripad. At this Census the last two were omitted as possessing no urban characteristics and Changanacherry, Parur and Kayankulam added.

In arranging for the censusing of Towns, an initial difficulty arose in the adjustment of the limits of the Karas split up by their boundary lines. This difficulty was further complicated by the limits of certain towns having been altered in varying ways since the last Census, a Kara being in some cases split into three portions, one within the present town, one in the old town and a third portion outside both. A new mode of nomenclature by which each bisected or trisected portion was constituted a separate Kara and given a distinctive name had therefore to be worked out.

In the case of Nagercoil, Trivandrum, Quilon and Kottayam whose boundaries have changed since 1891, statistics were compiled with reference to their then limits in view to a comparison being made between the past and the present population on the basis of a common area. As separate figures for the component Kara units of each of these towns are not available for the 1891 Census, the converse process

of calculating the then population of these towns on present areas has not been possible.

9 In 1891 a Preliminary enumeration was alone attempted in regard to all

**Census of Hill Tracts.** Hill Tracts. At this Census it was resolved to bring the operations in these places into strict line with

those followed on the plains. The three stages, *viz.*, house-numbering, preparation of the preliminary record, and final checking were all gone through and the result has been an enormous increase over the previous Census in respect of houses and population. The Census of the Carlamom Hills was conducted under the responsibility of the local District Magistrate and the Census of other Hills entrusted to the Forest Department.

10 Separate censusing of plantations, mines, factories &c., was one of the **Census of Plantations, Mines, &c.** special features of the 1901 Enumeration. Rules were framed and issued for the purpose on the lines sketched

out in the Imperial Code of Census Procedure.

## II THE CENSUS OR FINAL ENUMERATION

11 As on previous occasion the Final enumeration was made by day

**Date of the Census.** The wild nature of several portions of the country and the scattered distribution of houses situated, a

most of them are, within enclosures, render a night Census not only inconvenient but full of risk to thoroughness and accuracy. The travelling population the homeless poor and all others found outside dwelling houses were therefore enumerated on the night of the 1st March, and the resident population censused on the ensuing morning. The Reports received from the Census officers on duty show that, as in the past, the day Census was a success and one best suited to local conditions.

12 For the purpose of the Final Census each Taluk was divided into a

**The Final Enumeration.** number of Blocks of such sizes as an Enumerator would be able to traverse in two or three hours.

Circles were constituted out of these and a Supervisor was placed in charge of each. Excluding the hill tracts, there were in all 16,098 Blocks distributed over 1,520 Circles. On an average, each Block contained 3 houses and each Circle 10 Blocks.

**Census Staff**—For conducting the Census the services of every available Government servant and private gentleman were enlisted. 43 per cent. of the total number of Enumerators and 93 per cent. of the Supervisors were recruited from the several grades of the Government service. The Tahsildars of each Taluk trained the Census staff for two days preceding the Census day.

**Special arrangement**—(1) Stations were established at suitable points for the enumeration of the houseless poor and of travellers by road, backwater, canal and river and an Enumerator was appointed to each.

(2) The sea-going population was censused by the Port officers.

(3) The inland waters and canal being the chief means of communication north of Travancrum, the separate censusing of all Lanching boats was arranged for.

(4) The Census of Jails, Hospitals, Asylums, &c., was carried out by the heads of the respective Institution.

Separate rules were framed and issued laying down the procedure to be adopted in the censusing of each of the above classes of the population

Special arrangements were also made for the enumeration of the military population and of the men engaged on the Railway lines under construction

*Final Checking and Preparation of Totals* —The final checking was begun early on the morning of the 2nd March and by mid-day was completed throughout the State. The Enumerators collected themselves after their rounds at the appointed stations and prepared, under the direction of the Supervisors, Abstracts showing, among other particulars, the number of occupied houses, males, females and the total population in each Block. These were checked and verified by the Supervisors who then prepared the Circle summaries and handed them to the Charge Superintendent. At the Taluk Cutcherry, the Circle totals were added up into the Charge summary and duly verified. The Taluk totals of occupied houses, males and females were then telegraphed or despatched by special messengers to the Central Office at Trivandrum

13 The provisional figures of the different Charges were added up and the State Totals submitted to Government and telegraphed to the Imperial Census Commissioner on the 4th March—the third day after the Census. But for the delay caused in receiving the Taluk totals from a few of the Tahsildars, the State Totals could have been sent in a day earlier. Even as it was, the Census Commissioner for India was pleased to intimate to me his agreeable surprise at the expedition with which the Totals were made up and despatched to him. Writing under date the 23rd March, 1901, he said —“I have been so busy that I have had no time to congratulate you on the admirable results obtained under your administration in Travancore. Considering the difficulties that had to be met with in a country which has not yet been covered with a net-work of telegraph lines, it speaks volumes for your arrangements that the first totals should have been ready so soon. You must have taken infinite trouble with the second set of Enumerators, which always appeared to me to present great difficulties, and you must have been very well supported by the Government of the State.”

At the Census of 1891, the first totals were ready 24 days after the Final enumeration

On comparing these preliminary Totals with the figures as finally corrected at the Tabulation office, it was found that houses were over-stated by 1,655 or 28 per cent and population under-stated by 1,119 or 03 per cent. In the preceding Census, the percentages of variation were—01 per cent in the case of houses and—004 per cent in regard to population. Considering that Enumerators' final Abstracts were worked out by a staff of over 16,000 men and the Totals prepared within such a remarkably short time, the variation disclosed deserves perhaps no special comment

14 From reports received, there is a consensus of opinion in regard to the accuracy of the Census. My actual inspection of the work at its various stages enables me to add my personal testimony to it. There might have been stray cases of omissions and over-countings. But these cannot detract from the general correctness of the results

15 The attitude of the people towards the Census was one of unsuspecting tolerance, if not of positive helpfulness. Canards about the intentions of Government were conspicuous

by their absence. No occasion arose for the penal provisions of the Census Regulation being enforced.

16 The actual Census operations occupied 123 days as compared with 120

Time spent on the Census. at the 1891 Census. 40 days were allowed for the preparation of the Buildings Registers, 80 for the Preliminary enumeration and a day for the Final Census. The remaining 52 days were distributed as intervals between one stage and another

1. All the Census Forms Rules and Instructions were printed at the Government Press, Trivandrum and distributed from the Central Office. In all the Taluks, Malayalam schedules were used, except in Tovala and Shencottah where Tamil was the language adopted

The standard Census schedule was made out on the model adopted in British India with a few additions and differed in some respects from that of 1891. The alterations introduced will be referred to in the Chapters dealing with the subject to which they relate. For easy reference, however the headings of the different columns in the schedules used at the Censuses of 1891 and 1901 are given below—

NUMBER OF COLUMN	SUBJECT MATTER.	NUMBER OF COLUMN	SUBJECT MATTER.
1	Serial number and name.	1	Serial number of persons enumerated and name.
2	Religion.	2	Religion.
3	Sect of Religion.	3	Sect of Religion.
4	Caste of Hindus and Jains tribe or race of others.	4	Male or female.
5	Sub-division of caste.	5	Married, unmarried or widowed
6	Male or female.	6	Age, last birth day
7	Age.	7	Caste, Race or Tribe.
8	Married, unmarried or widowed.	8	Sub-division of caste
9	Parent tongue.	Occupation or means of subsistence of actual workers.	9 Principal occupation.
10	Birth; District Province or Country		10 Subsidiary occupation.
11	Occupation or means of subsistence.	11 If dependent, principal occupation or mean of subsistence of the actual worker on whom dependent.	
12	Learning literate or illiterate.	12. Where born; name of Taluk if in Travancore District Province or Country if outside.	
13	Language known by literate.	13 Language ordinarily spoken in the house-hold.	
14	If any person be insane deaf mute from birth, or a leper enter that person's such below	14 Literate or illiterate with languages spoken by literate.	
		15. If literate, can or cannot read and write English.	
		16 If the person be insane, both deaf and dumb from birth, totally blind or suffering from corrosive leprosy enter as such below	
		17 If the person has any elephantoid swelling enter as such here	

### Abstract and Tabulation

18 The conversion of the raw materials as contained in the schedules into the manufactured products of the Final Tables, to adopt the very apt metaphor of Mr. Risley, was next taken up. The first stage in this process is known as Abstraction, by which is meant the grouping of individual entries by classes, such as Sex, Religion, Occupation and the like and the taking of the totals of these classes for small territorial units. The system of Abstraction hitherto followed was the system of marking and counting by strokes. The entries in the schedules were transferred to what were called Working sheets which really represented the Final Tables on an extended scale. In these sheets the abstracting clerks entered the particulars required, thus // //, each stroke representing an individual. Further strokes were added for individuals falling into the same category, every fifth stroke being drawn diagonally through the preceding four to facilitate totalling by fives. The blocks were then made up and tested. They were afterwards transferred to Tabulation registers which gave the totals for larger units. This is the second stage known as Tabulation.

*Deaths of the children.*—This system was not found to work well. To quote from the Census Report for 1891:—







"It was extremely found fault with this was by no means the best system that could be adopted. I had no great convenience, however, in the great facility of totalling the mints, but this was slight. In every other respect it was found defective. The cost of strokes in a vast sheet of paper, in the first place, confusing. The clerk who goes on marking off stroke after stroke with his left hand probably find on the schedule to know the last item for which he had marked off the stroke, is taxed to his utmost, and as it were, nailed to his desk. The slightest disturbance such as the dropping of his table or the sneezing of his neighbour is enough to throw him off his work and leave him in doubt whether the last item marked off was a chaff or an adult animal or a female Hindu or a Mahomedan. Once the doubt is created in his mind he is hopelessly confused and would have to go through the whole work probably the whole of the village schedules again, to rectify his error. If on the item of doubt there being nothing to show in the succession of strokes where one house closed and another commenced." (Volume I, page 150.)

The difficulty of applying tests of correctness was another defect pointed out in that Report. When two totals differed it was not possible to say which was the correct one except by re-abstraction. The difficulty of selecting the right compartment in a large sheet, carelessness, and fudging had also to be reckoned with. These disadvantages appear to have been experienced in other Census Offices too. The system was therefore given up under instructions from the Imperial Census Commissioner in favour of the slip system successfully used by Professor Von Meyer in the Bavarian Census of 1871. The principles and working details of this system were fully sketched out in Mr Rusley's Note on Abstraction and Tabulation and were adopted in my office with certain modifications designed to suit local requirements.

19. For every person enumerated all the particulars recorded in the schedule were extracted on a separate slip, with the exception of the entries relating to Religion, Sex and Civil condition. Religion was indicated by the colour of the slip, and Sex and Civil condition by its shape. When the slips were written up, they were checked and sorted into heaps corresponding to the columns in the Tables to be compiled.

The system as worked out in my office may be briefly explained

*Colour and Shape of Slips*—Five colours were used to denote the different religions—brown for Hindus, red for Musalmans, yellow for Christians, green for Animists and blue for all others. The following diagrams will illustrate the representation of Sex and Civil condition by shape.

	MALE.	FEMALE.
Unmarried		
Married		
Widowed		

*Posting*—The process of transferring entries from schedules to slips is called slip-posting. On receiving a schedule book the Poster turns to its first page and reads the entries in columns 2 (Religion) 4 (Sex) and 5 (Civil condition) and selects a slip which indicates these particulars and copies therein all the other entries using abbreviations in the manner prescribed. On the back of each slip identification entries are written showing the name of the Taluk and the serial number of the Kara or village to which it relates. After the entries of all the persons enumerated in the book have been thus extracted on slips he arranges them in serial order and hands them to be checked. Though the schedules were written in different languages, the entries on the slips were all in Malayalam.

*Checking*—It is the Checker's duty to see that the correct slip has been selected and to test every entry made on the slip. The checking was done under the silent system, each Checker comparing the entries himself without the assistance of a reader. To ensure strict accuracy the checking of every posted slip was enforced. When checking was completed, the bundles of slips were passed on to be sorted. Here the process of Tabulation commences.

*Sorting*—Sorting is an easy and simple process of Tabulation, unattended with the worry inseparable from the stroke system. Suppose the population by Religion and Sex has to be known for a Kara or village—the slips written up for that Kara are taken and sorted by colour into different heaps. The number of slips in each heap gives the total population professing the religion represented. The slips in each heap are then sorted by shape and the total number of males and females of each religion determined. In this manner slips may be sorted for all particulars of information that may be required to be known. The order in which the slips were sorted for the Final Tables and the details of procedure followed at each sorting will be explained at length in the volume on the Administration of the Census. The principle kept in view was to take up the most general Table first and then proceed to particular ones. Sorting for each successive Table was so arranged that the groups arrived at by sorting for one Table could be utilized for the one next taken up.

Besides the final Tables, a number of supplementary ones embodying a variety of collateral information were also compiled. As the slip system was found to be very easy to work with, advantage was taken to prepare as many tables as would enable the several items of information collected at such a great cost of money and labour being presented in a variety of interesting aspects. The tables thus compiled will be utilized in the following pages.

*Out-turn of work*—The number of hands at work in the Abstraction and Tabulation office varied from month to month. In all, 130 Posters worked for 74 days, 72 Checkers for 15 days, and 98 Sorters for 66 days. The number of slips posted, checked and sorted duly averaged 307, 911, and 5,415 respectively.

20 Payment was regulated by the quantity of work done by each employé.

**Cost of Tabulation** The cost of Tabulation including the price of slips, &c., amounted to Rs. 11,570—As 1—Ps 6. This gives Rs. 3—As 13—Ps 6 for every one thousand of the population and Rs. 19—As 14 for every thousand houses. The statement of cost given in the Report on the 1891 Census does not distinguish the charges incurred on Tabulation. Comparison is, therefore, not possible. Taking the cost of Tabulation by machinery at the 1891 Census of Cuba which is recommended as a standard for comparison, we find that ours bears but an infinitesimal proportion. In Cuba the cost averaged Rs. 105 per thousand of population and Rs. 31—As 1 per thousand houses.

21 Deducting from the total expenditure the value of Census property in hand estimated at three fourths of the cost price, the

**Census expenditure.** nett charges of the 1901 Census amount to Rs. 12,203.

It is not possible to give at this stage the actual cost of the Census, as expenditure in connection with the printing of the Report, Office establishment, &c., has still to be met. But inclusive of these expenses which may be estimated at Rs. 12,000, the total cost would amount to Rs. 71,203. This gives a rate of Rs. 18—As 5—Ps 8 per thousand of the population against Rs. 17—As 9 for the 1891 Census.

The vast increase in population, the opening of three more columns in the Census schedule, the proportionate increase of work in connection with Abstraction and Tabulation operations and the intrinsic value of the additional information that has been collected and compiled will, I trust, be taken into consideration in determining whether, on the whole, the 1901 Census was not conducted with all possible economy. If we exclude, however, the special and additional items of expenditure that had to be incurred at this Census, such as the separate Census of the Hill tracts, Office rent, &c., the incidence per thousand of the population stands only at Rs. 17—As 8.





1. Mysore and one-twelfth of Hyderabad or Kashmir All the Native States and  
 3. Agencies taken together, Travancore covers 1.04 per cent. of the aggregate area. It is smaller than the Principality of Wales by 279 square miles and bears to both England and Wales the proportion of one to eight

3 For administrative purposes, the State is divided into 31 Taluks. These are grouped into 4 Districts called Divisions. The average area of a Division is 1 773 square miles and is about one-third the size of the average Madras District. The Kottayam Division is the largest (3,289 square miles) and approaches the District of Trichinopoly (3 682 square miles) in size. It is followed by Quilon (3 311) which is about twice the size of the State of Podukkottai or Cochin. The other two Divisions, Trivandrum and Padmanabhapuram, extend over 817 and 613 square miles respectively. The smallest District in Travancore is about two-thirds of the smallest Madras District (Nilgiris). Compared with the Districts of Hyderabad, Mysore, Baroda and Gwalior the largest of our Divisions occupies the last place but one among those of Hyderabad, takes a middle position among those of Mysore, and is the first among the Districts of Gwalior and Baroda. Taking an English standard of comparison, Kottayam is seen to be second only to the largest county, York, all the three Ridings taken together

*Taluks* —The area of a Travancore Taluk averages 228.74 square miles and exceeds that of Cochin by 34. Excluding the Cardamom Hills, the Chengannur Taluk (886 square miles or 11.8 per cent. of the total) is the largest and is mostly mountainous. The Taluk of Kartikapalli with only 74 square miles (one per cent.) takes the last place.

4. The tract of country known as the Cardamom Hills has, according to the information supplied by the Survey Department, a total extent of 972.43 square miles. Though not a distinct Revenue unit, it is a separate division for magisterial and general planting purposes. It has been usual, therefore, to treat the Cardamom Hills separately for the purpose of the Census. This practice has been followed now too. At the previous Censuses however the total extent of the tracts was not shown and the other items of information, such as density &c., deducible from a consideration of area in reference to population were consequently not recorded. In trying to account for the Cardamom Hills area in the old Census Tables, I found it distributed over the component Taluks. Periyar and Thakkudi treated separately at the last Census have now been included in the Cardamom Hills.

### Population

5 The total population as enumerated at this Census was 20,91,000—1 490 163 males and 1 461 999 females. Viewed along with the other Native States and Provinces which have been taken for comparison with reference to area, Travancore is found to occupy much the same place in regard to population. But the relative position which it bears in this respect to those States and Provinces is with few exceptions higher than in the case of territorial extent. Hyderabad, for instance, which is twelve times as large as this country contains only four times its population and Kashmir which is about the same size as Hyderabad is less thickly peopled than Travancore. Mysore again, with four times the area, has less than double the number of inhabitants. The proportion seems to be even reversed in the

Population.  
 SUMMARY TABLE IV

case of Gwalior and Baroda For more than thrice the extent, the former State possesses nearly 20,000 persons less, while, Baroda with a slightly larger territory has less than two thirds of our population It may be interesting to add that, for almost the same area, Wales returns but a little over half the population of Travancore

CHAP I  
PARA 7

6 Though the Kottayam Division is the largest in extent, its population is only second to Quilon which has 1,070,283 persons (36·2 per cent) as compared with 1,041,217 (35·3 per cent) in Kottayam Trivandrum and Padmanabhapuram follow the order of areas with a population of 454,742 (15·4 per cent) and 385,915 (13·1 per cent) respectively

**Population of  
Administrative Divisions**  
SUBSIDIARY TABLE IV

The mean population of a Division is 738,039 and is higher than that for Hyderabad (655,361), Mysore (692,425), Baroda (488,173) or Gwalior (154,368) Compared with the Madras District, our average divisional population is less than half Taken individually, none of the Districts in the States above named with the exception of one in Mysore, is more densely peopled than Kottayam, which is only our second populous Division

*Taluks* —In thirteen Taluks, the population is above 100,000, in fourteen others, it ranges from 50,000 to 100,000 and in the remaining five including the Cardamom Hills, it is below 50,000 The Taluk of Tiruvalla heads the list with a population of 140,926 (4·8 per cent) closely followed by Shertallay which has but a nominal shortage of 38 inhabitants Next come Neyyattinkara (139,952) and Trivandrum (134,196) each with a percentage of 4·8 and 4·5 on the total population of the State The Taluks with the smallest population are Todupuzha (32,571) and Tovala (32,410)

On an average, there are 92,255 persons to a Taluk. 19 Taluks show averages above and the rest below this figure

### Density, Areality and Proximity

7 Taken as a whole, Travancore has a density of 416 persons to the square mile In calculating this density, the usual procedure of including even uninhabitable and unculturable areas has been followed If these tracts which take up nearly a third of the total area be excluded, the density of the State would stand at a much higher figure Since 1875, the pressure of population has been steadily increasing In that year it stood at 326 In 1881, it increased to 339 and ten years later to 361 Thus within the last 25 years, the density of population in Travancore has increased by 28 per cent

**Density of the State**  
SUBSIDIARY TABLES I & V

Of the British Indian Provinces, Bengal with 494 persons to the square mile and the United Provinces of Agra and Oudh with 445 persons alone show a denser distribution of population than Travancore Madras and the Punjab follow at long intervals with densities of 269 and 209 respectively Among the Native States, Cochin with 596 persons to the square mile stands first and Travancore takes but the second place The density of every other Province or State is less than that of Travancore by more than half The most striking contrast is afforded by the State of Kashmir where there are only 36 persons to a square mile of territory

The accompanying diagram shows the position of Travancore as compared with the other States and Provinces

2. 8. For the examination and discussion of Census statistics, a scheme of  
 8. Natural divisions prepared under the orders of His

**Natural Divisions.**

Excellency the Viceroy has been recommended by the Imperial Census Commissioner. In forwarding this scheme, Mr Risley observed that "although based primarily upon meteorological considerations the divisions correspond very closely with orographic, geological, agricultural, linguistic and ethnological regions and for this reason, as well as in view of the close relation that exists between rainfall and population, it is desirable to make as much use of them as possible in connection with the statistics embodied in the Subdivisory Tables. In some provinces it may be necessary to further sub-divide a division in order to bring out local peculiarities within the division but the multiplication of minute sub-divisions should as a rule be avoided.

For the purposes of the Report, I am inclined to think the best principle on which to base the discussion of the statistics will be to work from general to particular areas thus—

- (1) The Province.
- ( ) The Natural divisions
- (3) Districts or groups of districts within the 'Natural divisions'

The line of treatment here recommended will be followed in this as well as in the succeeding Chapters to the full extent that local conditions permit.

In the scheme of divisions proposed for all India, Travancore is grouped with the sister State of Cochin under what is called the West Coast division. Though for Imperial requirements, this country has had to be taken as a whole, it may for purposes of local treatment, be spilt up into more or less distinct divisions. In the absence of well marked territorial differences in respect of language or race Natural divisions have to be based mainly on the leading geographical and climatic features. Bounded by the sea on the one side and by the Western Ghats on the other Travancore presents a remarkable diversity of physical conditions. But, varied as these conditions are, they operate within such a small compass that they shade off into each other by imperceptible degrees even within the small territorial units into which the State is parcelled out for administrative purposes. Nevertheless certain broad distinctions are not wanting. Two divisions may be thus marked out, one, the littoral and deltaic and the other the mountainous and sub-montane. In regard to rainfall, climatic conditions, nature and capacity of the soil amount of water-supply and facilities for communication and transport the belt of land that stretches along the coast presents clear point of advantage over the regions in the interior. From the statistics such as have been furnished by the Meteorological Department it is seen that the littoral area has a mean annual rainfall of 357 inches as compared with 2100 inches in the mountainous and sub-montane tracts. But the steep declivities on which the rainfall cannot evidently benefit the area of its incidence as much as the area of its convergence and ultimate spread. In regard to climate again, the littoral tract is the more favoured of the two Natural divisions. There is not along the coast that sudden variability of temperature from scorching heat to biting cold, which is seen to characterise the more inland tracts. As for diseases malaria in its protean manifestation and its varying degrees of severity is a severe handicap to settlers of the interior regions. The gravelly soil of the inland tracts is poor beyond measure and contrasts in an appreciable manner with the alluvial deposits of the littoral belt. Circumstances such as these inherent in the physical conditions of

It is necessary to give a distinctiveness to the two Natural divisions which have been suggested for the purposes of the Census reviewer.

CHAP. I  
PARA. 9

The Taluks included in the littoral division are —

1. Agastavaram	6. Chirayinkal	11. Shertallay
2. Eraniel	7. Qulon	12. Parur
3. Advanigal	8. Karunagipalli	13. Varkam
4. Nuvattunary	9. Kattipalli	14. Tiruvalli
5. Tiruvadram	10. Andalupuzha	15. Mavelikara

The first twelve actually border the sea. Of the remaining three Varkam lies on the verge of a large lake which for all purposes other than foreign commerce may be taken as a miniature sea. Nearly three Provinces in this Taluk measuring a third of its total area go to constitute an island at the northern end of the Vembanad lake. Tiruvalli though situated neither by the sea nor by a water expanse comparable to it, is traversed by such a net work of rivers and their branches as to merit to it the region one of the most fertile in all Travancore. Mavelikara which wedges itself in between the sea-board Taluks of Karunagipalli and Kattipalli and enters into the triple constitution of the Krayankulam Town, partakes of all the physical features of its congeners. The Natural division which takes in the fifteen Taluks above mentioned may be designated the Western or the Lowland division.

The other division which may be called the Eastern or the Upland includes the mountainous Taluks of

1. Thovalai	5. Pattanamparam	9. Muvichal
2. Kallulam	6. Shencottah	10. Mavattupuzha
3. Nethunangad	7. Chengannur	11. Todupuzha
4. Kottaralara	8. Changanachery	

as well as the Taluk in the sub-montane area, namely,

12. Kunnattur	14. Kottayam	16. Alangud
13. Ettumanur	15. Kunnithad	

Of the three Taluks of Changanachery, Kottayam and Ettumanur border the Vembanad lake like the Taluk of Varkam, but there the resemblance ceases. These Taluks are mostly mountainous and do not possess the well marked littoral features of Varkam.

A grouping of the Taluks of the State into these two Natural divisions is not, however, free from defects, but, if, in such a grouping, Taluks are to be preserved intact and the multiplication of minute sub-divisions against which Mr. Risley enters a distinct note of warning avoided, no other arrangement promises to bring out more clearly whatever distinctions of type may be discernible in the physical features of the country.

In view of the distinctiveness of the two Natural divisions, separate figures are shown for them in the Tables of the Imperial series.

9. The Western Natural division extends over an area of 1,789.68 square miles (25.2 per cent. of the total) and has a population of 1,690,601 (57.3 per cent.). The Eastern division covers 5,301.35 square miles (74.8 per cent.) with a population of only 1,261,556 (12.7 per cent.). Thus, for one fourth of the

Area and Population of  
Natural Divisions.

**CHAP. I.** total area, the Western division contains more than half the entire population of  
**PARA. 10.** the State.

10 The mean density of the Western division is 944 and that of the Eastern, 238. If the urban population is excluded, the densities stand at 886 and 233 respectively. The

**Densities of Natural Divisions.**

**WESTERN TABLE I**

Western division is thus about four times as densely populated as the Eastern. This glutting of the population in the former is due to the greater means of procuring subsistence. The innumerable little rivers that gush from the acclivities of the Ghāts intersect the country in various directions and, spreading themselves far and wide, give to agricultural operations in the midland and sea-board Taluks an impetus of a kind unknown to the hilly regions in the interior. The soil of this tract is naturally soft and fertile from alluvial deposits and not hard and un-suited for cultivation as in the upland area. Again, the easy means of communication and transport along the Western littoral which the admirable system of roads south of Travandrum and the interesting chain of back waters and canals extending from it to the north, afford, stand in striking contrast to the woods and forests that stretch themselves along the base of the Ghāts where, assisted by savage leasls and savager malaria, natural conditions seem to interpose at every step a barrier to easy occupation. With the exception of a small area in the Taluks of Vilavankod and Neyyattinkara which extend from the sea to the hills, almost every portion of the Western division is cultivable. Whatever industries the country has developed are mainly confined to the littoral and sub-littoral tracts. The several ports, small or great, are being more and more utilized for purposes of trade and commerce. Centres of civilization are increasing and six out of the nine towns in the State including the Capital, are in this division. Professionals and non-professionals find here a ready field for employment. It was on the Western sea-board that the capitals of the ancient principalities of Attungal Desinganad and Chempakaveri—all of them now absorbed in Travancore—once grew up. It is natural therefore that in this region of high cultivation and old civilization, the population should be in a highly congested state.

With the Western belt as the base, the inhabitants are however fast spreading inland. And notwithstanding the disadvantages just referred to which operate as checks to the rapid increase of population the mean density in the Eastern division continues to rise. From 1871 to 1891 the density has risen to 338 at this Census—an increase of 34 per cent in twenty-five years. During the decade that has just closed the increase has been 17 per cent. The hand of industry is evidently working without intermission and the enterprise of capitalists is now mostly European is covering the Travancore hills with plantations of various kind. A Railway line is being constructed through the heart of the country and with it opening the resources of the tract hitherto unexplored must needs be better developed. And if the forces of labour and capital now at work continue it is not at all unlikely that these tracts would in the fulness of time be able to bear much larger accessions to their population.

11 The densities of the several Taluks which compose the Natural divisions may now be briefly referred to. Following the

**Densities of Taluks.**

natural configuration of the country the density of the population rises from east to west, i.e., as the hills gain in altitude and the valley grows in width until it reaches the highest range in the littoral zone. In regard to the range of densities in the Taluks themselves the Natural division exhibit a striking difference the limits of

true has to some extent, been supplemented by the dealer in Manchester cloths, but these are purchased at the nearest market, which also supplies the few articles that make up the needs of the typical villager. Now as a village increases in size, the hereditary artisans are no longer capable of supplying all the requirements of their crafts and strangers are necessarily introduced. These come, as a rule, from large towns and bring with them the town custom of trade as opposed to the village custom of service. It does not take long for the former to oust the latter, and the social constitution of the community is radically changed. New influences and new powers arise. The village headman is overshadowed by the comparatively wealthy shopkeeper, the accountant finds himself matched against a sharp *vakil*, the old schoolmaster's ancient methods are replaced by those inspired by an Education department, perhaps a dispensary is started with a hospital assistant, who pronounces contemptuously on the practices of the *Vaidyan* and *Hajim*. The effect of the introduction of these revolutionary elements is soon evident. The authority of the old heads of the community is weakened, the depressed classes begin to assert a freedom and independence hitherto undreamt of, and their masters in their turn cease to take the same paternal interest in them. Here also service gives way to trade. The bonds weaken, and we have a body of people whose relations to each other are very different from those found in the old village community. The transition from one stage to the other is sometimes slow, sometimes rapid."

Taking the aggregations at the extreme ends, we have, on the one side, the typical village, a self-contained organism, with its inhabitants bound by ties of peculiar closeness, with its occupation mainly agricultural and with its wants, few and simple, supplied by the village itself, and on the other, the typical town with its heterogeneous population, its external influences, its commercial and industrial features and with its varied specialised professions. But, between these two extremes, there are several diversely constituted social aggregates which do not readily admit of classification under either category. It is generally assumed that, for purposes of Census statistics, no area with a population less than 5,000 should be recognised as a Town. But mere strength of numbers cannot always be a sure criterion. If, on the other hand, the distinction be made to turn upon the comparatively higher proportion, in the population, of the industrial and the commercial to the agricultural element, several small places would better deserve to be called Towns than some overgrown villages generally known as urban. To arrive at an accurate classification, however, both these tests should be conjointly applied, though, in the application of such a combined standard, there may be wide room for differences in interpretation. Another test that is usually adopted is the existence of a municipal organization, but this is of limited application, as places possessing municipal constitutions are comparatively few in Travancore. In these circumstances, it is difficult to lay down any rule of general application wherewith to decide, with certainty, the stage at which a social aggregate passes from the category of the rural to that of the urban.

15 In determining what places should be treated as Towns at this Census, the definition which has been laid down by the India Census

**Definition of Town**

Commissioner and which takes in all the considerations hereinbefore indicated, has been followed. The Imperial Code of Census Procedure defines a Town as including —

- (1) Every Municipality of whatever size
- (2) All Civil lines not included within Municipal limits
- (3) Every Cantonment, and
- (4) Every other continuous collection of houses, permanently inhabited by not less than 5,000 persons and possessed of an urban character

CHAP. I.  
PARA. 16.

In dealing with places falling under the last head, note has, of course, to be taken of the character of the population, the relative density of the dwellings, the importance of the place as a centre of trade, and its historic associations. The five Towns that are under the municipal control of Towns Improvement Committees and four other areas which possess over 5 000 inhabitants and which share pretty largely in urban characteristics have, therefore, been censused as Towns.

10 Excepting at the southernmost end, there are no regular villages in Travancore, of the type prevailing on the East Coast.

**Definition of Village.** In most parts, the country presents a continuous area of detached homesteads and for Census purposes

therefore, it has been usual to take the word village as synonymous with the unit of Revenue administration. This unit may include within it a single village only or several clusters of houses between whose members there may be no kind of union or kinship or both. But, in the selection of this unit, the procedure at the previous Censuses does not appear to have been uniform. In 1855 and 1881 the village was the *Kara*, "the primordial revenue unit which in more respects than one, may be said to correspond with the village organisation of British India. At the 1891 Census however it was given up in favour of the larger Revenue unit—the *Proverti*—which comprised on an average 15 *Karas*. The then Imperial Census Commissioner as well as the Madras Census Superintendent regarded the statistics compiled for the *Proverti* as valueless for comparison with those of British India where the village meant a much smaller area with a still smaller population. In discussing the varying size of the village Mr. Haines observed in his General Report that "the few in the highest group are almost entirely confined to the coast States of Madras where the unit has been taken to be, not the *Desham*, but the collection of *Desham*, known as the *Proverti*, a system of grouping which renders the return valueless for comparison." Again, Mr. Stuart, in the Madras Report said— "In 1881 the *Kara*, the average area of which was in that year only 2 square miles, was adopted as the lowest unit, and it is to be regretted that the same principle was not adhered to on this occasion. The writer of the report on the census of 1881 says, the *Kara* is our village or social unit and corresponds to the English parish and it is not clear why the *Kara* was abandoned and the *Proverti* substituted for it."† In 1891 the *Proverti* covered an average area of 15 square miles and returned a population of 9 919. The Madras village was only 2 square miles in extent with a population of 690. In the Travancore Report itself, the continuance of the *Proverti* as a village for future Censuses was not recommended and the territorial sub-divisions of the Revenue Settlement, *ri*, the *Lakuthis* and *hankum* were proposed for adoption instead. In Taluks however where the Settlement might not have been completed the *Kara* was to be taken.‡ In view of these differences in opinion and in procedure, the subject was fully discussed with Mr. Riley during my interview at Ootacamund. A clear idea of all the points bearing on the question will be found conveyed in his Note (vide Appendix A). It is not necessary therefore, to go into it at any length here. As the Settlement has not been completed throughout the State the new Revenue unit of *Pakuthu* or *hankum* could not be adopted. To secure a uniform basis for all the Taluk the old indigenous unit—the *Kara*—has, therefore been taken as the village at this Census. The *Kara* is the smallest Revenue sub-division of a Taluk and is the real unit for purposes of tax collection under the *Proverti* system.

¶ See General Report, 19.

‡ P. 36. Madras Census Report, 189.

† P. 36. 39, 190. Travancore Census Report, 189.

Its boundaries are well understood by the people and the village, practically recognized by them, is none other than the Kara or Muri which is but another name

CHAP I  
PARA 21

17 The total number of Towns and Villages is 3,894—2,110 being in the Western Natural division and 1,784, in the Eastern. In 1891, the number was 255. This vast difference between the two Censuses is due to the fact that in 1891 the Village was, as already stated, the Proverti, while now, the Kara, the sub-division of a Proverti, has been taken as the Village.

**Total number of Towns  
and Villages**

**Average population of a  
Town and Village**

SUBSIDIARY TABLE V

division and 707 for the Eastern

19 62 per cent of the total population has been returned as living in Towns and 93.8 per cent as living in Villages. Of the Native States, Kashmir (5.47 per cent) and of the Provinces, Bengal (5.17 per cent) and Assam (2.95 per cent) alone show a lesser proportion of the urban to the total population than Travancore.

**Proportion of urban and  
rural population**

SUBSIDIARY TABLES II & V

The ratio of the urban to the rural population is greater in the Western division than in the Eastern. In the former, the population comprises 8.5 per cent urban and 91.5 per cent rural and in the latter, 3.2 per cent and 96.8 per cent respectively.

### Towns

20 The number of places censused as Towns is 9. In 1891, the same number was first arranged to be censused, but, after actual enumeration, it was found that one of them—Kayankulam—did not fulfil the population standard that was fixed, 5,000 and had, accordingly, to be omitted. Again, the places treated as Towns at both the Censuses have not been the same. In 1891, Nagercoil, Trivandrum, Quilon, Alleppey, Kottayam, Shencottah, Vaikam and Harpad were taken, but now, the first five which have a municipal status assigned to them have been retained and the other two, omitted as being devoid of any urban character. Three fresh areas, Parur, Changanachery and Kayankulam have been recognised as Towns at this Census.

21 Taking 6 population groups, the Towns stand arranged thus —

<b>Population of Towns</b>	1	Between 5,000 and 10,000 inhabitants —	2 Towns
	2	„ 10,000 „ 15,000 „	— 2 „
	3	„ 15,000 „ 20,000 „	— 2 „
	4	„ 20,000 „ 25,000 „	— 1 Town.
	5	„ 25,000 „ 50,000 „	— 1 „
	6	„ 50,000 „ 100,000 „	— 1 „

SUBSIDIARY TABLES VII & II.

Kayankulam and Shencottah, with a population of 5,745 and 9,039 respectively, come under the lowest group, and Parur and Changanachery, with 12,962 and 14,264 inhabitants respectively, fall under the next higher group. To the third belong Quilon (15,691) and Kottayam (17,552). Alleppey returns a population of 24,918 and Nagercoil, 25,782. The sixth and highest group takes in Trivandrum with 57,882 inhabitants.

CHAP. I.  
PART II.

59.1 per cent. of the total urban population live in Towns with more than 20 000 inhabitants; 39.9 per cent., in Towns with a population of 10 000 to 20 000 and the remaining 8 per cent., in Towns with less than 10 000 inhabitants.

99 The average population of a Town is 20 496 and is higher than those of the other Native States except Kashmir where there are only two Towns with an average population of 79,314. As the Western division contains the

**Average population of a Town.** largest Towns, the average in that division is nearly twice that in the Eastern, being 23,850 against 13 618.

23 Statistics of Towns bearing on variation in respect of population, religion, proportion of the sexes &c., will be dealt with under the respective Chapters. With a few general observations, therefore, the subject of Towns may be closed for the present.

**Nagercoil**—Lat. 8° 11 N., long 77° 28 41 E. Area—320 square miles. Population—25 780. The fifth in point of area and the second as regards population, Nagercoil stands within 7 miles of the Aramboli Pass and is the only Town south of the Capital. With Nagercoil as the nucleus, the Town comprises a number of straggling villages, *etc.*,—Kottar, Vadivessvaram, Ozhungamchery and Vataseri. Of these Kottar and Vataseri form the trading and manufacturing centres. The Town owes much of its improvement and its present position to the efforts of the Christian Missionaries.

**Trivandrum**—Lat. 8° 29 3' N., long 76° 50 9 E. Area—989 square miles: Population—51,880. This Town forms the southern terminus of the chain of back water communication extending from as far north as Tirur in British Malabar. It has nearly twice the extent of the next largest town *etc.*, Kottayam and contains more than twice the population of Nagercoil. As many a four Taluka have a population less than Trivandrum. It is the residence of His Highness, the Maharajah and the Head Quarters of Government. The celebrated shrine of Sree Anantha Padmanabha Swamy within the Fort has made it a great religious centre as well, and attracts pilgrims from all parts of India throughout the year. In fact the Town is but a peripheral development from around this shrine to which the Town owes its name, *Ananthasayanam (param)* or *Tiru Ananthapuram*. The Fort and its neighbourhood constitute the most crowded part of the Town and here, amongst the people, lives the Ruler of this ancient country. The Military Cantonment, the Government offices and other public buildings, the residences of the upper classes, European as well as Native picturesquely situated on small eminences each commanding a refreshing scenery of verdure all around, lie in all directions save the South. The Town is liberally supplied with well equipped colleges, school and hospitals. It has greatly improved of late in structural grandeur and general municipal efficiency. There are over 50 miles of road and they are maintained in very good condition.

As regards industry and commerce it ranks below some of the other Town in the State. It has a small sea port; but the vessels that touch it have to anchor at some considerable distance from the shore and the port itself is not generally fitted for any great commercial development.

**Shencottah**—Lat. 8° 59 N., long 76° 1 45 E. Area—390 square miles: Population—7 033. Shencottah, the Head-Quarters of the Taluk of that name lies at the foot of the Ghats on their eastern aspect. The main road that runs through

it connects the British town of Tinnevely with the port of Quilon in Travancore. There are several coffee estates in its neighbourhood. Though a small Town now, it is expected that the introduction of the Railway (now in progress) through its portals would impart a powerful impetus to its development.

**CHAP I**  
**PARA 23**

*Quilon*.—Lat  $8^{\circ} 53' 28''$  N, long  $76^{\circ} 36' 59''$  E. Area—4.24 square miles. Population—15,691. Quilon is one of the oldest Towns on the Malabar Coast. Its natural situation and consequent commercial importance made it the cynosure of every foreign power and subjected it, in its early days, to political vicissitudes of no mean order. Towards the middle of the eighteenth century, the State of Quilon, also called Desinganadu, was annexed to Travancore. It was one of the greatest ports in Malabar but has now declined to a very considerable extent from its high estate. With the opening of the Tinnevely-Quilon Railway, however, Quilon will find itself placed in direct and easy communication with the Towns of the Madras Presidency and is very likely to regain its former position as an important commercial centre. The Palace of His Highness the Maha Rajah on the borders of the Quilon lake which, after that untiring explorer of nature, General Cullen, has come to be known as the Loch Lomond of Travancore, as well as the enchanting scenery it commands, constitute perhaps the most valued possessions of the Town. Cotton weaving and spinning and the manufacture of tiles are its chief industries.

*Kayankulam*.—Lat  $8^{\circ} 53' 28''$  N, long  $76^{\circ} 36' 59''$  E. Population—5,745. This Town was formerly the capital of an independent principality of that name. In 1746, the territory was annexed to Travancore. A well-attended market is held here.

*Alleppey*.—Lat  $9^{\circ} 29' 45''$  N, long  $76^{\circ} 22' 31''$  E. Area—3.54 square miles. Population—24,918. Though the third in point of population, Alleppey is the first as regards commercial importance. It commands a fine harbour affording safe anchorage for the greater part of the year. Opened to foreign trade towards the latter part of the eighteenth century, Alleppey has long been the premier port of Travancore. It affords a convenient dépôt for the storage and disposal of hill-produce. The manufacture of coir-matting is being carried on here on a large scale.

*Kottayam*.—Lat  $9^{\circ} 36'$  N, long  $76^{\circ} 34'$  E. Area—5.80 square miles. Population—17,552. This Town, situated on the banks of the Minachil river, is the centre of the Syrian Christian community and possesses one of the most ancient Syrian Churches in all Malabar. It was also the scene of the early labours of the Protestant Missionaries. Standing at the portal of communication with the Peechi-made range of hills, it serves as a convenient mart for the exchange of goods.

*Changanachery*.—Population—14,264. This Town was once the capital of the small principality of Thekkumkur. With its subjugation by Travancore, its importance waned. Like Kottayam, it is a centre of Christian influence and possesses the grandest Syro-Roman Church on the Malabar Coast. One of the best attended markets in all North Travancore is held here and people flock to it from all parts including the most distant.

*Parur*.—Lat  $10^{\circ} 10'$  N, long  $76^{\circ} 16'$  E. Population—12,962. A Raja of Parur once ruled here before its subjugation by Travancore. It is more or less an *enclave* within the Cochin territory and at one time belonged to it. It was made over to Travancore in 1762.

CHAP. I.  
PART. 2A.

Villages.

94. The total number of Villages, excluding those uninhabited, is 3,883. Of those, 2,104 or 54.1 per cent. lie in the Western Natural division and 1,781 or 45.9 per cent., in the Eastern

Number of Villages.  
SCHEDULE TABLE VIII

The average number of Villages to a Taluk is 121 and is higher in the Western (110) than in the Eastern division (103). Three Taluks contain more than 200 Villages each and are comprised within the Western division. They are Eraniel (410), Agasthiyaram (304) and Neryattinkara (208). Of the remaining twelve Taluks in this division, seven have less than 100 Villages and five less than 50. The corresponding figures for the other division are nine and seven respectively. Shertallay in the Western division and Shencottah in the Eastern, return the smallest number of Villages—4.

25. In Volume II of the Travancore Census Report for 1891 is published as Appendix, a list of Villages amounting to 3,798. The 1881 Census Report gives the number as 3,190.

These lists evidently include uninhabited Villages as well as those that have been merged in Towns. These have, for purposes of comparison, to be added to the 3,883 inhabited Villages returned at this Census. Twenty-one Villages have been returned as uninhabited and 94 have been absorbed in Towns. If these be included, the total number of Villages amounts to 4,000; i.e. 272 more than the 1891 figure and 81 more than that of 1881. The increase is mainly in the littoral tracts where the number has gone up since 1881 by more than 0.3 per cent.

The range of Taluk variations is most marked in this region. It is further noteworthy that, while the Eraniel Taluk shows the greatest increase (+251) of all the Taluks in this or the other division, the neighbouring Taluk of Agasthiyaram shows the greatest decrease (-171). Ambalapuzha has the smallest decrease (-1). In the Eastern division, the variations have been greatest in Kalkulam (+59) and Shencottah (-23). Vaikam in the former division and Changanacherry in the latter remain unchanged.

To understand how such striking differences have arisen it has to be first noted that the Village has been taken to include all the inhabited sites within the Kara and does not always represent a single collection of houses. In the preparation of the Taluk Kara lists by the Revenue officers for the purpose of this Census, particularly large Karas were split up into smaller ones and very small Karas were merged into the adjoining larger ones. A detailed inquiry into the circumstances of each Taluk is necessary to ascertain, fully and accurately, how far either process has been correctly followed. However a perusal of the reports sent in by the Tahsildars on the subject and an examination of their returns show that the responsible officers concerned have exercised all possible care in the preparation of the Kara lists and adventurously formed clusters of houses have seldom been raised to the rank of separate and independent villages merely for the purposes of the Census. The variations at the earlier Censuses were probably due to the reason just given.

6. The average area of a Travancore Village is 1.81 square miles. In the Western division the Villages are situated very close to one another the areality being but .81 of a square mile against 2.97 square miles in the other division. In the

Average Area of a Village.  
SCHEDULE TABLE VI

Land and Agastisvaram Taluks the average Village is about a quarter of a square mile. In seven others, it is less than one and in thirteen, less than two square miles. The Taluks where the area is much above the State average are Pattanapuram (108), Chingimichery (187), Nedumangad (527), Chengannur (512) and Tondupuzha (567). In these Taluks, all of which lie in the Eastern division, the high averages are mainly due to the presence in them of hills and large forest tracts.

27. The average population of a Village is 712. It is higher in the Western division than in the Eastern, being 735 against 685. Within each division, the Taluk averages exhibit a wide range of variation. In the former it extends from 222 in the Taluk of Agastisvaram to 2,925 in Shertallay, the second populous Taluk in the whole State. Tiruvalla which is the most populous has, on an average, only 809 inhabitants to a Village. In the Eastern division, the extreme averages lie between 210 in Tovaia and 1,137 in Litumimur. If the Taluks in both the divisions are considered together, there are nineteen Taluks which show an average above that for the whole State. The high average (2,698) in the Cardamom Hills is evidently due to the Village in that region comprising several groups of habitations.

The average Travancore Village is larger than that of the other States and Provinces excepting Cochin (1,111). In most of them the average number of inhabitants per Village is less than one half.

28. Distributing the total number of Villages among the several population groups, we find that there are 2,006 Villages or 51.6 per cent of the total, holding less than 500 inhabitants and 1,616 or 42.1 per cent with less than 2,000. Villages with a population of between 2,000 and 5,000 number 225 and form 5.8 per cent. There are only eight Villages each returning a population exceeding 5,000.

The size of the different groups of Villages may also be viewed with reference to the percentage of the population living in each. Thus 15.9 per cent of the total population are found in Villages which come under the lowest group and which are thoroughly rural in character. 59.9 per cent would belong to the next higher group, 500—2,000, which, for Travancore, may be taken as representing the medium size. Villages of between 2,000 and 5,000 inhabitants contain 22.3 per cent of the people. The remaining 1.9 per cent reside in Villages which have above 5,000 inhabitants and which may be looked upon as quasi-urban.

Taking the Natural divisions, we find that Villages of the larger types, i.e. with a population of over 2,000 are found almost exclusively in the littoral and deltaic regions where there are 112 such villages (6.8 per cent) as compared with 91 (5.1 per cent) in the mountainous and sub-montane tracts. Villages of the medium size constitute 11.8 per cent and those of the smallest size, 51.4 per cent. The corresponding percentages for the mountainous and sub-montane tracts are 13 and 51.9 respectively. In the former division again, 26.9 per cent of the population are found in Villages with more than 2,000 inhabitants and 73.1 per cent in Villages of less than that number as compared with 20.6 and 79.4 per cent respectively in the latter.

*Taluk Variations* — Villages of the lowest size, viz., with 500 inhabitants and less, are most common in Tovaia (90.3 per cent), Agastisvaram (90.1 per cent) and

**CHAP. I.** Eraniel (86.6 per cent.) In Chirayinkil (14 per cent.) and Ambalapuzha (16.9 per cent.) the number is exceedingly small, and in the Taluk of Shertallay there is no Village under this group. Taking Villages with a population of between 500 and 2 000 we find that Mavelikara returns the highest proportion (74.9 per cent.) Next come Trivandrum (72.6 per cent.) and Ambalapuzha (60.4). In the next cumulative group, that of Villages with a population of under 5 000 Shertallay stands highest with 61.1 per cent. Ettumanur (23.8) Changanachery (18.7) Vaikam (16.4) and Chirayinkil (15.6) coming next. In Todupuzha and Kottarakkara, there are no Villages of this class.

In regard to the population living in each group of Villages, there are similar variations to be seen. In Toraia (53.1 per cent.), Eraniel (53.8 per cent.) and Agasthiyaram (58.0 per cent.) more than half the population live in Villages with less than 500 inhabitants. Villages with the smallest percentages are found in Chirayinkil Ettumanur and Kartikapalli. In regard to the group of Villages of between 500 and 2 000 inhabitants, Mavelikara returns the highest percentage (81.1) and Shertallay the lowest (14). In the next two groups Shertallay shows the highest proportion.

**29** Statistics regarding the size of Villages are interesting in that they enable the development of the various groups being measured from decade to decade. But the information for the previous Censuses is unfortunately meagre. Taking however the figures available for 1881 and comparing them with those of 1901 we find that Villages of between 500 and 2 000 inhabitants have gone up by 92 and those having above 2,000 inhabitants, by 96. The number of Villages of the smallest size have remained almost stationary. No doubt, these have lost a good number to the next higher group; but beyond recouping the loss they do not seem to have advanced perceptibly. As between the Natural divisions, the increase in Villages with a population above 2 000 is greater in the littoral than in the inland tracts, being 71 against 68 per cent.

An important feature in regard to Villages now discloses itself and may be briefly noticed; and that is, the extreme paucity of large-sized ones. With the advance in population Villages which once occupied a particular group would ordinarily tend to move into the one next higher. The size of Villages thus increases till the population reaches the limit of 5 000 when all further development seems to stop. Out of the total tale of 3,895 Villages, only eight have been returned with more than 5 000 inhabitants.

**30** Under this category are included Villages having a population of over 2,000. Large Villages are the nuclei round which Towns develop and form therefore an important link in the chain of social aggregates. These may be noticed under the two following groups.

**Villages with 2 000—5,000 inhabitants.**—Of this class there are 293 in the whole State. 136 Villages or 60.4 per cent. are in the Western Natural division where level land suitable for occupation and cultivation is comparatively abundant. Of the Taluk in this division, Shertallay contains the largest number—29. Next come Vattinkara and Chirayinkil with 11 each. Agasthiyaram and Eraniel (\*) return the smallest number of populous Villages. In the Eastern division, there

number is greatest in Ettumanur (17) and Changanachery (12) while, in two Taluks, *viz*, Kottarakara and Todupuzha, there is not a single Village having more than 2,000 inhabitants. In the Western division on the other hand there is no Taluk which does not return two or more of such Villages.

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*Villages with 5,000—10,000 inhabitants*—Of the eight Villages which return a population of above 5,000 and below 10,000, six are in the Western division—four in Shertallay and two in Vaikam. The remaining two are in the Cardamom tracts of the Eastern division. The reason for the return of large-sized Villages in the Cardamom Hills has already been explained.

Of these eight Villages, Shertallay and Udiamperur are the most important. The former is the Head-Quarters of the Taluk Cutcherry, the seat of the Munsiff's Court and was, till lately, the Head-Quarters of the District as well. Udiamperur or Diamper, in the Vaikam Taluk, is a place of historical importance. Here it was that the Christian King Baharte ruled and it was here again that Alexis de Menezes held the famous synod of 1599, a most important event in the history of Roman Catholic Christianity in Malabar.

31 The mean distance between Village and Village is 1.43 miles. The Western division contains 54.1 per cent. of the total number of Villages which are so closely packed that the average distance between them is less than a mile. The proximity for the other division is 1.84 miles. In four of the Taluks in the former division, *viz*, Agastiyaram, Eramel, Karunagapalli and Kartikapalli, the Villages are less than a mile apart as against one Taluk (Tovala) in the latter.

**Proximity of Villages**  
SUBSIDIARY TABLE VI

32 At the Census of 1891, the Proverti was, as already stated, taken as the Village and not the Kara as now. Statistics have, therefore, been compiled for all the Provertis as well as the Karas as, otherwise, comparison would not be possible between the two Censuses.

**Proverti Statistics**  
SUBSIDIARY TABLE IX.

*Number of Provertis*—247 Provertis were returned in 1891 as against 246 at this Census. The difference of one Proverti was due to the Puniat Edavagay in Kondur Proverti, Minachil Taluk, having been taken as a separate Proverti in 1891. The Cardamom Hills was shown at the previous Census as made up of two parts—Cardamom Hills, and Periyar and Thekkadi. The last two form part of Peermade and had only a temporary population in 1891 in connection with the works at the Periyar dam. At this Census, the whole of the Cardamom Hills tract has been re-distributed to form the divisions of Peermade, Anchanad and Devicolam.

*Average area*—The area of a Proverti averages 28.70 square miles. The Provertis in the Western division are smaller in extent than those in the Eastern, being 13.92 square miles on an average as compared with 44.47. Taking the Taluks, the highest averages are found in Pattanapuram (56.47 square miles), Todupuzha (102.21) and Chengannur (119.45), and the lowest, in Kartikapalli (7.41), Trivandrum (8.73) and Ambalapuzha (9.30).

*Average population*—The average population of a Proverti is 11,253 or an increase of 1,334 over that of the preceding Census. Though the Provertis in the Western division are smaller than those of the Eastern, they are more densely peopled, there being 12,186 inhabitants in the former as against 10,258 in the latter. Shertallay (19,640) shows the highest average and Shencottah (3,741) the lowest.

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*Size of Proveras*—Proveras with between 10 000—20 000 inhabitants are the most numerous, numbering 109 in all or 44 per cent. of the total and containing 58.4 per cent. of the total population. It is noteworthy that all the eight Proveras in the Taluks of Karunagapalli and Mavelikara come under this group. Tovaia, Shencottah and Todupuzha return no such Proveras in this group or in the one next higher. There are 91 Proveras with a population of between 5 000 and 10 000. The number of inhabitants in these forms 24.5 per cent. on the whole. The group with less than 2 000 inhabitants contains the smallest number four with 2 per cent. of the total population. Proveras with a population of above 20 000 number 22 and contain 19.1 per cent. of the entire population.

Looking at the variations in the size of Proveras since 1891 we find that those falling under the groups, 2 000—5 000 and 5 000—10 000 have decreased in number from 85 and 103 to 20 and 91 respectively followed by a corresponding increase in the next two higher ones. The number of Proveras included in the group, 10 000—20 000, has risen from 91 to 109 and that in the highest viz., 20 000—50 000 from 13 to 22.

## Houses

33 At the 1891 Census, a house was defined as 'the dwelling place of one or more families with their resident servants, having a separate principal entrance from the common way'. This definition was adopted at this Census too, but with a small addition by way of explanation. To obviate the chance of houses within large enclosures locally known as *purayidoms* which may not open into a common way in the sense of public path but only into a common space or compound, being omitted to be separately numbered the word 'space or compound,' were specifically added to the definition itself. At the Censuses of 1853 and 1881 no formal definition was prescribed in the Rules for the guidance of the enumerating agency.

34 The total number of occupied houses is 580 809—331 880 or 5 per cent. in the Western Natural division and 246,019 or 42.3 per cent. in the Eastern. The greatest number (89,380) is in the Shertallay Taluk, Tiruvalla coming next with 26,411. Todupuzha and the Carlamom Hill with 6,572 and 1 130 houses respectively represent the other end of the scale.

*Variation from previous Censuses*—The increase of houses within the last decade is 12.1 per cent. against 4.7 per cent. during the previous interdecadal period. The percentages of increase in the Western and the Eastern division are 7.5 and 6.5 respectively for 1881—1891 and 10 and 15.8 per cent. for the decade that has just closed. Since 1853 viz., the date of the first general Census in Travancore the total number of occupied houses has increased by 22.7 per cent.—18 per cent. in the Western Natural division and 29.6 per cent. in the Eastern.

Taking the Taluk figures abnormal fluctuation are noticeable. In nine Taluks, there was a decrease in 1891—most marked in Tovaia where it was 10 per cent. and Mavelikara where it was 8.6. All these nine now show large increases with the exception of Eraniel where there is a further decrease but slight (— 3 per cent.) In regard to the remaining Taluks the variation is on the whole of increase the rates being very much greater than at the previous Census. In the

Taluks of Todupuzha and Changanacherry, the increase was 3 per cent in 1891, but now the percentages are 30.7 and 22.1. In Pattanamparam, it is 25.2 per cent in 1901 against 1.2 in 1891. In six other Taluks, *viz.*, Karunagapalli, Shertallay, Nedumangad, Shencottah, Minachil and Muvattupuzha, the percentages of increase amount to more than twice or even thrice those of the previous Census. The striking difference shown at this Census by the mountainous Taluks may be accounted for by the elaborate arrangements made with the Conservator of Forests and the Superintendent and District Magistrate, Cardamom Hills. It may be noted as a general feature that rates of increase which in 1881 had been small rose appreciably in 1891 and the continuance of this tendency during the last decade partly explains the remarkable increases shown at this Census. In the next Chapter relating to the movement of the population, a more detailed examination of the circumstances that may have contributed to these variations will be attempted.

35 Of the total number of occupied houses, the urban areas contain 33,997 (**Number of houses in Towns** 5.9 per cent of the total) and the rural, 546,902 (**and Villages** 94.1 per cent). The average number of houses per Town is 3,777 and per Village, 140. These averages are found exceeded in three Towns and eighteen Taluks.

SEBIDIARY TABLE VII & V

Comparing the present number of houses in urban areas with that in 1891, we note that the increase during the decade has been 12,972 or 61.7 per cent. But the figures on which this comparison is based do not refer to the same territorial extent, as the areas taken as Towns at the two Censuses have not been the same. Taking, therefore, only those Towns (6) that were enumerated at both the Censuses, within the limits as they were constituted in 1891, we find that houses have increased from 18,099 to 33,229 or by 83.5 per cent. The figures for the several Towns are —

	Variation for 1891 limits	Percentage
1 Nagercoil	+ 3,131	+ 126.5
2 Trivandrum	+ 9,479	+ 196.7
3 Shencottah	+ 43	+ 2.0
4 Quilon	— 103	— 3.6
5 Kottayam	+ 2,287	+ 174.5
6 Alappay	+ 344	+ 7.6

The abnormality of these rates is striking and calls for examination which will be made more conveniently in the next Chapter along with the variation in population.

36 The number of persons per occupied house for the whole State is 5.08 (**Average number of persons** Notwithstanding the sparseness of population and the lesser number of houses to each village in the Eastern division as compared with the Western, the average number of persons per house in the former is slightly greater than in the latter, 5.1 against 5.0. The Taluk averages vary from 4.3 in Shertallay to 5.5 in the neighbouring Taluk of Ambalapuzha. If we leave out of consideration the town-containing Taluks, the extremes will be found to be 4.3 in Tovala and 5.4 in Alangad.

SEBIDIARY TABLE III

The number of persons per house in the urban areas taken as a whole is 5.40 and that in the rural, 5.06.

Looking into the variations from Census to Census, we find that, between 1875 and 1891, the average for the Western division remained the same (4.8), while in the

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Eastern division it increased by 1 per cent.—4·9 to 5·0—in 1891. The average for the State increased from 4·8 in 1875 and 1881 to 4·9 in 1891. The increase within the last decade has been from 4·8 to 5·0 in the Western division, 5·0 to 5·1 in the Eastern and from 4·9 to 5·08 for the State as a whole. From these figures it will be seen that, since the first Census was taken in 1875 there has not been any improvement in the matter of house-room.

3 The average number of houses per square mile is 81·9. In 1891 it was **Average number of houses per square mile.** 72·9 and in 1881 69·5. Taking the Natural divisions separately we find that the Western division contains 18½ houses to a square mile against 46·4 in the Eastern. It is, of course, natural that the relatively infertile regions in the interior taken up to a considerable extent by extensive forest areas should fail to show even a fourth of the average of the littoral tracts.

In regard to the Taluks, it is seen that the average is highest in Karunagapalli where there are 279 houses to a square mile and lowest in Todupuzha where the number is only 12. In nearly one-half of the Taluks in the Western division the density exceeds 900. In the other division, the averages in five Taluks range from 100 to 148 while those of the others are all below 100 per square mile.

For purposes of fair comparison, figures for the previous Censuses have, wherever possible, been calculated with reference to present (corrected) areas. In regard to the number of occupied houses, however, corrections with reference to transfers of Provertis from one Taluk to another during the interval between two Censuses have not been possible, as no Provertiwar figures were recorded for occupied and unoccupied houses separately. The figures available for 1891 are for occupied and unoccupied houses taken together while those recorded for 1891 refer to occupied houses only. On enquiry it has been ascertained that, during the period extending from 1875 to 1901 a dozen Taluks have exchanged Provertis. Even if these be left out of consideration a general increase is visible from Census to Census in respect of house-density.

38 The average area per occupied house is 81 acres. In the Eastern **Area and Proximity** division, the area is four times that in the Western. **REMARKS: AREA VI** Houses in the Karunagapalli Taluk have the smallest average area (28·8 acres).

The proximity of house to house is 138 yards in the Western and 124 in the Eastern division. For the State as a whole it is 908·9 yards.

39 The number of families recorded at this Census amounts to 383,749 and gives 1·005 families to each occupied house and 1·00 persons to a family as against 1·00 families and 4·7 persons in 1891. While the number of families per house has decreased, the number of persons in each family seems to have increased. As the term "family" among the Marumakkathayees who form the bulk of the population is more commensal than natural in the sense in which the latter term is understood in other countries, no more conclusion of any value could be based on these figures. In view of an examination of these figures an attempt was made to secure separate returns of the number of Makkathayom and Marumakkathayom families as also of those who followed a male system of inheritance but it has not been successful. The information

collected under this head does not appear more reliable than that of the previous Census

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40 Unoccupied houses aggregate 32,991 or 5.3 per cent of the total. Of these, more than one-half are in the Western division, but the percentage on the division total is less than in the Eastern, being in the proportion of 5.3 to 5.4.

The lowest percentage of unoccupied houses is in the Taluk of Kunnathnad (1.8) and the highest in that of Shencottah (15.6).

SUBSIDIARY TABLE L.—Density of the Population.

NATURAL DIVISIONS Talukas	MEAN DENSITY PER SQUARE MILE				VARIATION INCREASE (+) OR DECREASE (-)			NET VAR. TWO 1875 to 1901 INCR. or (+) DECR. or (-)
	1901.	1901.	1901.	1875.	1901 to 1901.	1901 to 1901.	1875 to 1901	
1	2	3	4	5	6	7	8	9
<i>Western Division.</i>								
1. Tiruvandur	1,390	1,151	1,089	1,002	+ 229	+ 83	+ 38	+ 249
2. Karaikal	1,335	1,168	1,085	1,025	+ 167	+ 83	+ 60	+ 200
3. Karikal	1,305	1,240	1,105	1,022	+ 65	+ 125	+ 25	+ 225
4. Shertallay	1,303	1,001	970	861	+ 201	+ 31	- 11	+ 221
5. Eraniel	1,124	1,072	1,144	1,099	+ 83	- 72	+ 54	+ 33
6. Mavelikara	1,046	930	861	865	+ 116	+ 49	+ 16	+ 181
7. Agastheerum	925	829	840	866	+ 67	+ 66	- 26	+ 127
8. Anabalantha	923	832	814	779	+ 87	+ 15	+ 35	+ 147
9. Qallan	906	851	725	707	+ 54	+ 126	+ 18	+ 198
10. Parur	906	828	831	795	+ 77	- 3	+ 35	+ 109
11. Valiam	876	745	700	667	+ 131	+ 20	+ 39	+ 210
12. Tiruvalla	819	708	649	618	+ 110	+ 61	+ 20	+ 201
13. Chirayankil	770	620	661	601	+ 101	+ 25	- 7	+ 120
14. Koyyalidukara	683	540	520	519	+ 143	+ 1	+ 21	+ 165
15. Villavandur	581	500	519	506	+ 81	- 9	+ 1	+ 73
<i>Mean for Western Division.</i>	<b>844</b>	<b>631</b>	<b>758</b>	<b>765</b>	<b>+ 113</b>	<b>+ 45</b>	<b>+ 20</b>	<b>+ 178</b>
<i>Eastern Division.</i>								
16. Ettimam	764	659	604	575	+ 116	+ 61	+ 22	+ 200
17. Kottamand	614	561	531	470	+ 83	+ 27	+ 61	+ 144
18. Akkand	545	491	470	475	+ 61	+ 5	+ 4	+ 70
19. Kottayam	541	482	497	305	+ 99	+ 25	+ 15	+ 140
20. Kottattur	523	460	439	411	+ 54	+ 40	+ 17	+ 111
21. Masehill	448	340	361	336	+ 68	+ 19	+ 25	+ 112
22. Kalluram	416	352	300	309	+ 64	- 8	- 8	+ 48
23. Kasecottah	379	312	296	240	+ 87	+ 16	+ 16	+ 90
24. Kottarakura	338	313	261	252	+ 85	+ 32	+ 9	+ 76
25. Mervattaputha	321	229	240	230	+ 62	+ 15	+ 10	+ 91
26. Changanacherry	302	210	224	225	+ 62	+ 2	+ 1	+ 79
27. Tiruvalla	292	226	210	254	+ 23	- 4	+ 5	+ 24
28. Nachanangal	183	150	111	125	+ 33	+ 9	+ 12	+ 54
29. Pattanamparam	146	116	91	95	+ 80	+ 14	+ 2	+ 50
30. Changanacherry	130	112	100	96	+ 18	+ 9	+ 7	+ 34
31. Tolleputha	64	45	44	47	+ 18	+ 1	+ 2	+ 1
32. Changanacherry Hills.	22	15	6	3	+ 7	+ 9	+ 5	+ 19
<i>Mean for Eastern Division.</i>	<b>236</b>	<b>202</b>	<b>188</b>	<b>177</b>	<b>+ 36</b>	<b>+ 14</b>	<b>+ 11</b>	<b>+ 61</b>
<i>Mean for the St. tal.</i>	<b>418</b>	<b>361</b>	<b>329</b>	<b>326</b>	<b>+ 85</b>	<b>+ 22</b>	<b>+ 13</b>	<b>+ 90</b>

[NOTE.—The density figures for 1875 and 1895 are calculated on the population returned at the respective Censuses for the present areas of Taluk, as furnished by the Survey Department and entered in State Table I. The figures given in columns 6 and 7 are from those recorded in previous Census Reports.]

SUBSIDIARY TABLE II—*Distribution of the Population between Towns and Villages*

NATURAL DIVISIONS AND TOWNS	AVERAGE POPULATION		PERCENT OF OF POPULATION LIVING IN		PERCENTAGE OF URBAN POPULATION IN TOWNS OF				PERCENTAGE OF RURAL POPULATION IN VILLAGES OF			
	Per Town	Per Vil lage	Towns.	Vil lages	20,000 and over	10,000 to 20,000	5,000 to 10,000	Under 5,000	5,000 and over	2,000 to 5,000	500 and 2,000	Under 500
1	2	3	4	5	6	7	8	9	10	11	12	13
<i>Western Division</i>												
1 Agastisvaram	2,782	222	27.6	72.4	100					71	31.9	58.0
2 Erancl		268		100						51	41.1	53.8
3 Vilavankod		652		100						10.7	70.9	18.4
4 Nevattinkara		672		100						30.0	52.3	17.7
5 Trivandrum	57,882	1,045	43.1	56.9	100					23.2	71.2	5.6
6 Chirayankil		1,253		100						34.6	61.7	3.7
7 Quilon	15,691	754	12.1	87.9		100				16.5	65.7	17.8
8 Kannigapalli		1,000		100						14.7	77.5	7.8
9 Kartikapalli	5,745	1,126	5.7	94.3			100			29.4	66.0	4.6
10 Ambalapuzha	24,918	1,188	22.8	77.2	100					28.8	66.1	5.1
11 Shertallay		2,925		100					18.5	67.5	14.0	
12 Parur	12,962	915	18.3	81.7		100				17.7	73.1	9.2
13 Vaikam		1,413		100					12.2	32.1	51.4	4.3
14 Tiruvalla		800		100						19.7	68.6	11.7
15 Mavelikara		976		100						10.6	81.7	7.7
<i>Mean for Western Div</i>	<b>23,830</b>	<b>735</b>	<b>8.5</b>	<b>91.5</b>	<b>76.0</b>	<b>20.0</b>	<b>4.0</b>		<b>2.4</b>	<b>24.5</b>	<b>58.9</b>	<b>14.2</b>
<i>Eastern Division</i>												
16 Torala		210		100						6.3	40.0	53.7
17 Kalkulam		439		100						2.9	60.7	36.4
18 Nedumangad		968		100						10.7	79.6	9.7
19 Kottarakara		487		100							65.4	34.6
20 Pattanapuram		597		100						10.3	66.9	22.8
21 Shencottah	9,039	636	23.2	76.8			100			42.3	38.2	19.0
22 Kunnattur		626		100						2.9	74.0	23.1
23 Chengannur		704		100						12.1	68.9	19.0
24 Changanachery	14,264	1,200	15.1	84.9		100				43.6	48.4	8.0
25 Kottayam	17,552	925	18.6	81.4		100				30.8	58.3	10.9
26 Ettumanur		1,437		100						51.5	44.1	4.4
27 Minachil		812		100						29.5	58.5	12.0
28 Todupuzha		361		100							63.0	37.0
29 Muvattupuzha		760		100						13.2	77.0	9.8
30 Kunnatnad		730		100						22.2	57.6	20.2
31 Alangad		849		100						21.6	66.0	12.4
32 Cardamom Hills		2,698		100					71.0	13.6	14.7	7
<i>Mean for Eastern Div</i>	<b>13,618</b>	<b>685</b>	<b>3.2</b>	<b>96.8</b>		<b>77.9</b>	<b>22.1</b>		<b>1.2</b>	<b>19.4</b>	<b>61.4</b>	<b>18.0</b>
<b>Mean for State</b>	<b>20,426</b>	<b>712</b>	<b>6.2</b>	<b>93.8</b>	<b>59.1</b>	<b>32.9</b>	<b>8.0</b>		<b>1.9</b>	<b>22.3</b>	<b>59.9</b>	<b>15.9</b>

SUPPLEMENTARY TABLE III.—House room

K. TOTAL DIVISIONS AND TALUKA	AVERAGE NUMBER OF PERSONS PER HOUSE.				AVERAGE NUMBER OF SQUARE FEET PER HOUSE.			
	1901.	1901.	1901.	1875.	1901.	1901.	1901.	1875.
1	2	3	4	5	6	7	8	9
<i>Western Division.</i>								
1. Agasthiaram	4-6	44	4	42	215-2	200-0	199-6	206-1
2. Ernakul	5-0	47	46	46	224-7	225-6	224-2	222-6
3. Vilavakkod	5-2	52	49	50	108-0	60-1	102-1	100-2
4. Koyyattinkara	5-2	49	46	49	122-4	106-6	110-6	104-1
5. Trivandrum	5-2	51	51	51	255-9	221-6	226-1	198
6. Chirayinkul	5-1	49	49	51	148-4	133-6	130-4	117-3
7. Quilon	5-1	53	51	51	174-8	152-2	147-8	142-4
8. Karamnagapalli	4-7	46	45	44	279-7	249-5	236-1	220-7
9. Kattikappala	5-0	50	48	48	359-6	246-8	227-8	224-2
10. Ambalapuzha	5-5	50	51	53	167-0	163-7	157-1	146-3
11. Shertallay	4-2	41	41	44	278-0	213-8	221-4	219-6
12. Parur	5-5	55	53	53	164-1	137-4	147-0	143-7
13. Valam	4-8	45	46	47	181-6	162-5	152-5	141-2
14. Thiruvalla	5-2	50	50	50	153-3	140-8	119-8	111-4
15. Marakkara	4-6	47	47	46	212-3	194-9	203-2	208-1
<i>Mean for Western Division</i>	5-0	4-8	4-6	4-6	167-1	169-9	164-0	158-5
<i>Eastern Division.</i>								
16. Tiruvalla	4-2	41	38	39	64-3	61-6	60-1	64-7
17. Kalkulam	4-9	47	46	48	84-6	71-3	70-9	75-3
18. Nedumangudi	4-6	47	46	48	25-1	21-5	20-6	20-8
19. Kottarakkara	5-1	52	49	48	65-6	59-9	49-9	47-1
20. Pattanamparam	5-0	49	47	46	20-2	21-3	21-0	22-1
21. Kumbakonam	4-8	41	41	41	82-2	74-8	71-0	60-7
22. Kumbakonam	5-0	49	49	50	103-4	91-3	89-6	4-3
23. Chengamparam	5-1	50	49	49	25-2	22-2	19-1	14-5
24. Changanacherry	5-2	50	51	50	87-4	66-9	45-5	43-7
25. Kottayam	5-1	51	52	51	104-3	86-1	71-6	62-1
26. Ettimothur	5-2	51	50	51	148-5	124-6	127-6	122-9
27. Minackal	5-2	52	52	50	85-0	72-2	64-3	62-5
28. Todiparaka	4-9	50	49	51	12-6	0-8	9-7	8-5
29. Muvattupuzha	5-2	50	50	51	60-3	51-2	47-2	41-9
30. Kumbakonam	5-2	53	50	47	116-0	101-7	104-8	100-2
31. Alangudi	5-4	53	51	52	100-3	97-9	97-0	10
32. Cardamom Hills	5-2	62	52	49	4-2	2-4	4	5
<i>Mean for Eastern Division</i>	5-1	5-0	4-9	4-8	46-4	40-0	37-6	35-7
<i>Mean for the State</i>	5-08	4-9	4-6	4-6	81-9	72-8	69-5	66-7

[NOTE.—Previous figures for 1875 are calculated with reference to present areas and will therefore differ from those recorded in the Reports.]

SUBSIDIARY TABLE IV—*Talukwar Statistics of Area and Population*

ADMINISTRATIVE DIVISIONS AND TALUKS	AREA IN SQUARE MILES.	POPULATION	PERCENTAGE ON TOTAL		SERIAL ORDER GRADED BY				
			Area	Popula- tion	Area	Population in			
						1901	1891	1881	1875
1	2	3	4	5	6	7	8	9	10
1 Tovala	115.00	32,410	1.6	1.1	22	31	30	30	29
2 Agastisvaram	94.00	93,513	1.3	3.2	29	19	15	15	13
3 Eramel	98.00	110,161	1.4	3.7	27	11	8	2	2
4 Kalkulam	169.00	70,247	2.4	2.4	13	26	26	24	23
5 Vilavankod	137.00	79,584	1.9	2.7	18	21	22	20	17
<i>Padmanabhapuram Division</i>	<b>613.00</b>	<b>385,915</b>	<b>8.6</b>	<b>13.1</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>4</b>	<b>3</b>
6 Neyyattinkara	205.00	139,952	2.9	4.8	9	3	6	4	4
7 Trivandrum	97.26	134,196	1.4	4.5	23	4	5	7	6
8 Nedumangad	369.00	67,771	5.2	2.3	5	27	27	27	27
9 Churayinkil	146.47	112,823	2.1	3.8	16	10	11	12	12
<i>Trivandrum Division</i>	<b>817.73</b>	<b>454,742</b>	<b>11.6</b>	<b>15.4</b>	<b>3</b>	<b>3</b>	<b>3</b>	<b>3</b>	<b>4</b>
10 Kottarakara	228.18	77,065	3.2	2.6	8	22	21	25	25
11 Pattanapuram	338.82	49,575	4.8	1.7	6	28	28	28	28
12 Shencottah	102.81	39,970	1.5	1.3	26	29	29	29	30
13 Quilon	143.25	129,658	2.0	4.4	17	5	2	6	5
14 Kunnattur	156.79	82,014	2.2	2.8	15	20	20	21	21
15 Karunagupalli	93.15	124,312	1.3	4.2	30	8	7	8	9
16 Kartikapalli	74.15	96,755	1.0	3.3	32	14	14	14	14
17 Mavelikara	111.43	116,541	1.6	3.9	24	9	9	9	7
18 Chengannur	836.19	108,540	11.8	3.7	2	12	13	13	15
19 Tiruvalla	172.18	140,926	2.4	4.8	12	1	1	3	3
20 Ambalapuzha	114.34	109,927	1.6	3.6	23	13	12	11	11
<i>Quilon Division</i>	<b>2,371.29</b>	<b>1,070,283</b>	<b>33.4</b>	<b>36.2</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>
21 Shertallay	117.19	140,888	1.7	4.8	21	2	3	1	1
22 Varkam	108.19	94,721	1.5	3.2	25	16	17	16	16
23 Ettumanur	120.94	94,869	1.7	3.2	20	15	16	18	18
24 Kottayam	174.25	94,327	2.5	3.2	11	17	18	19	20
25 Changanachery	311.95	94,307	4.4	3.2	7	18	19	17	19
26 Minachil	158.00	70,706	2.2	2.4	14	24	25	26	26
27 Muvattupuzha	398.00	127,721	5.6	4.3	4	6	10	10	10
28 Todupuzha	511.06	32,571	7.2	1.1	3	30	31	31	31
29, Kunnatnad	203.42	124,974	2.9	4.2	10	7	4	5	8
30 Alangad	135.51	73,900	1.9	2.5	19	23	23	22	22
31 Parur	78.07	70,344	1.1	2.4	31	25	24	23	24
32 Cardamom Hills	972.43	21,589	13.7	7	1	32	32	32	32
<i>Kottayam Division</i>	<b>3,289.01</b>	<b>1,041,217</b>	<b>46.4</b>	<b>35.3</b>	<b>1</b>	<b>2</b>	<b>2</b>	<b>2</b>	<b>2</b>
<b>Total, State</b>	<b>7,091.03</b>	<b>2,952,157</b>	<b>100</b>	<b>100</b>					

[NOTE —In columns 8, 9 and 10, the order refers to the population returned within present areas.]

SUBSIDIARY TABLE V—Statement comparing Area, Population &c., of Travancore with those of other States and Provinces

STATE OR PROVINCE.	AREA IN SQR. MILES.	POPULATION.		AVERAGE POPULATION OF A			PERCENT OF POPULATION IN		AVERAGE NO. OF PERSONS PER SQR. MILE.
		Total.	Density per square mile.	Town.	Village.	Town & Village.	Town.	Village.	
1	2	3	4	5	6	7	8	9	10
1. Ajmer Merwara	2,711	470,912	173.91	31,236	4.5	641	26.27	73.73	4.44
2. Assam	50,243	6,126,343	109.92	2,514	207	274	2.05	97.95	4.67
3. Bengal	151,185	71,744,965	404.89	21,226	348	267	5.17	94.83	5.31
4. Berar	17,730	2,754,014	155.60	8,633	40.9	479	15.25	84.75	4.84
5. Bombay	70,918	15,204,877	201.69	17,800	673	713	20.21	79.79	5.29
6. Central Provinces	86,614	9,876,646	114.03	13,812	265	296	6.31	93.69	4.77
7. Coorg	1,642	180,007	114.16	2,050	345	373	8.44	91.56	5.90
8. Madras	141,720	59,300,430	209.00	16,270	621	637	11.18	88.82	5.30
9. Punjab	97,308	20,200,220	208.14	13,508	361	619	11.42	88.58	6.22
10. United Provinces of Agra & Oudh	107,164	47,691,782	445.02	11,661	494	452	11.02	88.98	6.49
11. Daroda State	8,009	1,902,603	241.10	9,976	4.9	634	24.02	75.98	2.94
12. Cochin State	1,802	812,025	480.20	12,497	1,111	1,323	10.28	89.72	5.66
13. Gwalior State	25,041	2,933,001	117.12	13,005	273	307	11.08	88.92	5.29
14. Hyderabad State	82,606	11,111,111	134.73	14,414	500	555	10.11	89.89	4.87
15. Kashmir State	80,500	2,805,574	35.91	79,374	3.7	825	5.47	94.53	6.25
16. Mysore State	29,441	5,635,300	198.13	8,777	94	321	13.04	86.96	4.94
17. Travancore State	7,001	2,802,157	410.32	27,426	712	734	6.22	93.78	5.04

[NOTE.—I. The population of this statement, the figures for the other States and Provinces are taken from Table I furnished by the Imperial Census Commissioner.]

SUBSIDIARY TABLE VI—*Statement of Arealty and Proximity*

NATURAL DIVISIONS AND TALUKS	POPULATION		VILLAGES		HOUSES	
	Arealty in Acres	Proximity in Yards.	Arealty in Square Miles.	Proximity in Miles	Arealty in Acres	Proximity in Yards.
1	2	3	4	5	6	7
<i>Western Division</i>						
1 Agastisvarum	64	59 80	29	56	2 97	128 81
2. Eramel	56	55 94	23	50	2 84	125 98
3 Vilavankod	1 10	78 40	1 02	1 08	5 92	181 89
4 Nevvattinkara	93	72 09	98	1 05	4 98	166 83
5 Trivandrum	46	50 69	1 19	1 17	2 50	118 20
6 Chirayinkal	83	68 10	1 62	1 86	4 28	154 65
7 Quilon	70	62 54	92	1 02	3 66	143 01
8 Karunagapalli	47	51 24	76	93	2 28	112 87
9 Kartikapalli	49	52 32	88	99	2 46	117 24
10 Ambalapuzha	69	62 09	1 57	1 84	3 83	146 30
11 Shertallay	53	54 41	2 47	1 68	2 30	113 37
12. Parur	70	62 54	1 23	1 18	3 89	147 44
13 Vaikam	73	63 87	1 61	1 35	3 52	140 25
14 Tiruvalla	78	66 02	98	1 05	4 17	152 65
15 Mavelikara	61	58 38	93	1 03	2 99	129 26
TOTAL	67	61 18	84	97	3 42	138 24
<i>Eastern Division</i>						
16 Tovala	2 27	112 62	74	92	9 95	235 81
17 Kalkulam	1 53	92 45	1 05	1 09	7 57	205 68
18 Nedumangad	3 48	139 46	5 27	2 46	16 79	306 32
19 Kottarakara	1 89	102 77	1 44	1 28	9 74	233 31
20 Pattanapuram	4 37	156 27	4 08	2 15	21 87	349 61
21 Shencottah	1 68	96 89	2 11	1 55	7 68	207 17
22 Kunnattur	1 22	82 57	1 19	1 17	6 18	185 84
23 Chengannur	4 93	165 99	5 42	2 49	25 80	376 03
24 Changanachery	2 11	108 58	4 87	2 36	11 14	249 52
25 Kottayam	1 18	81 13	2 02	1 52	6 13	185 08
26 Ettumanur	81	67 28	1 83	1 45	4 30	155 02
27 Minachil	1 43	89 39	1 81	1 43	7 52	205 00
28 Todupuzha	10 04	236 87	5 67	2 55	49 76	527 35
29 Muvattupuzha	1 99	105 46	2 36	1 64	10 60	243 77
30 Kunnatnad	1 04	76 23	1 18	1 16	5 51	175 52
31 Alangad	1 17	80 86	1 55	1 33	6 37	188 67
32 Cardamom Hills	28 82	401 34	121 55	11 84	150 69	917 71
TOTAL	2 68	122 38	2 97	1 84	13 79	277 61
Total, State	1 53	92 46	1 81	1 43	7 81	208 92

SUBSIDIARY TABLE VII—Statement showing particulars of Houses Population &amp;c., in Towns.

TOWNS	AREA IN SQUARE MILES	HOUSES			POPULATION			NUMBER PERSONS PER SQ. MI.	NUMBER PERSONS PER H. OR H. OR
		Total.	Occu- pied.	Unoccu- pied.	Total.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10
<i>Western Districts.</i>									
1. Nagarcotl —	550	8,253	5,500	547	25,782	12,520	13,262	7,000	4.60
2. Trivandrum —	980	10,628	2,846	782	57,582	22,902	27,680	5,753	5.67
3. Quilon	421	2,610	2,613	197	15,691	8,006	7,685	3,701	6.00
4. Kayankulam		1,171	1,078	93	5,745	2,516	3,229	—	5.32
5. Alappay —	354	5,099	4,649	500	24,618	12,745	12,170	7,000	5.13
6. Parur —	—	2,426	2,256	168	12,962	6,771	6,191	—	5.71
TOTAL	—	28,387	26,350	2,137	142,880	72,042	69,838	—	5.44
<i>Eastern Districts.</i>									
7. Eodemottah —	320	2,567	2,164	403	9,039	4,574	4,465	2,005	4.17
8. Kottayam —	560	3,338	3,000	238	17,352	9,147	8,205	2,005	5.79
9. Changanacherry		2,741	2,503	189	14,364	7,160	7,204	—	5.59
TOTAL		8,646	7,747	797	40,855	20,887	20,268	—	5.24
Total, State.		38,933	33,997	2,934	183,835	92,929	90,906	—	5.40

(NOTE.—Statistics of area for the Towns of Kayankulam, Parur and Changanacherry are not available.)

SUBSIDARY TABLE VIII—*Statement of Villages grouped according to Size,  
with variation since 1881*

NATURAL DIVISIONS AND TALUKS	TOTAL NUMBER OF VILLAGES		VARI- ATION IN (INCREASE (+) OR DE- CREASE (-))	1901								1881			
	1901	1881		UNDER 500		500—2,000		2,000—5,000		5,000 AND OVER		NUMBER OF VILLAGES			
				Num- ber	Per- cent- age.	Num- ber	Per- cent- age.	Num- ber	Per- cent- age.	Num- ber	Per- cent- age.	Under 500	500—2,000	2,000—5,000	5,000 and over
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<i>Western Division</i>															
1 Agastisvaram	304	475	— 171	274	90.1	28	9.2	2	7			451	24		
2 Eraniel	410	159	+ 251	355	86.6	53	12.9	2	5			84	67	8	
3 Vilavankod	122	114	+ 8	64	52.4	55	45.1	3	2.5			67	44	3	
4 Neyyattinkara	208	151	+ 57	118	56.7	76	36.6	14	6.7			76	68	6	1
5 Trivandrum	73	88	— 15	14	19.2	53	72.6	6	8.2			23	55	8	2
6 Chirayinkil	90	88	+ 2	13	14.4	63	70.0	14	15.6			28	51	9	
7 Qulon	151	160	— 9	66	43.7	77	51.0	8	5.3			76	81	3	
8 Karunagapalli	121	104	+ 17	29	24.0	84	69.4	8	6.6			18	85	1	
9 Kartikapalli	84	93	— 9	15	17.9	59	70.2	10	11.9			23	68	2	
10 Ambalapuzha	71	72	— 1	12	16.9	50	70.4	9	12.7			15	54	3	
11 Shertallay	47	38	+ 9			14	29.8	29	61.7	4	8.5		16	16	6
12 Parur	63	89	— 26	20	31.7	40	63.5	3	4.8			43	42	3	1
13 Vaikam	67	67		12	17.9	42	62.7	11	16.4	2	3.0	17	41	9	
14 Tiruvalla	174	150	+ 24	65	37.4	97	55.7	12	6.9			61	88	1	
15 Mavelikara	119	145	— 26	25	21.0	89	74.8	5	4.2			44	100	1	
TOTAL.	2,104	1,993	+ 111	1,082	51.4	880	41.8	136	6.5	6		3,102	884	73	10
<i>Eastern Division</i>															
16 Tovala	154	158	— 4	139	90.3	14	9.1	1	6			144	12	2	
17 Kalkulam	160	108	+ 52	111	69.4	48	30.0	1	6			57	50	1	
18 Nedumangad	70	68	+ 2	19	27.1	48	68.6	3	4.3			26	39	3	
19 Kottarakara	158	137	+ 21	100	63.3	58	36.7					101	35	1	
20 Pattanapuram	83	80	+ 3	40	48.2	41	49.4	2	2.4			52	28		
21 Shencottah	47	70	— 23	28	59.6	14	29.8	5	10.6			52	14	3	1
22 Kunnattur	131	123	+ 8	60	45.8	70	53.4	1	8			79	43	1	
23. Chengannur	154	133	+ 21	72	46.8	76	49.3	6	3.9			72	60	1	
24 Changanachery	64	64		19	29.7	33	51.6	12	18.7			17	40	7	
25. Kottayam	83	81	+ 2	29	34.9	45	54.2	9	10.0			35	41	5	
26. Ettumanur	66	76	— 10	13	19.7	36	54.5	17	25.8			21	46	9	
27 Minachil	87	90	— 3	41	47.1	38	43.7	8	9.2			48	39	3	
28. Todupuzha	90	88	+ 2	67	74.4	23	25.6					70	18		
29 Muvattupuzha	168	162	+ 6	69	41.1	92	54.8	7	4.1			78	82	2	
30 Kunnatnad	171	166	+ 5	85	49.7	76	44.4	10	5.9			91	65	9	1
31 Alangad..	87	103	— 16	30	34.5	51	58.6	6	6.9			46	52	5	
32 Cardamom Hills	8	19	— 11	2	25	3	37.5	1	12.5	2	25	13	6		
TOTAL	1,781	1,726	+ 55	924	51.9	766	43.0	89	5	2	1	1,002	670	52	2
Total, State	3,885	3,719	+ 166	2,006	51.6	1,646	42.4	225	5.8	8	2	2,028	1,554	125	12

SUBSIDIARY TABLE IX—*Statistics of Proveries.*

NATURAL DIVISIONS AND TALUKAS	NUMBER OF PRO- VERIES	AVERAGE AREA A PROVERIE	AVERAGE POPULATION OF A PROVERIE	Year- book	Under 2,000 Population.	
					Total	Percent- age.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agasthiyakuram	6	15.11	11,390			
2. Eraniel	8	12.25	13,770			
3. Vilavakkod	8	17.12	9,948			
4. Koyyattakuram	10	20.60	13,928			
5. Trivandrum	10	8.73	7,631	1	127	2
6. Chirayinkil	11	13.31	10,257			
7. Quilon	7	19.85	16,391			
8. Karunagapalli	6	11.64	15,138			
9. Karkkappalli	10	7.41	9,480			
10. Ambalapuzha	12	9.20	7,003			
11. Khoratlay	7	16.61	19,840			
12. Pannar	7	11.15	8,230			
13. Vellam	7	19.45	13,623			
14. Tiruvalla	8	21.22	17,616			
15. Mavelikara	8	13.92	14,520			
TOTAL ...	127	13.02	12,186	1	127	0
<i>Eastern Division.</i>						
16. Toraia	6	19.16	5,402			
17. Kalluram	8	21.12	8,781			
18. Kechimangal	6	49.12	8,471			
19. Kottarakkara	8	39.52	9,623			
20. Palthasapuram	6	56.47	8,253			
21. Chennattak	8	12.45	3,411	2	450	13.4
22. Kuranattar	9	17.42	9,113			
23. Chengannur	7	117.45	13,000			
24. Chengannachery	7	44.50	11,423			
25. Kottayam	7	21.00	10,969			
26. Ettimannur	6	20.15	13,612			
27. Minichil	6	25.33	11,774			
28. Telapuzha	5	102.21	6,514			
29. Mavattupuzha	8	49.73	1,265			
30. Kuzhussal	11	19.42	11,261		1	
31. Alangud	6	22.59	12,317		..	
32. Cardamom Hills	2	22.14	194			
TOTAL	119	44.47	10,268	3	4,309	4
Total, State ...	246	28.70	11,223	4	4,716	2
TOT. L. 1901 CENSUS	247		9,719	5	6,227	3

SUBSIDIARY TABLE IX — *Statistics of Proveris*

CLASSIFICATION OF PROVERTIS INTO POPULATION GROUPS

CLASSIFICATION OF PROPERTIES INTO POPULATION GROUPS												
2 000—5 000			5,000—10 000			10 000—20 000			20 000—50,000			Number
Num ber	Population		Num ber	Population		Num ber	Population		Num ber	Population		
	Total	Per- cent- age.		Total	Per- cent- age		Total	Per- cent age		Total	Per- cent- age	
8	9	10	11	12	13	14	15	16	17	18	19	
1	4,843	7.2	3	20,006	29.5	1	17,760	26.2	1	25,122	37.1	1
			2	14,373	13.1	5	71,896	65.2	1	23,892	21.7	2
1	4,193	5.3	2	13,002	16.3	5	62,389	78.4				3
			5	39,260	28.1	3	38,764	27.7	2	61,938	44.2	4
			8	62,716	82.2	1	13,471	17.6				5
			6	42,399	37.6	4	48,518	43.0	1	21,906	19.4	6
			2	15,285	13.4	2	25,971	22.8	3	72,711	63.8	7
						8	121,106	100				8
			5	37,776	39.9	5	56,819	60.1				9
3	12,536	14.9	8	56,711	67.2	1	15,171	17.9				10
						4	69,115	50.3	3	68,364	49.7	11
1	2,972	5.1	4	20,782	44.7	2	28,923	50.2				12
			1	8,388	8.9	6	86,333	91.1				13
			1	9,820	6.9	4	64,578	45.9	3	66,528	47.2	14
						8	116,162	100				15
6	24,544	1.6	47	345,518	22.3	59	836,971	54.1	14	340,461	22.0	
3	9,611	29.7	3	22,799	70.3							16
1	2,981	4.2	4	29,051	41.4	3	38,215	54.4				17
			6	42,982	63.4	2	24,789	36.6				18
			5	40,091	52.1	3	36,974	47.9				19
1	4,771	9.6	4	31,128	62.8	1	13,676	27.6				20
4	15,851	52.9	1	9,491	31.7							21
1	4,942	6.1	3	22,339	27.2	5	54,733	66.7				22
						6	81,843	75.4	1	26,697	24.6	23
2	9,038	11.3	2	14,789	18.5	1	10,155	12.7	2	46,061	57.5	24
			3	23,997	31.3	4	52,778	68.7				25
						5	66,691	70.3	1	23,178	29.7	26
			2	16,648	23.5	4	54,058	76.5				27
			5	32,571	100							28
						5	63,925	50.1	3	63,796	49.9	29
1	4,602	3.8	4	31,836	25.5	5	66,987	53.6	1	21,349	17.1	30
			1	7,558	10.2	5	66,342	89.8				31
1	2,941	13.6	1	8,579	39.7	1	10,069	46.7				32
14	54,937	4.5	44	333,859	27.4	50	641,235	52.5	8	186,081	15.2	
20	79,481	2.8	91	679,377	24.5	109	1,478,206	53.4	22	526,542	19.1	
35	139,759	5.7	103	793,385	32.4	91	1,217,273	49.7	13	293,327	11.9	

SUBSIDIARY TABLE X—Statement showing particulars of Houses at the Censuses of 1875 1881 1891 and 1901

NATURAL DIVISIONS AND TALUKAS.	1901			1891			1881			1875.
	Total.	Occupied.	Unoccu- pied.	Total.	Occupied.	Unoccu- pied.	Total.	Occupied.	Unoccu- pied.	Total.
1	2	3	4	5	6	7	8	9	10	11
<i>Western Division.</i>										
1. Agasthiarum	21,940	20,326	1,708	21,840	19,647	2,193	20,640	18,091	2,168	21,706
2. Ernad	22,860	22,000	1,220	23,078	22,208	870	24,259	23,143	1,096	24,233
3. Vilavakod	18,380	14,904	6,6	13,600	13,000	604	14,598	13,802	597	14,337
4. Neyyattikara	27,968	26,337	1,630	23,633	22,328	1,357	24,072	22,896	1,297	24,695
5. Trivandrum	26,656	24,703	1,768	22,977	21,602	1,416	21,326	19,764	1,441	20,511
6. Chirayinkil	23,348	21,703	1,626	20,901	19,512	1,389	18,504	17,626	1,266	19,770
7. Quilon	26,284	23,041	1,243	23,657	22,516	1,041	22,208	21,179	1,029	21,200
8. Kannurpalli	27,737	26,056	1,682	24,618	23,223	1,395	23,678	22,126	1,400	23,147
9. Kariakapalli	20,168	19,254	917	19,235	18,396	849	19,179	18,086	1,293	19,574
10. Anshapuzha	20,129	19,302	1,037	19,663	18,730	943	19,042	17,909	1,074	17,794
11. Reritalley	24,287	22,590	1,907	20,703	20,571	2,132	20,662	22,119	2,643	24,908
12. Puzh	12,464	12,212	622	11,244	10,729	515	11,902	11,493	479	11,809
13. Yakkam	20,609	19,654	1,045	18,941	17,579	1,362	17,557	16,608	1,059	18,692
14. Thuvalla	27,196	26,411	785	25,280	24,317	1,013	21,273	20,468	804	20,294
15. Mavelikara	25,194	23,763	1,401	22,794	21,719	1,076	23,216	22,700	1,447	24,000
<b>Tal. ...</b>	<b>253,801</b>	<b>234,880</b>	<b>18,921</b>	<b>222,283</b>	<b>204,240</b>	<b>18,043</b>	<b>212,921</b>	<b>192,678</b>	<b>19,245</b>	<b>205,187</b>
<i>Eastern Division.</i>										
16. Tenali	8,044	7,226	619	7,417	7,091	733	8,596	7,956	639	8,595
17. Kalukam	14,981	14,297	684	12,093	12,501	622	12,634	12,000	634	13,277
18. Nohamangal	16,172	14,062	1,110	12,267	11,623	734	11,636	10,703	933	10,911
19. Kottarakara	18,085	16,979	916	14,630	13,894	746	12,174	11,396	746	11,697
20. Pattasapuram	10,727	9,912	815	8,474	7,915	559	8,461	7,820	641	8,461
21. Namacottah	10,148	9,600	548	8,964	7,803	1,261	8,753	7,301	1,452	8,113
22. Kuzhatter	16,911	16,222	689	14,490	14,208	697	13,470	12,547	923	12,961
23. Cherpasoor	23,075	21,163	923	19,394	19,006	790	17,113	16,200	913	16,496
24. Cherpasochery	16,715	17,911	804	13,122	14,659	611	14,802	14,221	709	14,162
25. Kottayam	19,122	18,196	926	14,919	14,006	913	13,219	12,194	765	12,131
26. Ettimasser	19,140	17,970	1,170	16,413	15,590	823	16,564	15,091	1,573	15,620
27. Muzhikil	14,028	13,113	915	12,253	11,420	843	11,943	10,924	1,019	11,226
28. Todeyuzha	6,953	6,572	381	5,271	5,025	246	5,214	4,968	246	4,968
29. Muvattupuzha	24,803	24,000	803	20,961	20,297	664	19,419	18,617	802	19,721
30. Kuzhathod	24,000	23,613	417	21,292	20,708	584	22,706	21,722	984	21,722
31. Alwayal	12,828	12,406	422	13,901	13,100	419	13,300	12,990	310	12,790
32. Cardemon Hills	8,283	4,130	1,153	2,719	2,372	346	609	677	12	511
<b>Tal. ...</b>	<b>260,082</b>	<b>246,018</b>	<b>14,073</b>	<b>222,804</b>	<b>212,208</b>	<b>11,308</b>	<b>212,029</b>	<b>199,300</b>	<b>12,729</b>	<b>202,308</b>
<b>Tal. ...</b>	<b>612,883</b>	<b>580,898</b>	<b>32,994</b>	<b>545,087</b>	<b>516,448</b>	<b>29,351</b>	<b>524,950</b>	<b>492,978</b>	<b>31,974</b>	<b>507,495</b>

SUBSIDIARY TABLE X — *Statement showing particulars of Houses at the Censuses of 1875, 1881, 1891 and 1901*

1875		PERCENTAGE OF VARIATION ON TOTAL NUMBER OF HOUSES				PERCENTAGE OF VARIATION ON OCCUPIED HOUSES				PERCENTAGE OF UNOCCU- PIED HOUSES ON TOTAL.				AVERAGE NUMBER OF OC- CUPIED HOUSES TO A VILLAGE.	Number
Occupied	Unoccu- pied	1891 to 1901.	1881 to 1891	1875 to 1881	1875 to 1901	1891 to 1901.	1881 to 1891	1875 to 1881	1875 to 1901	1901	1891	1881	1875		
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	
19,380	2326	+ 4	+ 47	- 30	+ 10	+ 29	+ 51	- 36	+ 44	77	100	104	107	481	1
22,601	1,429	+ 7	- 47	+ 102	- 40	- 8	- 40	+ 15	- 33	52	37	44	59	537	2
13,741	490	+ 12.6	- 65	+ 24	+ 78	+ 13.5	- 68	+ 17	+ 77	3.6	43	40	34	1213	3
21,332	1,247	+ 18.3	- 18	+ 65	+ 237	+ 18.2	- 18	+ 62	+ 232	5.8	57	57	50	1265	4
19,327	1,184	+ 16.0	+ 73	+ 43	+ 290	+ 15.4	+ 80	+ 32	+ 287	6.6	61	67	57	2061	5
17,194	1,276	+ 11.7	+ 100	+ 01	+ 230	+ 11.6	+ 111	+ 25	+ 273	6.2	61	71	93	2432	6
20,143	956	+ 10.1	+ 74	+ 39	+ 230	+ 9.7	+ 77	+ 37	+ 226	4.7	43	46	44	1485	7
21,198	1,649	+ 12.6	+ 30	+ 22	+ 198	+ 12.1	+ 46	+ 32	+ 211	6.0	56	62	71	2098	8
10,628	1,446	+ 4.7	+ 59	+ 6	+ 115	+ 5.1	+ 83	+ 16	+ 157	4.5	49	70	80	2250	9
16,729	1,900	+ 2.4	+ 32	+ 70	+ 131	+ 3.0	+ 41	+ 74	+ 141	5.1	48	56	59	2112	10
2,775	3,233	+ 11.9	+ 35	+ 23	+ 187	+ 14.0	+ 53	+ 53	+ 265	5.2	69	85	111	6772	11
11,220	618	+ 19.7	- 60	+ 14	+ 137	+ 19.4	- 65	+ 23	+ 141	4.8	45	40	52	1675	12
15,279	1,203	+ 9.8	+ 72	+ 65	+ 255	+ 11.8	+ 64	+ 80	+ 286	5.0	67	60	73	2933	13
19,194	1,100	+ 7.6	+ 187	+ 48	+ 310	+ 8.9	+ 184	+ 66	+ 376	2.8	40	37	54	1517	14
23,194	1,745	+ 10.5	- 96	+ 11	+ 10	+ 9.5	- 86	+ 24	+ 25	5.5	47	57	70	1993	15
283,688	31,469	+ 9.7	+ 2.9	+ 2.5	+ 15.9	+ 10.0	+ 3.5	+ 3.5	+ 18.0	5.3	5.5	6.1	7.0	146.6	
7,416	1,139	+ 2.9	- 89	+ 103	- 63	+ 4.3	- 109	+ 68	- 6	8.0	93	73	132	480	16
12,772	690	+ 14.4	- 30	+ 10	+ 110	+ 13.7	- 33	+ 17	+ 118	4.6	40	46	45	892	17
9,916	1,025	+ 22.6	+ 62	+ 63	+ 386	+ 20.8	+ 86	+ 79	+ 418	7.3	59	80	93	2008	18
10,978	709	+ 10.1	+ 185	+ 41	+ 360	+ 9.4	+ 201	+ 37	+ 364	5.7	51	64	60	948	19
7,847	614	+ 26.5	+ 1		+ 267	+ 25.2	+ 12	- 3	+ 263	7.5	66	75	72	1194	20
6,866	1,279	+ 13.3	+ 22	+ 75	+ 245	+ 11.2	+ 53	+ 63	+ 246	15.6	140	166	157	1360	21
11,968	891	+ 9.2	+ 149	+ 47	+ 314	+ 9.6	+ 169	+ 56	+ 355	4.0	45	61	69	1238	22
15,475	1,013	+ 13.8	+ 131	+ 39	+ 338	+ 13.6	+ 142	+ 52	+ 306	4.1	40	49	61	1373	23
17,637	520	+ 23.3	+ 16	+ 54	+ 321	+ 22.1	+ 30	+ 43	+ 313	4.2	33	47	37	2390	24
11,872	552	+ 20.1	+ 201	+ 65	+ 537	+ 21.1	+ 201	+ 51	+ 531	4.8	57	57	45	1826	25
14,871	761	+ 16.6	- 8	+ 58	+ 223	+ 15.3	- 6	+ 54	+ 208	6.1	50	52	48	2722	26
10,401	850	+ 14.3	+ 35	+ 52	+ 246	+ 17.7	+ 54	+ 41	+ 291	4.1	68	85	75	1545	27
4,570	276	+ 31.9	+ 10	+ 75	+ 134	+ 30.7	+ 32	+ 64	+ 438	5.4	46	66	57	730	28
17,907	814	+ 18.8	+ 67	+ 47	+ 330	+ 17.8	+ 83	+ 50	+ 341	3.5	26	40	43	1430	29
20,389	976	+ 13.0	- 62	+ 62	+ 126	+ 14.0	- 47	+ 65	+ 158	1.8	27	42	45	1380	30
12,274	516	+ 2.4	+ 17	+ 44	+ 80	+ 3.1	+ 23	+ 49	+ 107	2.4	30	35	40	1562	31
503	8	+ 94.3	+ 204.4	+ 34	+ 933.8	+ 74.1	+ 250.3	+ 345	+ 721.0	21.8	127	17	15	5162	32
189,700	12,568	+ 16.3	+ 5.4	+ 4.8	+ 28.5	+ 15.8	+ 6.5	+ 5.1	+ 29.6	5.4	5.0	6.0	6.2	133.7	
473,388	34,037	+ 12.4	+ 3.9	+ 3.4	+ 20.9	+ 12.4	+ 4.7	+ 4.1	+ 22.7	5.3	5.3	6.0	6.7	140.7	



# MAP N<sup>o</sup> 7

To illustrate the Density of population in  
TRAVANCORE

MILES 10 5 0 Scale of Miles 20 30 MILES

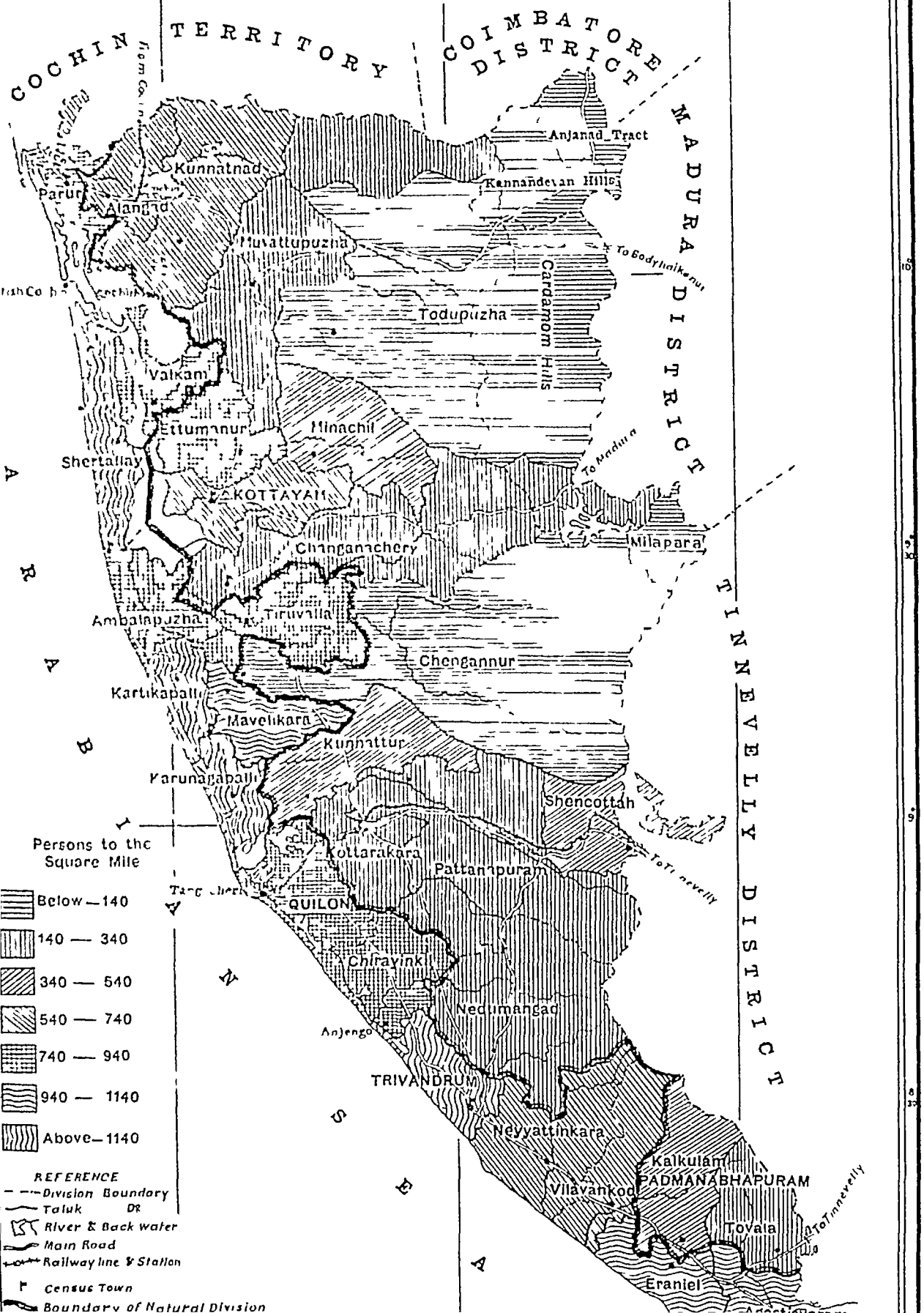
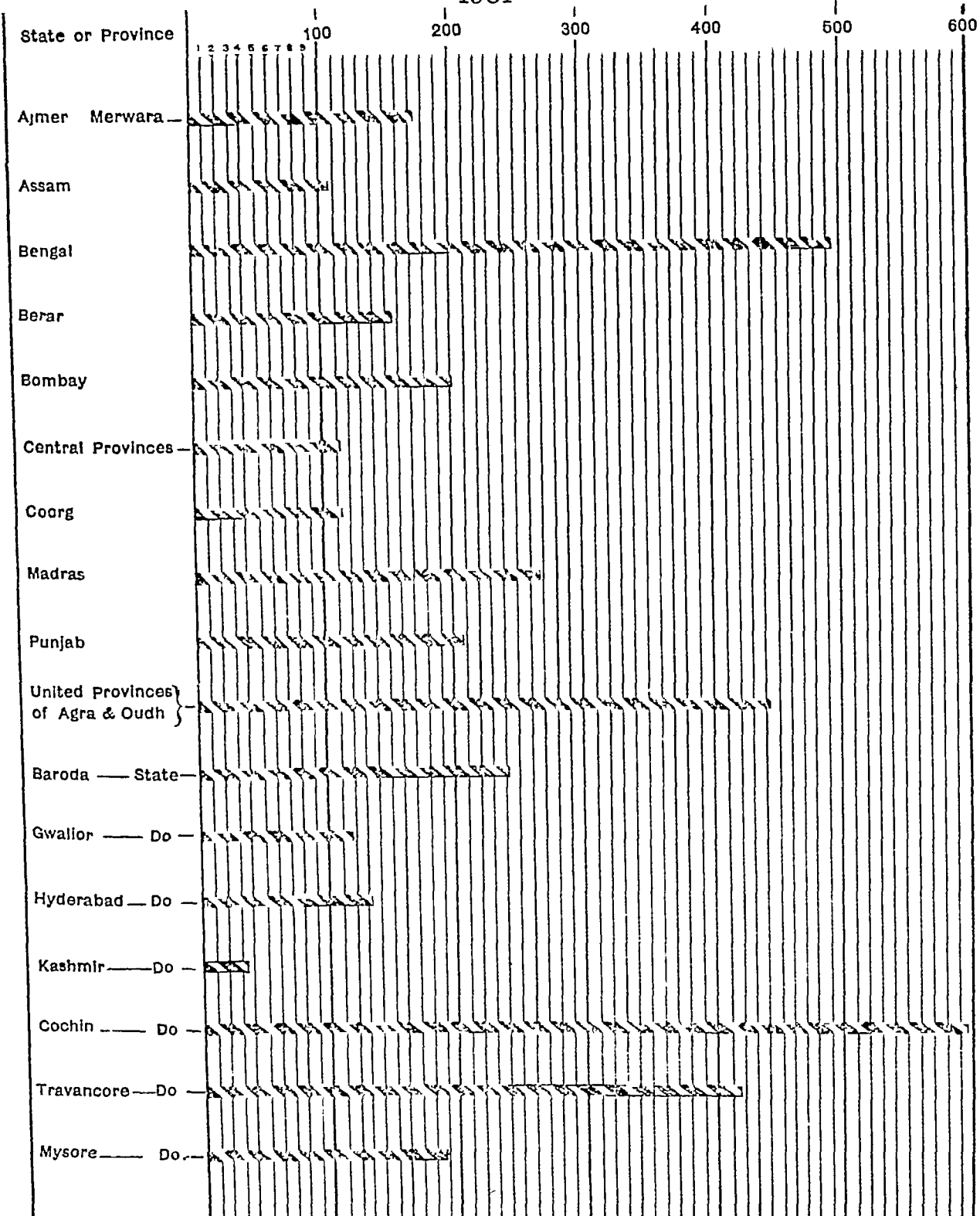




Diagram No 1  
Showing the Density of Population in Travancore  
and other States and Provinces  
1901





## CHAPTER II.

### MOVEMENT OF POPULATION

(TABLES II AND IV)

41 'Movement of Population' defined—42 Births and Deaths—43 Migration—  
44 Accuracy of enumeration—45 Variation in total population—46 Variations in 1891 and 1881—47 Estimated deficiency of population in 1891—  
48 Corrected rate of increase—49 Taluk variations adjusted for changes in area—50 Notice of Taluk variations—51 Variation in occupied houses—  
52 Variation in urban population—53 Variation in urban houses—  
54 Examination of urban statistics—55 Adjusted rates of urban increase—  
56 Townward tendency

#### Preliminary

41 Having dealt in the first Chapter with the population in reference to its present strength and distribution, we shall in this Chapter consider the same in relation to what it was a decade ago. The variation in population between any two Censuses is technically known as 'movement of population'—'a convenient expression sanctioned by statistical usage to denote the combined effect of the two factors, the balance between births and deaths, and the balance between emigration and immigration'

Before, however, proceeding to discuss the details of the variation, let us enquire to what extent the factors just referred to have been in operation during the decade under review. The enquiry may be taken up under the two main heads of (1) Births and Deaths, and (2) Migration

42 A variety of physical and social causes contribute to the growth of population. In the words of Mr Baines —  
**Births and Deaths**

"There is first the tropical climate with its accompaniment of a low standard of requirements in the way of food and clothing and an equality of temperature that admits of an outdoor life to an extent that alone renders habitable the ordinary style of dwelling. There is then the extent of arable soil, most of which yields to a comparatively simple cultivation the amount of food that suffices for the wants of the family, whether of two or half a dozen members. Strongest of all is the religious sanction, or the social influence, that contains within itself all the vitality of the popular belief of the masses, and according to which the want of a male heir leads to difficulties as regards inheritance of property, as well as to the omission of ceremonial observances of the utmost importance after death. There is, lastly, the stereotyped structure and want of elasticity inherent in the form of Indian society, which retards to an indefinite degree the development of a standard of comfort in advance of that of the preceding generation, and has thus the effect of discouraging that foresight which, originating in the desire of rising in the social scale, has an enduring effect on the marriage relations of the class which has once acquired it." \*

\* Page 20, the Bombay Census Report, 1881, quoted in the Central Provinces Census Report, 1891, page 18.

CHAP. II  
PART. II

The circumstances above set forth apply generally to a country like Travancore where the wants of the large bulk of the people are few and their luxuries almost nil. Here, food and clothing are at an irreducible minimum; garden cultivation is the main occupation and the members of the family or *Tarwad* living within the premises of their detached homesteads have to pursue no laborious or costly methods of cultivation to eke out their living and lastly as in India generally the religious sanction and the social influence alike operate as powerful stimuli to the propagation of the species. If, to these, we add the favourable political condition of the country with its external tranquillity guaranteed under the eyes of British rule, with the naturally peaceable character of its inhabitants and with the remarkable security within its borders of person and property ensured by a watchful Government, we almost exhaust the factors that are at work towards an unrestricted increase of population.

But these general conditions are never allowed to operate with absolute freedom. They are too often modified by circumstances working with varying degrees of force from decade to decade. A season of comparative distress, for instance, due to agricultural failure is not a season of marriages. Not only is the birth rate then affected but the poorer classes who form the majority of the population become subject to various illnesses of a more or less fatal character. The periodical outbreak of epidemic diseases may sometimes greatly reduce the population. It is necessary therefore, to see how far the seasons, the rainfall and the incidents of public health have been favourable during the last decade as compared with the one preceding it. As, in view of the importance of the subject, a separate Note on these factors which bear so closely on the well being of the people has been drawn up and appended to this Chapter we shall here deal only with the salient features disclosed by the returns.

*Season and Rainfall*—In this respect, the decade may be said to compare favourably with the one previous which appears to have begun and closed with a general failure of crops. During certain years in the last decennium, there was, it has to be noted, marked agricultural depression due to irregular or excessive rainfall but never did the country suffer from any widespread agricultural failure. In five out of the ten years, the season was favourable for agricultural operations and the harvests were good. But in the remaining five, the crops failed though the tract prejudicially affected was, as in the previous decade, mainly South Travancore. Only in one year (1896-97) did the northern Divisions suffer largely when heavy floods damaged the crops. During all these adverse seasons, the State with its characteristic bounteousness gave the people substantial succour.

A perusal of the reports on rainfall prepared by the Meteorological Department shows that it is the southern Taluks generally and Tuvak and Agasthiaram in particular that fall within the zone of uncertain rainfall and suffer frequently from deficient water-supply. Though the well-devised system of South Travancore irrigation has done much in the way of bringing water to these thirsty Taluks, agricultural depression has not been infrequent. The Project, now under execution for utilising the waters of the Kothayar river ought to obviate, when completed, water scarcity throughout a considerable portion of His Highness's territories especially the Nanjimal area.

In examining the agricultural condition in relation to the material well being of the people, we must not forget one phase of it already referred to.

"It must be remembered that although the rainfall is great there is very little irrigated land. Rice is grown only in the hollows between the laterite ridges and the amount is not enough to feed the populace. Travancore imports large quantities of rice. The staple industry is the cultivation of the cocoanut tree. The whole coast line is one huge grove of these trees, marked off by hedges into small orchards in which the peasant proprietor lives with his family. When the Viceroy was at Quilon last November, His Excellency said 'Here every man has three acres and a palm tree.' If Lord Curzon had said three acres and thirty palm trees, it would have been near the truth."\*

It is only when the garden fails to yield its annual produce that actual famine conditions arise anywhere. Failure in the rice crops, of course, tells adversely on the agricultural population of the locality affected. But the distress is neither acute nor widespread except when, owing to adverse seasons outside the State, importation of food grains into it is affected.

*Public Health*—The most important of the agencies that, by their operation during a series of years, control the increase of population, is epidemic disease. The prevalent forms are fever, cholera and small-pox.

*Fever*—The variegated nature of the Travancore Taluks makes them very unequally subject to febrile affections. The tract regarded as the most favoured home of malaria is that stretching along the base of the Ghâts. Though not always fatal, it causes, in many instances, such an amount of devitalization that the individuals affected become prone to various inter-current diseases unfitting them for the active pursuits of life, if they do not lead to premature decay and early death.

During the decade under review, however, malarial fever does not appear to have prevailed in any unusually severe form.

*Cholera*—This fatal scourge generally follows the fever season and used, till recently, to be a regular annual visitor. It is usually imported from the adjoining British District of Tinnevely by in-coming pilgrims in connection with the Christian festival at Kottar and the Hindu car festival at Suchindram and generally causes great havoc in the southern Taluks. An observation of cholera epidemics has shown that the disease diffuses more widely and lingers longer in the sea-coast villages than in the interior. As for the life history of cholera, it may, perhaps, be claimed to the credit of this State that it rarely ever originates *de novo* within its limits.

So far as the 1891-1901 decade is concerned, cholera may be said to be the only epidemic that prevailed to any marked extent.

*Small-pox*—This is another disease that occurs in an epidemic form. While there is, on the one hand, a certain amount of perilous inactivity suggested by erroneous views regarding its origin, it is, on the other, satisfactory to note that the disease has been greatly held in check by the numerous facilities provided by Government for efficient vaccination.

During the last ten years, the ravages of small-pox were much less than in the previous decade.

From the foregoing remarks, it is evident that, in respect of either food supply or of public health, no extraordinary causes likely to check the growth of population have been at work during the last decennium. Such adverse influences as did operate have been confined to limited areas and to a still more limited population. The reasons for any large variations that may have to be explained must, therefore,

\* Page 3, Resident's (Honourable Mr. G. T. Mackenzie) Review on the Travancore Administration Report for 1898.

**CHAP. II** be sought in the operation of natural causes relating to the proportion of birth  
**PART. 43.** and deaths

*Marriage customs*—It has been observed that, when persons at the re-productive ages predominate in a community births greatly increase. Viewing in the light of this remark, the 1891-1901 decade as a whole, we find that it compares favourably with the previous ones. Since 1843, the number of persons at these ages has been gradually increasing. In that year it stood at 3.14 per 10,000 of population. In 1881 it rose to 4.003 and in 1891 to 4.269. In 1901 it was 4.220. The result has been an increase in the number of births during each successive decade. Here we may fitly add a word in regard to the general marriage customs of the people, allusion to which has already been made at the beginning of this Chapter. With the higher orders of the Hindus, marriage is a religious duty involving consequences of the utmost importance after death. With the working classes a wife is an active sharer in the toils of daily living. By all the married condition is regarded as the normal state in life and, in Malabar the nature of the marriage tie and the peculiar system of inheritance which form its characteristic social features contribute their share towards accentuating the matrimonial habits of the people. Even the Mussulmans and the Christians regard marriage with the same feeling of favour as the Hindus. From the following figures relating to the civil condition of these communities, we see that the proportions as regards Hindus in each of the three states do not differ very much from those among the other two religions.

	PER 100.		
	Unmarried	Married	Widowed
Hindus (including Annamites)	440	417	103
Do (excluding Annamites)	451	416	103
Mussulmans	502	423	75
Christians	477	423	70

Among the Mussulmans and the Christians and among the Marumakkathayees who form the bulk of the Hindu population, no injunction operates prohibiting the marriage of widows. Widow marriage is, of course, absolutely forbidden among the Brahmins and among the orthodox Makkathayees but these constitute a comparatively small minority.

*Birth and Death rates*—In accordance with the instructions of the Imperial Census Commission a Note has been drawn up on the system of collecting Vital Statistics in Travancore and will be found annexed to this Chapter. It will be seen from that Note that the collection and registration of Vital Statistics have by no means reached that degree of efficiency required for enabling its results being used for testing the rate of population growth as disclosed by the Census returns. Further the figures available relate only to the latter half of the past decade. Nevertheless, in view of the importance and increasing interest of the subject, such particulars as were furnished in the annual Administration Reports have been collated and exhibit I in two Subsidiary Tables (VI and VII).

43. To trace the fluctuation in population due to migration we have to know

**MIGRATION.**

- (1) the number of persons born outside the State and enumerated within it, *i.e.*, immigrant *versus* emigrant
- (2) the number of persons born within the State and enumerated outside it *i.e.*, emigrant

Information regarding immigrant is contained in Table XI relating to Birth Place. In regard to emigrant however we have not been so favourably placed.

Birth-Place Tables have not been received from some of the northern States and Provinces, and in some of those that have been received, Travancore has not been separately shown. But in view of the fact that the Travancorean seldom strays far if he strays at all, and that the Tables received from the nearer States and Provinces contain sufficient particulars, it is not impossible to gather a fairly correct idea of the loss to Travancore on account of emigration.

CHAP II  
PARA 46

11 It will be seen that the efficiency of the present enumeration as a factor determining the variation in population has not yet been even touched upon. At times, an inaccurate Census contributes greatly to a striking difference in the numbers returned. But the unprecedented increase shown by the 1901 figures deserves, at the very first blush, to be put down as a strong item of evidence in favour of the accuracy of the present enumeration. Over-counting which, at any Census, is far less probable than under enumeration, cannot, even if it be presumed to have existed at this Census, ordinarily account for the very large increase exhibited. Though the procedure followed in taking the last Census was mainly the same as that in 1891, efforts were made to bring it into closer line with the Imperial system. Such modifications were introduced as experience suggested and new requirements rendered necessary. The training of the Census agencies was organised and carried out on an elaborate basis and special arrangements were made in regard to the census-taking of the Hill Tribes, the floating population, &c. These have been already referred to in the Introduction and will receive fuller treatment in the Volume on the Administration of the Census. Suffice it, therefore, to say for the present that in a country advancing in administrative efficiency and among a people to whom the Census is becoming more and more familiar, each successive enumeration must, in the nature of things, be more accurate than the one preceding it.

### Variation in Total Population

15 The total population as enumerated at this Census shows an increase of 394,121 or 15.1 per cent over that censused in 1891.

#### Variation in total population

SUBSIDIARY TABLE I

The males have increased by 199,750 or 15.5 per cent and the females, by 194,671 or 15.1 per cent. The growth of population in Travancore seems to have been faster than in the other States and Provinces in most of which, with plague and famine, there was, more or less, a large decrease. Only one British Province and three Native States show an increase exceeding 10 per cent. These are Assam (+11.81 per cent), Mysore (+12.05 per cent), Cochin (+12.32 per cent) and Kashmir (+14.21 per cent).

Comparing the two Natural divisions, we find that, in the Eastern, the percentage of increase has been greater than in the Western, being 17.9 in the former against 13.7 in the latter.

46 The rates of increase during the several intercensal periods have not, by any means, been uniform. During the five years that preceded the 1881 Census, the population increased by 3.9 per cent.

#### Variations in 1891 and 1881

SUBSIDIARY TABLES I & VIII

During the next ten years, the rate of increase was 6.5 per cent, and in the succeeding ten years, i.e., the last decade, it has risen to 15.4 per cent. The variations at the two earlier Censuses determined

CHAP. II. according to sex are particularized below —  
PART. 46.

	MALES.		FEMALES.		BOTH SEXES.	
	Variation.	Percentage.	Variation.	Percentage.	Variation.	Percentage.
1875-1881.	+ 47,807	+ 4.1	+ 43,673	+ 3.7	+ 89,779	+ 3.9
1881-1891.	+ 83,371	+ 7.8	+ 63,297	+ 5.3	+ 156,578	+ 6.5
1875-1891.	+ 140,198	+ 12.2	+ 106,869	+ 9.1	+ 248,537	+ 10.8

It is thus seen that the increase during the last decennium has been nearly two and a half times that in the decade preceding it and one and a half times the rate observed during the fifteen years extending from 1855 to 1891. In regard to the males, the percentage of increase is twice and in respect of the females, thrice that of the previous decade. These rates are abnormal. The migration figures do not explain them. In 1901 the emigrants aggregated 24 400 against 13 08 in 1891 and the immigrants 54 903 as compared with 16 918 at the preceding Census. The excess of immigrants over emigrants, larger though it has been at this Census, has contributed only a fraction of the total increase, being 1.2 per cent. on the entire population. An enquiry into the condition of the country during the last twenty-five years discloses no particular reasons why the decade that has just closed should show such an extraordinary increase in population. In view to arrive at an adequate explanation, an examination may be made of the figures in greater detail. Taking the main religions, the variations at this Census will stand represented thus—

	MALES.		FEMALES.		BOTH SEXES.	
	Variation.	Percentage.	Variation.	Percentage.	Variation.	Percentage.
Hindus (including Animists.)	+ 94,803	+ 10.07	+ 87,051	+ 10.43	+ 181,854	+ 10.25
Muslimans	+ 17,121	+ 21.04	+ 11,810	+ 14.96	+ 31,741	+ 19.81
Christians	+ 47,669	+ 3.70	+ 42,304	+ 31.09	+ 170,479	+ 32.53

The increase in numbers among the Hindu and the Christians viewed separately seems to be far greater than that shown in 1891 on the total population of all the religions taken together. Comparing the main religionists themselves in respect of their rates of growth during the last decennium, we note that the Christians have increased at triple and the Muslimans at double the rate at which the Hindus have grown. Making due allowance for the possible effects of dissimilarity in social and other conditions between the Hindus and the other religionists, we fail to see how in the ordinary circumstances of life such a striking disparity in the rates of population growth between the Hindu on the one hand and the Musliman and the Christians on the other could be explained. Indeed the inference that could be drawn from the Census returns is that in point of fertility the Hindu are not much behind the other religionists. If at every 100 married women of the age of 15-40 we find 43 children under five years among Muslimans the same number among Christians and as many as 80 among Hindus. Further in regard to the Muslimans a distinct decline is noticeable in this respect. At the 1891 Census there were 86 Musliman children under five years but at this Census only 43. The inference therefore suggests itself that the total population generally and the Muslimans and Christians in particular were under-estimated in 1891.

Let us view the subject in another aspect. The population enumerated at a Census will, ten years later fall under the axe of ten and upwards. The total of the latter half of people at a succeeding Census must ordinarily be smaller than the total of all ages at the preceding enumeration less the number that have died or departed during the interval unless the gain by migration of persons

over the age of ten is so great as to recoup the loss by emigration and death. This, of course, is not a probable contingency in Travancore. If, on the one hand, the succeeding Census shows a large decrease, it may be attributed to one or more of the following causes — (1) a high death-rate during the preceding intercensal period, (2) increased emigration during the same period and (3) defective enumeration at the latter Census. If, however, the decrease be small, it may be caused by (1) a low death-rate (2) increased immigration or (3) defective enumeration at the former Census. In the light of this remark, the population at each Census may be compared with that of the succeeding one under the age of ten and over. The following statement exhibits this comparison.

	Males	Females	Both sexes
Population in 1881	1,197,134	1,204,021	2,401,155
Do in 1891 aged ten or more	979,115	940,644	1,919,759
Percentage of decrease	18.27	21.88	20.09
Population in 1901	1,290,415	1,267,321	2,557,736
Do in 1901 aged ten or more	1,108,950	1,066,993	2,175,943
Percentage of decrease	14.66	16.85	14.95

The comparison shows that the decrease at this Census on the population enumerated in 1891, whether taken as a whole or by the sexes separately, is smaller than that shown at the 1891 Census on the population returned in 1881. We have already seen that the effect of migration on the variation in population has been almost nil, the increase being wholly contributed by the home-born. There are, further, no grounds for presuming a higher death-rate during the period 1881-1891 than during 1891-1901. The prevalence of epidemic diseases during the past twenty years shows, on the other hand, that the last decennium has been more unfavourable to public health than the one previous to it. The only explanation that seems likely to stand is that the small decrease in 1901 and the large reduction in 1891 are alike due to under enumeration at the 1891 Census. A glance at the percentages as distributed among the several religions strengthens, by the abnormal character of the variations disclosed, the probability of a deficit in 1891.

		Males	Females	Both sexes
HINDUS (Including Animists)	Population in 1881	872,770	882,810	1,755,610
	Do in 1891 aged ten or more	719,760	698,921	1,418,681
	Percentage of decrease	17.53	20.90	19.22
	Population in 1891	941,995	929,869	1,871,864
	Do in 1901 aged ten or more	778,476	760,149	1,538,625
	Percentage of decrease	17.35	18.25	17.80
MUSLIMANS	Population in 1881	79,988	72,921	146,909
	Do in 1891 aged ten or more	69,404	55,858	116,262
	Percentage of decrease	18.36	23.39	20.86
	Population in 1891	81,375	77,448	158,823
	Do in 1901 aged ten or more	72,030	65,610	137,640
	Percentage of decrease	11.46	15.41	13.40
CHRISTIANS	Population in 1881	290,324	248,218	498,542
	Do in 1891 aged ten or more	197,893	186,317	384,210
	Percentage of decrease	20.94	24.93	22.93
	Population in 1891	266,969	259,942	526,911
	Do in 1901 aged ten or more	258,233	240,607	498,840
	Percentage of decrease	3.27	7.43	5.32

Thus while, out of every hundred Musalmans and Christians enumerated in 1881, 80 and 78 respectively survived in 1891, as many as 87 and 95 out of a like number

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PART. 47

enumerated in 1891 were found living in 1901. Taking the sexes separately we find that among the males, 89 per cent. of the Mussalmans and 91 per cent. of the Christians censused in 1891 survived in 1901 as against 82 and 80 in 1891. In regard to the females, the percentages of those that lived through amount to 85 Mussalmans and 93 Christians in 1901 as compared with 77 and 76 respectively in 1891. These differences are too striking to be probable. But it is unnecessary to dwell on the point further although additional proofs in support may be adduced from the numbers returned under the different age-periods at each Census, from the proportions of increase among the sexes etc. These will be dealt with in their due sequence. The general examination to which the figures have been subjected proves that the enumeration was defective in 1891. It may be added that Mr. Stuart, the Madras Census Reporter for 1891 in reviewing the Travancore figures, felt it necessary to arrive at the same conclusion. He observed —“The large increase in Cochin which the present census discloses, may possibly be due to short counting in 1891 but the census of Malabar is believed to have been equally trustworthy on both occasions, and it is certainly remarkable to find so low a rate of increase in Travancore between 1881 and 1891.”\* The rate of increase in Malabar between 1881-1891 was 12.1 per cent. in Cochin, 20.4 per cent. and in Travancore 0.5 per cent.

4. Let us now endeavour to estimate the amount of deficiency at the 1891 Census. Taking a large period, we find that, between 1875 and 1901 the population of the State has increased from 2,811,319 to 2,952,151. The interval between these two enumerations was 25½ years. Working these figures logarithmically on the method adopted for calculating the rate of population increase, † we have

$$25\frac{1}{2} \times \log (1+r) = \log 2,952,151 - \log 2,811,319$$

$$r = .000518$$

This gives a rate of growth of 9.5 per mille per annum. The increase during the last decade in the Cochin State was 12.5 per cent. But, between 1881 and 1891 the increase in that State exceeded 20 per cent. and was traced to short counting in 1891. In regard to the Madras Presidency as a whole, Mr. Stuart observed, in his 1891 Report that “In normal times, unaffected either by famines or the rebound from the effects of famine the population of the Madras Presidency will increase by about 1½ per mille per annum. The occurrence of a severe famine would depress the rate of increase in tracts not directly affected to about 9 per mille per annum, while its effect in the area directly implicated would be to convert the increase into a decrease. But the recuperative power of the people is very great and taking long period with recurring famines of more or less severity the population is found to be a progressive one with a rate of growth of not less than 6 per mille per annum. The last, it may be observed, is the rate adopted by Mr. Hardy.”‡ During the period, 1881-1891 the population in the Madras Presidency increased

Page 10, Madras Census Report, 1901.

† If  $P$  = Population at any Census,

$P'$  = Population at the succeeding Census,

$r$  = Annual rate of increase per unit of population,

$\Delta$  = The inter-censal period,

$P' = P(1+r)$

Taking the logarithm of each side of the equation,

$\log P' = \log P + \log (1+r)$

$\log (1+r) = \frac{1}{\Delta} (\log P' - \log P)$

File Page 6, the Elements of Vital Statistics by Arthur Newsholme 3rd Edition.

‡ Pages 63-65 Madras Census Report, 1901.

by 15.58 per cent, while, during the last decade, the rate dwindled down to 7.2 per cent. But even this diminished rate is higher than that shown by Travancore at the 1891 Census. Further, "from data collected during a period which was undisturbed by famine and war, on the whole, be described as normal," Mr G. F. Hardy, the English statistician who examined the all India figures of the 1891 Census has calculated the growth of population for the decade, 1881-1891, at 9.2 per mille per annum. Travancore is a country affected neither by famine nor by the rebound from its effects and the estimate worked out by Mr Hardy will well apply. In fact, the annual average calculated on the figures of the last four Censuses (9.5) presents a remarkable agreement with Mr Hardy's figure. This rate of population growth may, therefore, be taken as the normal for the State as a whole. Calculated on the basis of this rate, the population for 1891 would be 2,640,522 against 2,557,786, the number actually returned.

48 The percentage of real increase, therefore, for the last decade is 11.8 against 15.1 the rate worked out on the population as actually returned and exceeds the accepted normal by 2.3. This is due to increase in the number of births and immigrants during the last decade.

### Taluk Variations

49 In discussing the fluctuations in the population of each Taluk, we have first to take into account the variations due to changes in area. It has already been observed (*Vide* para 1 of Chapter I) that the measurements of extent recorded in reference to administrative units in the 1891 Census Tables differ from those of this Census and that in several cases the limits of the areas concerned have remained the same. But the variations resulting from such differences affect only the relation of population to area, i.e., density, and have already been dealt with in the previous Chapter. The form of variation with which we are now concerned refers to the population figures absolutely viewed and is due to the transfer of Provertis or portions of Provertis from one Taluk to another. In such cases, corrections have to be made in regard to the population of the areas so transferred, in order to ensure a common basis for purposes of comparison. Since 1875, about a dozen Taluks have exchanged Provertis, but neither in 1881 nor in 1891 have any adjustments of population been apparently made. The actual figures returned for the limits as found at the several Censuses seem to have been utilized for gauging the decennial variations. The only means now of remedying this would be to carry the adjustments backwards and to note in Table II the Taluk variations at each Census. But the population figures available in regard to the component Provertis of the affected Taluks are not sufficiently full to enable this being done. The total population is all that is available for the three previous Censuses. Particulars regarding the composition of the sexes so necessary for Table II cannot now be obtained. Again, in regard to the 1881 Census, the Taluk totals obtained by adding the Proverti figures do not tally with the Taluk populations mentioned in the body of the Report\*. In view, however, of the comparatively small size of these Provertis, the want of sufficient and accurate information regarding them need not be a bar to the adjustment of Taluk population. The composition of the sexes in the population of any Proverti transferred may be

\* *Vide* (1) pages 23-29 part III of Government Almanac for 1877, (2) pages 278-84, Census Report for 1881 and (3) pages 281-88, Census Report for 1891.

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PART A. 80.

safely assumed to be the same as that of the Taluk as a whole. As regards the Taluk totals of 1881 which as just observed, differ from the totals of the component Proverts, the differences do not appear to be so great as to seriously affect the results. The population thus adjusted for all the previous Censuses has been embodied in Table II and the variations from Census to Census calculated on those adjusted figures, shown in Subsidiary Table I. A separate Subsidiary Table (IX) is also appended showing the loss or gain in Taluk population from Census to Census according to a statement furnished by the Survey Department regarding the transfer of Proverts.

50 A glance at Subsidiary Table I thus prepared shows that the fluctuations

**Title of Variations**  
**SUBSIDIARY TABLE I & VII**

in the Taluk population cover a very wide range. In eight Taluks, the rates of increase lie between 4 and 10 per cent. in five others, between 10 and 15 per cent.,

in nine, between 15 and 20 per cent. and in the remaining nine, above 20 per cent. Compared with the previous Censuses, the variations are rather striking. Several Taluks which in 1881 and 1891 showed either a decrease or an inconsiderable increase now exhibit enormous increases in their population. From 1873 to 1881 the population declined in the Taluks of Agasthavaram, Kalkulam, Chirayinkil and Shertallay at rates of 3.9, 0.0, 1.0 and 1.1 per cent., respectively. In 1891 there was a further decrease of 2.4 per cent. in Kalkulam; but Agasthavaram, Chirayinkil and Shertallay showed increases of 10.3, 12.5 and 3.1 per cent. respectively. At this Census, however, there has been an increase of over 15 per cent. in all these Taluks except Agasthavaram where the increase was 12 per cent. Again, Torval, Vilavankod Parur and Eraniel in each of which there was a decrease in 1891 now show percentages of increase of 8.0, 16.1, 9.3 and 4.8 respectively. In the Taluks of Neyyattinkara, Nelumangal, Shencottah, Ambalapuzha, Valiam, Minachil, Changanachery, Mavattupuzha, Todupuzha and Alangad, the percentages of increase are markedly high, being 3 to 25 times more than in 1891.

A Map (No. 8) showing the Talukwise variations at this Census and a Diagram (No. 2) comparing them with those at the previous Censuses are appended. They illustrate in a graphic manner the abnormal character of the variations disclosed.

Explanation have been suggested in the 1891 Census Report for the variations disclosed at that Census. The decrease in the southern Taluks was ascribed to the heavy mortality from cholera and to the annual migration of the Shanars to the neighbouring British village of Manal in quest of work at the time of the Census while in the interior Taluks the increase was mostly accounted for by the migration from the more densely peopled Taluk on the sea board, of Syrian Christians and Mahomedans for purposes of cultivation and occupation. In Parur and Mavelikam, the decline was attributed to territorial changes and the increase in Quilon and Chirayinkil, to reclamations of waste land. But the first two causes do not seem to be confined in their operation to that Census. Cholera prevailed with great severity at the time of this Census and still the southern Taluks show large increases. Nor has the annual migration of the Shanars affected the present enumeration. As a matter of fact, the Shanars are found to have been steadily increasing in numbers from Census to Census. If the migrating Shanars had escaped enumeration at every Census, their number would not affect the variation between one Census and another. With reference to the increases in the interior Taluk, an examination of the Birth Place statistics as well as of the rates of increase in the affected Taluks themselves does not seem to support the theory of any extensive or rapid inter Taluk migrations.

In regard to the variation at this Census, it has first to be noted whether these are genuine, i.e., due to the actual growth of population during the last decade. To test this, a Talukwar statement has been prepared (Subsidiary Table VIII) which will show the percentages of decrease in those aged ten years and above at each succeeding Census on the total population returned at the preceding one. On account of the absence of the necessary Provertiwar age figures, no adjustments have been made in the Table for the Taluks which have changed areas. Leaving these out of consideration, it is still found that the rates of decrease at this Census among those aged ten and over are generally far too low to be easily explained away. This point has already been discussed in connection with the variation in population for the State as a whole and the views therein set forth apply equally to the component Taluks. They need not, therefore, be re-iterated. The extraordinary increase now exhibited by the mountainous Taluks where the difficulties in the way of an accurate enumeration may be presumed to have been greater at an earlier stage of the country's advancement supports the explanation suggested. In Shencottah, Pattanapuram and the Cardamom Hills, the increase is, doubtless, mainly due to the large influx of labourers in connection with the Railway works and the growing planting industry. Plumbago mining at Velland probably accounts for a portion of the increase in the Taluk of Nedumangad. But it is not possible to trace the increases in the other Taluks to causes of an equally indubitable nature. In Shertallay, Vaikum, Ettumanur, Kottayam, Muvattupuzha, and Alangad, the gain by immigration was small, while in twelve other Taluks the variation was on the side of loss on this account. Still, these Taluks show considerable increases. Even if due allowance be made for a comparatively greater number of births during the last decennium in several of these Taluks, a large residuum of increase has still to be explained.

In these circumstances a comparison of the percentages of variation as embodied in Subsidiary Table I must needs fail to convey any accurate idea of the growth of population, even after all adjustments with reference to inter-Taluk transfers of areas shall have been made. As has been done in the case of the State as a whole, the 1891 population of each Taluk has, therefore, to be first revised before the actual variations between 1881-1891 and 1891-1901 could be calculated. But it is difficult to distribute among the component Taluks the deficiency in 1891. Such Subsidiary Tables as may closely bear on the subject in hand are, therefore, simply annexed to this Chapter. It may be observed in passing that the forces referred to at the beginning of this Chapter as being generally at work towards an advance in population have been in full swing during the past decennium and that to them should be conceded their full share in bringing about the increase exhibited at this Census. It may be added that, looking at the rates at which the people have increased from Census to Census, the hilly Eastern tracts appear to have progressed faster than the Western sea-board regions—a sure sign of the steadily advancing exploitation of hitherto-neglected areas.

51 As stated in para 34 of Chapter I, the variations in the number of houses in each Taluk may now be considered. It has to be noted that, for the reasons given in para 37 of that Chapter, adjustments in the number of houses with reference

**Variation in occupied houses**

to inter-Taluk transfers of areas have not been possible and that this considerably modifies the aspect of the variations noticed in respect of the affected Taluks. But it may be observed generally that the rates of progress in population and in houses are almost uniform and that the reasons which were found to have contributed to the advance in population would apply to the increase in houses as well. One

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**PARA. 52**

remark specially applicable to the variation in houses may however be added. Temporary causes such as local migrations, may be enough to suddenly swell or diminish the population in any tract but the causes at work towards an augmentation in the number of habitations are ordinarily of slow operation.

### Variation in Urban Population

52. The total population classed as urban at this Census is 185 883 against

Variation in urban  
population.  
SUMMARY TABLE X.

101 698 in 1891. Towns were not separately censused in 1881 and as the figures given in the 1881

Report under the head of urban population are only approximate, no comparison has been attempted in respect of that Census.

Taking only the last decade, therefore, the total urban increase is found to be 74 185 or 73 5 per cent. As, however the places treated as Towns at the Censuses of 1891 and 1901 have not been the same, the decennial variation has to be determined only with reference to the six Towns that were common to both the enumerations, *viz.*, Nagercoil, Trivandrum, Shencottah, Quilon, Alleppey and Kottayam. In 1891 the population of these Towns amounted to 92,034. But at this Census the total population for the same limits has risen to 171,910. This gives an aggregate increase of 84 876 or a percentage of 91 2—a rate of growth which has to be characterized as extraordinary. Taking the Towns separately the rates of increase in them are found to be noticably large in some cases even incredible. For the 1891 area, the Towns of Trivandrum and Kottayam return at this Census about treble and Nagercoil more than double their then population. Considering the size of our Towns and the limited facilities for any rapid development it has to be said that these variations, taken individually or in the aggregate, are of an extraordinary nature and will not bear acceptance without adequate explanation.

53. The variations in the number of houses are still more striking. As already

Variation in urban houses.

noticed in para 35 of Chapter I houses in urban area are found to have increased since 1891 by 83 5 per cent.

From the figures for the six Towns mentioned in that para, it is seen that within identical limits, houses in Trivandrum have increased by as much as 196 per cent and in Kottayam and Nagercoil by 145 and 120 5 per cent respectively; in the other three Towns, Shencottah, Quilon and Alleppey the variation was but small. In the case of the population, it is possible that the necessities of trade, the exigencies of business and the attraction of town life may cause a townward influx in large numbers. But it is not clear how permanent habitations could increase so rapidly. With the actual increases shown it is noted that while in Kottayam four houses have been newly built every week during the last decade and in Nagercoil 6 on many as 18 have risen in Trivandrum during the same short interval of seven years.

The magnitude of variation in regard to both houses and population seems to negative the possibility of either having been over-counted or under-estimated in reference to the other. The sudden increase in both of these demands therefore a full enquiry which will now be attempted.

54. Attention has to be drawn at the outset to para 8 of the Introduction

Examination of urban  
statistics

where reference has been made to the arrangement in connection with the censusing of Towns. The constitution of the whole State the Town included, in terms

of Karas or portions of Karas has been defined and population figures for these

units have been compiled. They will be found separately published. The absence of such information was seriously felt at the 1891 Census. Discovering a vast difference between the 1881 and the 1891 populations of the Towns of Trivandrum and Alleppey Mr Bunes, the then India Census Commissioner, desired to know the population returned for the Towns for the same areas in both the enumerations. In answer he was informed that the limits of these Towns were fixed in 1891 with reference to convenient landmarks, &c, and not to Karas as in 1881, that it was not known what relations these landmarks bore to those Karas and that, without this information the 1881 figures for the 1891 areas could not be made out. He wrote back and said —“ A note has been made of the facts reported. It will be advisable to have placed on record the exact line fixed on this occasion for the urban limits of the two towns so that at the next Census comparison may be practicable.” The town boundaries were accordingly recorded in the last Census Report\*. But as no separate population statistics were published for the component blocks of each Town, the then population of the present altered limits could not be calculated for purposes of comparison. A converse calculation was, therefore, made and the present population taken for the past area by an elaborate process of territorial adjustment. To obviate difficulties in the future, figures have been recorded for each of the component parts of the Provertis entering into the constitution of the Towns as at present delimited. The above arrangement, though one of administrative detail, is here noted as it bears closely on the present enquiry.

The examination of the figures for each Town may now be proceeded with. It must be stated in anticipation that, as it is not possible to deal with the statistics of houses with the same ease as those of population, they are left out of consideration in this enquiry. But as the variation in houses and population has been found to be parallel, the conclusions arrived at in the one case are applicable to the other as well.

## I Trivandrum

	In 1891	In 1901 (for 1891 limits)	Variation	Percentage
Occupied houses	4,793	14,223	+ 9,430	+ 196.7
Population	27,887	80,787	+ 52,900	+ 189.7

During the past decade, no extraordinary activity, industrial or commercial, seems to have developed itself in the Town of Trivandrum, nor have other influences, natural or artificial, been in operation within that area so as to cause an augmentation of more than fifty thousand to the number of its inhabitants. On close examination, however, it is found that the 1891 total was incorrectly made up, i.e., it did not include all the figures which ought to have been included in it. To take an illustration, the population of the Provertis of Nellamon and Palkulankara lying wholly within the 1891 Town limits should naturally have been included within the Town figure. But this has not been done. From the Village statement published in pages 281-288 of Vol I of the Report on that Census, it is seen that these Provertis have been classed along with rural areas and the population entered accordingly. In the case of some other Provertis too, distinctly urban figures have been placed under rural. That the 1891 population for Trivandrum should have otherwise stood at a far higher figure than the one actually recorded will be clear from an examination of the population figures for the several Provertis as given in

\* Vide pages 20 and 176, Travancore Census Report for 1891

**CHART XL.** the 1891 Report and as now ascertained for the same limit These are particularized below.

	POPULATION IN 1891.		POPULATION IN 1901. (for 1891 limits).	
	Rural.	Urban.	Rural.	Urban.
1. Nellorem Proveret	11,333	Separate		21,541
2. Palkulankara Do.	10,304	figures		13,070
3. Vanchoor Do.	8,544	not	127	26,579
4. Vattiyurkara Do.	10,672	recorded.	11,432	2,339
5. Pattom Do.	6,543		2,653	6,754
6. Kulathoor Do.	7,000		8,900	522
		27,867		
TOTAL	57,896	37,867	23,102	80,787

Now as there was in 1891 no rural tract within the Proverets of Nellorem and Palkulankara, the figures entered for these Proverets under the head of rural population ought to have wholly gone to the urban. In Vanchoor and Pattom the rural populations as now found within the limits as they stood in 1891 are 127 and 2,653 respectively. Even supposing that, in these Proverets, the rural populations have not increased since the previous Census, i. e., had been as many as 127 and 2,653 even in 1891 there is still a difference of 8,537 and 3,802 respectively to be accounted for. These, therefore, should really go under the Town population for that year. In regard to the remaining two Proverets—Vattiyurkara and Kulathoor—the variations do not seem abnormal.

Revised in the light of these remarks, the rural and urban figures for the Censuses of 1891 and 1901 would stand thus—

	POPULATION IN 1891.		POPULATION IN 1901 (for 1891 limits).	
	Rural.	Urban.	Rural.	Urban.
1. Nellorem Proveret		11,333		21,541
2. Palkulankara Do.		10,304		13,070
3. Vanchoor Do.	127	8,537	127	26,519
4. Vattiyurkara Do.	10,672		11,432	2,339
5. Pattom Do.	2,653	2,653	2,653	6,754
6. Kulathoor Do.	7,000		8,900	522
		27,867		
Tot.	20,802	64,753	23,102	80,747

On the adjusted figures the urban population shows an increase of 15,961 or 24.6 per cent. for the past ten years and the rural, an increase of 10.3 per cent. The population of the Taluk as a whole has advanced by 19.9 per cent. And in view of the fact that Trivandrum is the Capital of the State the rate worked out, i. e., 24.6 per cent., may be taken to indicate the progress of the Town during the decade that has just closed.

As already stated, it has not been possible to take in houses for the above detailed examination. To calculate however the total number the average number of person per house on the figures as then returned may be taken and the total corrected population divided by this average. The result will, of course be only approximate. As thus worked out, the number of occupied

houses in 1891 comes to 11,141 giving for this Census an increase of 3,082 or 27 7 per cent

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PARA 54

## 2 Nagercoil

	In 1891	In 1901 (for 1891 limits)	Variation	Percentage
Occupied houses	2,475	5,606	+ 3,131	+ 126 5
Population	11,187	25,782	+ 14 595	+ 130 5

The Town is made up of parts of two Provertis, viz, Kottar and Padappattu. Their populations at the Censuses of 1891 and 1901 are subjoined with the percentages of Taluk and Proverti variations since 1881.

		POPULATION IN 1891		POPULATION IN 1901 (for 1891 limits)	
		Rural.	Urban	Rural	Urban
Kottar Proverti		10,379	Separate figures	5,620	18,150
Padappattu Do		11,694	not recorded	4,843	7,632
		11,187			
		22,073	11,187	10,463	25,782

Variation in the total population of the two Provertis			
of Kottar and Padappattu between	1891 & 1901	+ 8.9 per cent	
Do Do	1881 & 1891	+ 7.2 per cent	
Do in the population of the portions of the two			
Provertis of Kottar and Padappattu contain			
ed within town limits between	1891 & 1901	+ 130.5 per cent	
Do Do outside the town limits between	1891 & 1901	— 52.6 per cent	
Do in the population of all the other Provertis			
of the Taluk between	1891 & 1901	+ 6 per cent	
Do in the total Taluk population between	1891 & 1901	+ 7.2 per cent.	

It is seen from the above figures that the total population of the Kottar and Padappattu Provertis has increased since 1891 by 8.9 per cent. This rate differs but slightly from that of the previous intercensal period (7.2 per cent) as well as from that shown at this Census for the whole Taluk (7.2 per cent) and may accordingly be taken as representing the normal growth of the two Provertis. But within the Provertis themselves portions of which have been merged in the Town, the urban element has risen by 130.5 per cent while the rural has gone down by 52.6 per cent. Considering that the population in the rest of the Taluk has increased by as much as 6 per cent, one should take it as highly improbable and calling for explanation that there should be such a rapid depopulation in the rural portions of these two Provertis in particular. No special causes seem, however, to have been at work to any great extent within the Town so as to have drained the immediately surrounding tracts of such large numbers. There was no important religious or social gathering within the Town on the Census date nor was that a market-day drawing in a large concourse of people.

To examine the figures in greater detail, the population of Padappattu, urban and rural, is returned at this Census as 12,475. In 1891, the rural portion alone is stated to have contained 11,694 inhabitants. Assuming this figure to be correct and assuming also the 1891 total population not to have been less than that at this Census, we should have for the urban portion of Padappattu only 781 inhabitants in 1901. This, doubtless, is incorrect as a single Kara of that Proverti—Vataseri—out of the 6 Karas included within the Town has now returned as many as 3,783 persons. A similar difficulty at reconciliation with the actual enumeration returns is revealed by the figures for the urban and rural portions of Kottar. This

**CHAP. IX.** leads one to suspect that at the 1891 Census the rural population of the Kottar  
**PARA. 54.** and Padappattu Provertia was exaggerated to the prejudice of the urban element.

With the figures available, it is not impossible to estimate the population of the Nagercoil Town in 1891. The rate of increase in the two Provertia just referred to is found to be 8.0 per cent. and in the rest of the Taluk, 6 per cent. Taking the mean of these two rates, 7.5 per cent., as the rate of increase for the rural portions of Kottar and Padappattu and working back on the figures of this Census, we get only 5,227 and 4,505 respectively as their rural population or a total of 9,329 inhabitants. This being the more probable figure, the excess (i.e., 22,082 per last Report minus 9,329) 12,753 entered as rural population has to be transferred to the Town. The population in Nagercoil will then be 11,187 the Report figure for the Town plus 12,753 or 23,940. The present population being 25,782 the increase will be 2,254 or 9.6 per cent. As the Taluk of Agastisvaram in which is situated the Nagercoil Town shows when taken as a whole only an increase of 1.2 per cent. in its population the urban rate now worked out, viz., 9.6 cannot be considered inaccurate.

In regard to houses, we find that, by working on the method adopted for Trivandrum, there must have been not less than 5,205 houses in 1891. This gives an increase of 1.7 per cent. for this Census.

#### 8 Shencottah

	I 1891	I 1901 (for 1891 Unit)	Variation.	Percentage.
Occupied houses	2,121	2,164	+ 43	+ 2.0
Population	8,727	9,029	+ 302	+ 3.5

The actual increase in numbers is small. While the population in the Town increased by only 3.6 per cent., that in the Taluk as a whole has advanced by as much as 21.4 per cent. If the Taluk outside the Town is alone taken, the rate of increase is found to be 9.1 per cent. This strikingly high rate of rural increase is due to an influx from outside the Taluk and probably from within the Town itself on account of the Railway works now in progress.

The variation in houses is similarly explained.

#### 4 Quilon

	I 1891	I 1901 (for 1891 Unit)	Variation.	Percentage.
Occupied houses	2,905	2,711	- 194	- 6.7
Population	12,375	14,465	+ 2,090	+ 17.0

The percentage of urban increase is thus about half as much more than that for the whole Taluk (6.3 per cent.)

But for the withdrawal, before the Census, of the British Regiment from that station the population of the Town of Quilon would have risen by about 1.2 per cent.

In regard to occupied houses there is a decrease of 3.6 per cent., due probably to the reason just stated. The percentage of unoccupied houses to the total if it may be noted, higher than the corresponding figure for the Taluk as a whole being 1 again to 1.

## 5 Alleppey

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PARA 54

	In 1891	In 1901 (for 1891 limits)	Variation	Percentage
Occupied houses	4,505	4,849	+ 344	+ 7.6
Population	22,768	24,918	+ 2,150	+ 9.4

Here the percentage of increase (9.4) is lower than that for the whole Taluk (11.8). The higher rate in the Taluk is seen to be due to a general rise in all the Provertis.

The increase in houses appears to have kept pace with that of the population.

## 6 Kottayam

	In 1891	In 1901 (for 1891 limits)	Variation	Percentage
Occupied houses	1,310	3,597	+ 2,287	+ 174.5
Population	7,090	20,619	+ 13,529	+ 190.8

The rates of increase seem even higher than in the case of Trivandrum. The remarks made in regard to that Town apply in even greater degree to the comparatively small Town of Kottayam. The explanation has to be sought for in the figures themselves. The population of the Provertis of Kottayam and Vijayapuram which compose the Town stands distributed thus —

		POPULATION IN 1891		POPULATION IN 1901 (for 1891 limits)	
		Rural	Urban	Rural	Urban
Kottayam	Proverti	11,874	Separate figures	5,959	13,417
Vijayapuram	Do	14,396	not recorded	15,598	7,202
			7,090		
		26,270	7,090	21,557	20,619

Variation in the total population of the two Provertis of Kottayam and Vijayapuram between				1891 & 1901	+ 26.4 per cent
Do	Do	Do	Do	1891 & 1891	+ 10.3 per cent
Do	in the total population of the two Provertis of Kottayam and Vijayapuram inside the town limits between			1891 & 1901	+ 190.8 per cent
Do	Do outside the town limits between			1891 & 1901	— 17.9 per cent.
Do	in the total population of all the other Provertis in the Taluk between			1891 & 1901	+ 19.2 per cent
Do	in the total Taluk population between			1891 & 1901	+ 22.4 per cent

On an examination of these figures, it is found that those for the rural population of the two Provertis of Kottayam and Vijayapuram have been exaggerated in 1891 as in the case of the outlying parts of the Nagercoil Town. As a result of this, it is seen that in the Kottayam Proverti the rural population distributed over three comparatively prosperous villages has, judging from the figures recorded, now declined by as many as 5,915 inhabitants. In the absence of sufficient evidence to the contrary, this does not appear to be probable, especially as every other Proverti in the Kottayam Taluk has exhibited an increase. As the remarks made with reference to Nagercoil would apply to Kottayam as well, it is needless to repeat them here. The probable number of inhabitants at the 1891 Census may now be estimated. The two Provertis of Kottayam and Vijayapuram show an increase of 26.4 per cent and the rest of the Taluk, an increase of 19.2 per cent. Taking a mean of these two, 22.8 per cent, as the probable rate of rural increase in the above two Provertis between 1891 and 1901 and working back on the present figures, we get as the rural population of Kottayam and Vijayapuram 4,852 + 12,702 or a total of 17,554, the

**CHAP. II.** corresponding Report figures for these two Provertas at the last Census being 11 844  
**PARA. 55.** and 14,396 or a total of 26,240. The difference (8,416) therefore, really belongs to the urban and should be credited to the figure actually returned as such, viz., 1090. This would fix the population of Kottayam in 1891 at not less than 15 806. For the same limits, the number now returned is 30 619. The percentage of increase is thus 30.4 against 190.8 yielded by the Report figure. The increase for the whole Taluk, however, is 22.4 per cent. The urban rate is still high and may probably be due to the development the Town has received within the last decade.

The number of houses in 1891 calculated on the basis of the population above adjusted amounts to 920 as against 3,597 at this Census, thus showing an increase of 23 1 per cent.

55. From this examination of the statistics of population for the six Towns common to the last two Censuses, it appears that the  
 Adjusted rates of urban variation. population in three Towns, viz., Nagercoil, Trivandrum and Kottayam was under-estimated in 1891.

Taking the adjusted figures for these Towns and adding them to those for the other three, viz., Shencottah, Quilon and Alleppey we get 151 027 as their aggregate urban population at the Census of 1891. Within identical limits the population enumerated at this Census for these six Towns works up to 1,7,910 and exhibits an increase of 26 883 or 17.8 per cent.

As regards the number of occupied houses for urban areas in 1891 the revised figures give 28,787 as the total. At this Census, they amount to 33,299 and show an increase of 15.4 per cent.

56. In the preceding paras the variation in town population has been examined and noted. It may be of interest now to see  
 Townward tendency in what direction the people have moved during the last decade, whether from country to town or vice versa. In order to ascertain this, the proportion of the total urban population of the State to the total rural as returned at this Census should be compared with the corresponding figure for 1891. But this is not possible as the Towns have not been the same at both the Censuses. Six Towns were common to both enumerations and the percentages of the urban population at the two Censuses in the Taluks in which these are situated are, therefore, compared below :—

		PERCENTAGE OF URBAN POPULATION IN		DIFFERENCE.
		1891	1901.	
1.	Agasthiyapuram Taluk (Kaperood Town.)	289	376	+ 7
2.	Trivandrum Do. (Trivandrum Town.)	379	602	+23
3.	Quilon Do. (Quilon Town.)	126	129	+ 3
4.	Shencottah Do. (Shencottah Town.)	273	237	-40
5.	Amalapuram and Kooradialay Taluks (Alleppey Town.)	107	101	- 6
6.	Kottayam Taluk (Kottayam Town.)	303	319	+14
Total		235	241	+ 6

These proportions, though exhibiting varying degrees of urbanization, nevertheless, show that the general townward tendency is still feeble. The bulk of the

population live on agriculture and are in the main rural in their tastes and habits. Their wants are few and the paddy field and the garden give them the simple sustenance to which they have become accustomed. Whatever else they require, they get from local bazaars or from the nearest markets. Fairs held in connection with temple and church festivals also enable them to provide themselves with any other articles of necessity or even luxury they may desire to have. Further, the pressure on land does not appear to have reached its maximum, and even if it has, there are not in any Travancore town industries established on a scale large enough to attract the surplus population. Trade is another important element in determining the centralisation of the people in urban areas, but in none of our Towns is this factor present to any marked extent.

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**PARA 56**

## NOTE

ON

## SEASON RAINFALL AND PUBLIC HEALTH

[The particulars embodied in this Note are taken from the Administration Report and serve to convey an idea of the physical conditions that have been at work during the last two decades.

A statement of rainfall for the years 1885-1901 furnished by the Meteorological Department is annexed as Subsidiary Table XL.]

1881-82. The season was unfavourable for agriculture. The South West monsoon was unprecedentedly severe. The heavy rains in the North brought on destructive floods which caused great distress among the poorer classes of the population. Rice and salt were distributed *gratis* and relief works were started for the benefit of those who had been deprived of the means of earning their living by field labour. Cholera was very severe in Nagercoil and Suchindram towards the end of the year and prevailed in a more or less epidemic form in many other parts of the State. Small pox was epidemic in South Travancore throughout the year.

1882-83. The season was very favourable for agriculture. The rainfall was much above the normal and fairly distributed over the two monsoons. The price of grain was lower than in the year previous. Cholera was, as usual, imported into South Travancore from the adjoining Tinnevely District. Small pox prevailed more or less throughout the country.

1883-84. The season was on the whole unfavourable for agriculture. The rainfall was below the average and was unequally distributed. The earlier or the N. E. Monsoon was fairly good, but the later or the S. W. Monsoon was almost a failure. The rains were particularly scanty in South Travancore which therefore suffered most. Prices were higher than those of the previous year and attained a prohibitive height towards the close of the year when the S. W. Monsoon failed. Public health was unsatisfactory. Cholera prevailed widely especially in South Travancore. Small pox was also prevalent in North Travancore and at the Capital. The incidence of fever was greater than in the year previous.

1884-85. The season was favourable for agriculture. The total rainfall was copious. But owing to the failure of the later or the S. W. Monsoon, the *Aunnappoo* or the September crop harvested in the early part of the Malabar year proved a disappointment in South Travancore. Prices ruled even higher than in the previous year. Public health was far from satisfactory. As usual, cholera was imported from Tinnevely notwithstanding the establishment of Medical Inspection and Detention Station. The disease continued in an epidemic form for several months in the southern District from whence it spread to other parts. Small pox raged in some of the northern Taluks and notably in Tirunalla, Mavelikara and Shencottah.

**1885—86** Although the rainfall in some places was less than in the year preceding, **CHAP II** the monsoons were favourable for both the September and February crops. The prices of food grains were, however, higher, the rise being more in south Travancore than in the north where they remained stationary. Public health was on the whole satisfactory. Cholera did not prevail in an epidemic form. But cases of small-pox were reported from different parts of the country.

**1886—87** The season was not so favourable for agriculture as in the previous year. The total amount of rainfall was insufficient and there was a partial failure of the second harvest in south Travancore. The prices of food grains were, however, lower than in the year previous, on account of large imports. There was no general outbreak of cholera in any part of the State. Small-pox was prevalent throughout the year.

**1887—88** The season was favourable for agriculture. The fall of rain was good. The prices were lower than in the previous year, though slightly higher in the south owing probably to deficient rainfall in the adjoining British territory. Imported cholera prevailed more or less throughout the State. A severe outbreak of fever occurred in the Neyyattinkara and Vilavankod Taluks, chiefly in the villages lying at the foot of the Ghâts.

**1888—89** The season was on the whole favourable for agriculture. Prices were slightly higher than in the previous year. Cholera prevailed in a sporadic form at the beginning, was very severe at the middle and disappeared towards the close of the year. Fever was prevalent more or less throughout the State.

**1889—90** The season was not favourable for agriculture. The rainfall was not well distributed. It was deficient during the period of the South-West monsoon and excessive during the months which are usually rainless. There was a partial failure of crops in south Travancore where the fall of rain was considerably less than in the year previous. The prices of food grains throughout the State were higher than in the previous year. Cholera prevailed in some of the southern Taluks as well as in Shencottah, Kottayam and Peermade. Fever was less prevalent than in the previous year.

**1890—91** The rainfall, though copious, was mostly out of season and unevenly distributed. There was, therefore, a general failure of crops. The *Kannyppoo* which is the first crop of the Malabar year failed over a large area especially in the Southern division. The second or *Kumbhom* crop was also a failure. The ruling prices of food grains rose during the year. In south Travancore cholera prevailed with great severity.

**1891—92** The rainfall was abundant and evenly distributed. Prices remained almost stationary. Cholera and small-pox prevailed more or less throughout the country during the greater part of the year.

**1892—93** The season was on the whole unfavourable for agriculture. The fall of rain was less, especially in south Travancore where, in consequence, there was a considerable failure of crops necessitating large remissions of Government dues. The ruling prices of food grains rose slightly. Cholera prevailed in an epidemic form. The northern Taluks especially Vaikam and portions of the adjoining Taluks suffered most. The ravages of small-pox were also great during the year. The Quilon Division and the Taluks of Parur, Kunnatnad and Changanachery in the Kottayam Division were more largely affected than others.

**1893—94** Except in the two Northern (Quilon and Kottayam) divisions the season was generally unfavourable owing to scanty monsoons. The Padmanabhapuram and

**CHAP II.** Trivandrum Divisions suffered from failure of crops and from scarcity of drinking water. Relief works were started and were it not that large quantities of paddy were imported from outside, the prices would have risen very high. The wages of labour did not vary from the rates of the previous year. Cholera prevailed with unusual severity. Small pox continued during the year but was confined to north Travancore.

**1894-95.** The season was on the whole not favourable for agriculture. The rainfall was very scanty in the Trivandrum and Padmanabhapuram divisions. The prices of food grains were higher than in the year preceding. The wages of labour remained more or less stationary. There were comparatively fewer cases of cholera than in the previous year and the virulence of small pox abated considerably.

**1895-96.** The season was on the whole favourable for agriculture. The rainfall in the Southern division, though better than in the previous year was not sufficient for the wet crops in purely rain fed area. In the Trivandrum division, the rainfall was just sufficient for agricultural requirements, while in the Quilon division, it was copious. The want of sufficient rain in the early part of the year coupled with the severe drought that followed, injuriously affected the produce of the coconut tree, while the floods caused by the South West monsoon damaged the standing Kanny crops in several parts of the Kottayam division. Prices slightly fell in the Southern division and were normal in Trivandrum and Quilon while in Kottayam, they ruled higher. The wages of labour did not materially differ from those in the year previous. Deaths from cholera were reported from all the Taluks except Kottarakara; but its destructive influence was chiefly directed against the southern Taluka.

**1896-97.** The season was generally favourable for agriculture. The rainfall was more copious than in the previous year. In consequence of heavy floods which caused serious damage to cultivation in several Taluks, and high prices of food grains owing chiefly to famine in British India, there was considerable distress in the Quilon and Kottayam divisions. Relief works were started. The prices of food grains rose higher on account of the short crop in the areas affected by the floods and of the limited importation of paddy and rice from British India. Deaths from cholera were reported from all the Taluks north Travancore being the area of greatest intensity.

**1897-98.** The season was on the whole favourable for agriculture. The rainfall was copious and fairly well distributed and the rice crop, in consequence was good in many of the Taluks. But, in those bordering on the backwaters in the Northern division, the fall of rain was excessive and the crops suffered to some extent. The prices of food grains rose during the year. Cholera did not prevail in an epidemic form, though fatal cases were returned from all the Taluks.

**1898-99.** The season was more favourable for agriculture than in the year previous. The rainfall was more or less even throughout the State. The price of paddy was a little lower than in the preceding year but the prices of the other food grains remained more or less the same. There were no remarkable variation in the average daily wages of labour in respect of the chief classes of artisans. Cholera was less virulent than in the previous year.

**1899-1900.** The season was on the whole less favourable for agriculture than in the year previous. The rainfall was scanty in the Padmanabhapuram and Trivandrum divisions, where, in consequence crops suffered greatly. But in the other division the rainfall was copious and the harvest plentiful. Prices remained more or less the



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same Wages of labour remained stationary Cholera was as usual virulent in the **CHAP II**  
Southern division Small-pox prevailed in a sporadic form in all the Taluks except  
Agastysaram, Nedumangad, Alangad and Paur

**1900—1901** The season was generally favourable for agriculture The prices of food  
grains and the wages of labour remained almost stationary Cases of cholera were  
reported from all the Taluks except Todupuzha But the disease was severe only  
in the Taluks south of Tiruvandur

## NOTE

### ON

### VITAL STATISTICS

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*1 Basis of the System.*—The system of collecting and recording Vital Statistics is of recent growth. With the enactment of a Regulation (II of 1069) in January 1894 to provide for the Conservancy and Improvement of Towns and with the constitution of Town areas as defined thereunder registers of births and deaths were opened in the five Municipal Towns of Nagercoil, Trivandrum, Quilon, Alleppey and Kottayam. The law defined the persons in those Towns who are bound *when required* to give correct information about births and deaths and prescribed a penalty not exceeding Rupees 20 for any person who, being so bound wilfully neglects or refuses to give such information, or gives false information. This Regulation was subsequently repealed by Regulation III of 1066; but the provisions relating to the registration of Vital Statistics were left untouched. The legal basis of the collection of life statistics has thus remained unchanged for the last eight years and is contained in Sections 109 to 116 of the Regulation, which are given in full at the end of this Note.

It will be seen that these provisions are applicable only to the five Municipal Towns and that the assistance which the inhabitants of these areas are, under the law, required to give is but passive. No person is bound on his own motion or responsibility to take information about births and deaths; the authority constituted for the purpose but only to give or cause to be given *when required* information according to the best of his or her knowledge or belief. With the provisions of the law resting so loosely on the shoulders of the people, the success of the system mainly depends on the efficiency of the staff employed and on the diligence with which their work is tested and checked. In cases where the assistance required by the law is withheld the offenders could be prosecuted. But as a matter of fact few or no prosecutions have been instituted and considering that the bulk of the people even in Towns are yet unable to appreciate the utility of such information and are in many cases liable not even to resent such enquiries into family events as an unnecessary interference with the privacy of domestic life, we cannot be too chary in seeking the aid of the law in these matters.

In regard to the rural part—the collection of Vital Statistics began only in 1893. The registration of births and deaths in these areas is however not made under the provision of any law or Regulation but under the executive orders of Government issued to its own servants, the legislative sanction being at a later date confined to Towns. In the absence of any law binding the people to give information whenever required, even the small support which the system can count upon in urban areas is absent in the rural tract.

The work is thus wholly thrown on the Government agencies who are badly handicapped in that they have no law to support them and have further the



## CHAP. II.

At the several Municipal Offices, registers of births and deaths are kept and the information brought in by the subordinate municipal officials is entered by the office clerks or by the specially appointed Registrar in the case of the Trivandrum Town

*3 Qualification and Costs of Agency*—The Viththikars who collect statistics for the rural areas are all able to read and write. They are to enter the particulars as they are collected in their private note-book, the transcribing into the Registers which are kept at the village offices being done by the village clerks under the attestation of the Viththikars. The informants in the freehold estates have all been selected with reference to their literacy qualification. The Kavalkars are most of them literate. But the area assigned to each being small, the number of occurrences is not more than could be held in memory. The same has to be said in regard to the Revenue peons in the Bhencottah Taluk. The persons who help the collection of life Statistics in Planter's Estates and Hill tracts are, of course, literate men and record the information brought to them by their subordinates. The Viththikars are generally Nairs, and the Kavalkars, Maravars.

*4 Checking of Returns*—In regard to checking periodical inspection by the officers of the Sanitary Department is superadded to the local scrutiny of the Revenue Department or Estate authorities as the case may be. The vaccinators are also enjoined to take note of births and deaths in the course of their rounds and check the registers kept at the Proventi Cutcherris in the light of these notes.

Viewing the arrangements as a whole, one should think that they are eminently adapted to the conditions of the country. But the results as judged from the figures returned are not such as to fully countenance this belief. It has, however, to be borne in mind that the period during which the Vital Statistics agency has been at work is too short to enable us to draw conclusions of any value. Even in British India where Vital Statistics registration has, under the stimulus of direct legislative authority been in operation for over 30 years, inaccuracy in the figures recorded has been the unvarying theme of reviewers. The inadequacy and unreliability of life statistics returns are animadverted upon in almost every Census Report. It is not however over sanguine to hope that the elaborate and even costly arrangements made by the Travancore Government will in the fulness of time, bring out marked order and efficiency.

*5 Birth and Death rates*—The birth and death rates calculated on the 1891 population come up to 19.3 and 15.4 respectively. Doubtless, these rates are low. The percentage of still births to total births is 4.0. The number of males to 100 females still born is 120 per cent., the ratio in European countries which are recommended for comparison ranging from 142 in France to 127 in Bavaria.

Separate details cannot conveniently be given with any kind of accuracy in regard to urban areas. The areas now constituted for Municipal and Vital Statistics purposes are not continuous with those for which population figures were returned at the last Census (1891). Nor is a discussion of Vital Statistics returns in reference to Census figures likely in the light of the circumstances hereinbefore detailed, to be anything but futile.

[Section in the Town Improvement and Conservancy Provision (III / 1896) relating to the Registration of Vital Statistics]

(2) They shall, with the previous sanction of Our Dewan, appoint a person to be Registrar of births and deaths

110 The Registrar shall inform himself carefully of every birth and death which happens in the Town and shall register, as soon as conveniently may be after the event, without fee or reward, the particulars required to be registered according to the forms prescribed, touching every such birth and death as the case may be, which has not been already registered

Registrar to register all births and deaths in the Town.

111 The father, karamavan, mother or any other relative of every child born in the Town, or any person living in the house shall, when required by the Registrar, give or cause to be given to the said Registrar information, according to the best of his or her knowledge and belief, of the several particulars required for the purpose of registry touching the birth of such child

Persons who are to give the necessary particulars regarding the birth of a child.

112 Some one of the persons present at the death, or in attendance during the last illness of every person dying in the Town, or in case of the death, illness, inability or default of all such persons, some person living in the building in which such death has happened shall, when required by the Registrar, give information, according to the best of his or her knowledge and belief, of the several particulars required for registry touching the death of such person

Who to give particulars of a case of death.

113 Every person who conducts or performs the funeral ceremonies of any person who has died within the Town shall, whenever required, furnish to the Registrar such information as he possesses as to the several particulars

Person conducting the funeral ceremony to give particulars regarding the death.

114 In the case of persons born or dying in any hospital, it shall be the duty of the Medical Officer in charge forthwith to give intimation in writing to the Committee, of the occurrence of any birth or death in the hospital under his charge, such intimation shall be in the forms aforesaid

Officer in charge of a hospital to give particulars of every case of birth and death therein

115 If any person whose duty it is to give information of births and deaths under the preceding sections wilfully neglects or refuses to give such information or gives false information, he shall be liable to a fine not exceeding twenty rupees ]

Penalty for not giving particulars about birth or death or for giving false information

SUBSIDIARY TABLE L.—Variation in relation to Density since 1875

NATURAL DIVISIONS AND TALUKS.	PERCENTAGE OF VARIATION— INCREASE (+) OR DECREASE (—)			NET VARIATION IN POPULATION 1875-1901 IN RELATION (+) OR DECREASE (—)	MEAN DENSITY OF POPULATION PER SQUARE MILE.			
1	1901 to 1901.	1881 to 1891.	1875 to 1881.	5	1901	1881	1875.	1875.
<i>Western Division.</i>								
1. Agasthiyapuram	+ 7.2	+ 105	- 32	+ 116	925	924	840	808
2. Eraniel	+ 4.6	- 63	+ 50	+ 31	1,124	1,071	1,141	1,040
3. Vilavankod	+ 10.1	- 17	+ 2	+ 114	581	500	570	508
4. Keryattinkara	+ 26.4	+ 3	+ 40	+ 319	623	540	539	514
5. Trivandrum	+ 19.9	+ 87	+ 36	+ 336	1,380	1,151	1,058	1,032
6. Chirayinkali	+ 18.1	+ 126	- 10	+ 292	770	623	591	601
7. Qunon	+ 6.3	+ 173	+ 25	+ 378	905	851	725	707
8. Karmagapalli	+ 14.2	+ 77	+ 56	+ 302	1,335	1,168	1,080	1,025
9. Karthikapalli	+ 5.2	+ 122	+ 21	+ 205	1,305	1,340	1,305	1,092
10. Ambalapuzha	+ 11.6	+ 78	+ 48	+ 170	926	820	814	779
11. Ebertalayi	+ 20.1	+ 31	- 11	+ 226	1,202	1,001	970	941
12. Parur	+ 9.3	- 2	+ 44	+ 137	905	829	831	796
13. Vakkam	+ 17.5	+ 55	+ 59	+ 313	876	718	708	657
14. Thuvalla	+ 15.4	+ 95	+ 46	+ 324	618	702	645	618
15. Marakkara	+ 12.5	+ 56	+ 16	+ 209	1,046	800	891	862
<i>Mean for Western Division</i>	+ 12.7	+ 56	+ 26	+ 223	944	831	788	766
<i>Eastern Division.</i>								
16. Tenali	+ 8.9	- 17	+ 21	+ 94	222	220	253	254
17. Kalkulam	+ 18.1	- 24	- 20	+ 139	416	352	370	358
18. Nachanagud	+ 22.1	+ 53	+ 25	+ 422	182	110	111	120
19. Kottarakara	+ 7.8	+ 200	+ 37	+ 340	336	315	261	252
20. Pattampore	+ 25.7	+ 152	+ 28	+ 528	148	116	94	96
21. Shencottah	+ 21.4	+ 53	+ 60	+ 254	379	312	296	290
22. Kumbattur	+ 11.5	+ 94	+ 40	+ 309	523	460	420	412
23. Chengannur	+ 15.8	+ 86	+ 78	+ 358	130	112	101	94
24. Changanacherry	+ 26.2	+ 8	+ 68	+ 359	302	210	259	252
25. Kottayam	+ 22.4	+ 87	+ 40	+ 393	541	412	407	399
26. Ettimannur	+ 17.4	+ 100	+ 51	+ 364	784	664	604	575
27. Minackal	+ 17.9	+ 50	+ 75	+ 321	443	390	361	356
28. Tothupuzha	+ 29.2	+ 36	+ 41	+ 325	64	45	44	46
29. Marattupuzha	+ 24.0	+ 79	+ 41	+ 393	321	250	210	200
30. Kumbalangi	+ 9.6	+ 51	+ 136	+ 308	614	551	524	470
31. Alangudi	+ 12.7	+ 10	+ 2	+ 116	545	454	470	477
32. Carlsberg Hills	+ 40.8	+ 1202	+ 1203	+ 767.7	23	15	6	8
<i>Mean for Eastern Division</i>	+ 17.9	+ 76	+ 56	+ 341	338	302	268	277
<i>Mean for the State</i>	+ 15.4	+ 68	+ 39	+ 27.7	416	361	329	326

SUBSIDIARY TABLE II—Immigration per 10,000 of Population

NATURAL DIVISIONS AND TALUKS	BORN IN TRAVANCOR			BORN IN MADRAS PRESIDENCY BEYOND TRAVANCOR		BORN IN INDIA BEYOND MADRAS PRESIDENCY	BORN IN COUNTRIES BEYOND INDIA	PERCENTAGE OF IMMIGRANTS TO TOTAL POPULATION		
	In Taluk where enumerated	In contiguous Taluks.	In non contiguous Taluks.	In contiguous Districts or States	In non contiguous Districts or States			Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
<i>Western Division</i>										
1 Arattisvaram	9337.9	2000	1020	2802	160	82	57	66	63	69
2 Francis	9800.7	1255	395	257	64	7	15	20	15	25
3 Vilavandod	9660.6	2070	1020	168	97	9	1	34	35	33
4 Neyyattunkara	9800.7	747	575	88	41	29	13	15	18	12
5 Trivandrum	8735.7	4020	4631	2732	1012	204	44	126	149	104
6 Chuvavinkil	9847.3	867	432	77	97	45	9	15	20	11
7 Quilon	9744.9	534	1107	409	325	110	66	26	31	20
8. Karunagapalli	9683.5	1919	903	217	69	5		31	29	33
9 Kartikapalli	9682.9	2013	962	73	82	35	6	32	29	34
10 Ambalapuzha	9525.3	1697	1663	512	216	515	84	47	58	36
11 Shertallay	9815.7	795	938	358	121	31		18	16	21
12 Parur	9313.3	1522	629	4217	453	31	15	69	55	83
13 Vankam	9688.4	691	1428	669	303	23	2	31	26	37
14 Tiruvalla	9761.1	1608	769	92	80	4	6	24	19	28
15 Mavelikara	9644.5	2839	535	117	33	28	2	36	24	47
<b>TOTAL</b>	<b>9,810.3</b>	<b>71.6</b>	<b>11.6</b>	<b>75.2</b>	<b>21.3</b>	<b>7.9</b>	<b>2.1</b>	<b>1.9</b>	<b>1.9</b>	<b>1.9</b>
<i>Eastern Division</i>										
16 Tovala	8100.9	8300	2937	7610	83	9	22	190	162	216
17 Kalkulam	9338.8	4014	1903	908	275	98	14	66	67	65
18 Nedumangad	9067.0	6274	1226	1701	61	84	34	93	102	84
19 Kottarakara	9601.1	2574	839	82	261	230		40	49	31
20 Pattanapuram	8165.6	4857	4803	2677	1801	4169	45	183	220	143
21 Shencottah	7338.5	49	1029	1,515.8	440.6	555.8	115	266	253	279
22 Kunnattur	9651.5	2902	443	60	69	11		35	31	39
23 Chengannur	9590.7	3248	757	50	87	1		41	26	57
24 Changinachery	9516.9	3669	929	114	116	3		48	39	59
25 Kottayam	9467.1	2196	2589	379	129	18	18	53	51	56
26 Ettumanur	9616.6	2226	1032	200	66	10		35	27	44
27 Minnichil	9899.3	844	358	83	221			10	13	7
28 Todupuzha	9471.0	3902	1081	264	28	15		53	47	59
29 Muvattupuzha	9845.8	855	410	170	100	7		15	15	16
30 Kunnatnad	9857.5	461	259	488	127	90		14	14	14
31 Alangad	9692.3	890	372	1028	579	194	14	31	30	32
32. Cardamom Hills		2,550.8	1,225.6	4,820.0	1,233.1	14.4	106.1			
<b>TOTAL</b>	<b>9,459.9</b>	<b>230.9</b>	<b>10.7</b>	<b>194.8</b>	<b>56.4</b>	<b>38.4</b>	<b>2.9</b>	<b>5.3</b>	<b>5.6</b>	<b>5.1</b>
<b>Total, State</b>		<b>9,814.0</b>		<b>126.3</b>	<b>36.3</b>	<b>20.9</b>	<b>2.5</b>	<b>1.9</b>	<b>2.0</b>	<b>1.7</b>

[NOTE.—Those born in the Cardamom Hills tract are taken as born within the component Taluks. Hence column 2 for the Cardamom Hills is left blank.]

SUBSIDIARY TABLE III.—*Emigration per 10 000 of Population*

N. TOTAL DIVISIONS & D. TALUKS.	EMIGRATED IN				PERCENTAGE OF EMIGRA. TO POPULA- TION IN 1911		
	Taluk where born.	Other Taluks of the State.		Other States and Pro- vinces in India.	Total.	Males.	Females.
		Contiguous.	Non-conti- guous.				
1	2	3	4	5	6	7	8
<i>Western Division.</i>							
1. Agathivanam	9,537.9	86.3	235.2		5.9	5.3	6.4
2. Erumal	9,900.7	294.2	170.6		4.4	4.3	4.6
3. Vilavand	9,600.6	190.5	175.3		2.6	3.3	4.0
4. Neyyattinkara	9,800.7	271.1	72.0		4.3	4.5	4.1
5. Trivandrum	8,736.7	189.7	30.7		5.3	5.9	4.8
6. Chirayankil	9,847.8	313.2	64.2		4.2	5.0	3.3
7. Quilon	9,744.9	108.7	264.3		4.1	5.0	3.3
8. Karamagapalli	9,699.5	150.3	90.0		2.3	2.6	2.0
9. Kartikapalli	9,692.2	216.8	100.1		3.2	3.4	3.1
10. Ambalapuzha	9,525.3	202.8	236.8		5.0	4.8	5.1
11. Shertallay	9,815.7	60.0	102.1		1.7	1.5	1.9
12. Puzer	9,313.3	69.0	77.9		1.4	1.6	1.3
13. Valam	9,699.4	64.7	149.0		2.3	2.2	2.4
14. Thiruvalla	9,781.1	272.6	100.2		3.7	2.1	4.3
15. Mavakkara	9,611.5	205.4	125.4		4.3	4.1	4.6
TOTAL ...	9,510.3	143.4	36.9		1.6	1.8	1.8
<i>Eastern Division.</i>							
16. Tiruvalla	9,100.9	423.0	120.8		6.4	5.1	7.6
17. Kallakudi	9,324.8	213.4	134.0		3.6	3.2	4.0
18. Nethravathi	9,057.0	83.1	10.8		1.0	1.1	1.0
19. Kottarakkara	9,091.1	247.0	64.8		3.5	3.4	3.7
20. Pattanamparam	9,185.6	99.8	30.5		1.4	1.7	1.2
21. Kheerottah	7,339.5	36.7	167.8		2.7	3.6	1.7
22. Kumbalangi	9,654.5	226.7	29.3		2.9	2.0	3.7
23. Chengannur	9,500.7	273.2	26.1		3.6	2.8	4.3
24. Changanassery	9,516.9	543.6	72.3		6.1	6.0	6.3
25. Kottayam	9,627.1	126.3	280.0		4.4	4.3	4.5
26. Ettimannur	9,646.6	145.7	84.3		2.3	1.7	3.0
27. Marichal	9,400.3	272.8	21.2		2.3	1.7	2.9
28. Todupuzha	9,471.0	62.2	36.1		1.1	1.3	1.0
29. Muvattupuzha	9,44.8	126.8	30.5		1.5	1.1	1.9
30. Kumbalangi	9,475.5	76.6	40.3		1.3	1.2	1.2
31. Alangudi	9,072.3	174.9	5.1		2.3	2.1	2.6
TOTAL ...	9,459.9	103.7	7.7		1.1	.9	1.3
Total, State ...		9,514.0		83.0	2.7	2.7	3.1

NOTE.—Figures given for the Taluk born are not available in regard to Emigrants from Travancore.]

SUBSIDIARY TABLE IV — *Variation in Migration since 1891*

NATURAL DIVISIONS AND TALUKS	PERCENTAGE OF TALUK BORN		PERCENTAGE OF TRAVANCORE BORN		PERCENTAGE OF INCREASE (+) OR DECREASE (-) AMONG	
	1901	1891	1901	1891	Travancore born	Total Population
1	2	3	4	5	6	7
<i>Western Division</i>						
1 Agastysvaram	93.4	.	96.9	98.9	+ 5.0	+ 7.2
2 Traniel	98.0	.	99.7	99.9	+ 4.6	+ 4.8
3 Valavankod	96.6	.	99.7	99.9	+ 16.0	+ 16.1
4 Neyyattinkara	98.5	.	99.8	99.9	+ 26.3	+ 26.4
5 Trivandrum	87.4	.	90.0	97.8	+ 17.6	+ 19.9
6 Churavinkil	98.5	.	99.8	99.9	+ 14.9	+ 15.1
7 Quilon	97.4	.	99.1	95.0	+ 7.5	+ 6.3
8 Karunagapalli	96.9	.	99.7	100.0	+ 13.9	+ 14.2
9 Kartikapalli	96.8	.	99.8	100.0	+ 5.1	+ 5.2
10 Ambalapuzha	95.3	.	98.6	99.6	+ 10.7	+ 11.8
11 Shertallay	98.2	.	99.5	99.9	+ 19.6	+ 20.1
12 Parur	93.1	.	95.3	99.0	+ 4.1	+ 9.3
13 Varkam	96.9	.	99.0	99.4	+ 17.0	+ 17.5
14 Tiruvalla	97.6	.	99.8	100.0	+ 15.2	+ 15.4
15 Mavelikara	96.4	.	99.8	100.0	+ 12.3	+ 12.5
TOTAL	98.1	.	98.9	99.5	+ 13.5	+ 13.7
<i>Eastern Division</i>						
16 Tovala	81.0	..	92.2	93.2	+ 7.9	+ 8.9
17 Kalkulam	93.4	.	98.7	99.7	+ 16.9	+ 18.1
18 Nedumangad	90.7	.	98.2	100.0	+ 19.9	+ 22.1
19 Kottarakara	96.0	.	99.4	100.0	+ 7.1	+ 7.8
20 Pattanapuram	81.7	.	91.3	100.0	+ 14.8	+ 20.7
21 Shencottah	73.4	.	74.5	95.4	— 5.2	+ 21.4
22 Kunnattur	96.5	..	99.9	100.0	+ 11.4	+ 11.5
23 Chengannur	95.9	.	99.9	100.0	+ 15.4	+ 15.5
24 Changanachery	95.2	.	99.8	99.9	+ 26.0	+ 26.2
25 Kottayam	94.7	.	99.5	100.0	+ 21.7	+ 22.4
26 Ettumannur	96.5	..	99.7	99.9	+ 17.2	+ 17.4
27 Minachil	99.0	..	99.7	100.0	+ 17.5	+ 17.9
28 Todupuzha	94.7	.	99.7	100.0	+ 28.9	+ 29.2
29 Muvattupuzha	98.5	.	99.7	99.9	+ 23.8	+ 24.0
30 Kunnathnad	98.6	..	99.3	99.9	+ 8.9	+ 9.6
31 Alangad	96.9	..	98.2	99.9	+ 10.5	+ 12.7
32 Cardamom Hills			37.8	65.5	— 15.4	+ 46.8
TOTAL	94.6		97.1	99.1	+ 14.8	+ 17.9
<b>Total, State</b>	.		98.1	99.3	+ 14.0	+ 15.4

[NOTE —In columns 4 and 5 percentages are calculated for the Travancore-born enumerated in each Taluk and not for the Taluk born, as the 1891 figures are not available for the latter, for purposes of comparison.]

SUBSIDIARY TABLE V — Comparison of actual and estimated population

TERRESTRIAL DIVISIONS AND TOWNS	ACTUAL POPULATION BY CENSUS OF 1901.	ACTUAL POPULATION BY CENSUS 1901	POPULATION BY ESTIMATE FOR YEAR 1895-1901.	DIFFERENCE BETWEEN THE ACTUAL POPULATION AND THE ESTIMATE FOR 1901.
1	2	3	4	5
<i>Western Division.</i>				
1. Agartala	63,513	67,251	91,016	+ 2,475
2. Barisal	110,161	106,006	104,054	+ 6,067
3. Dhaka	79,584	69,521	67,874	+ 11,710
4. Jessore	129,933	110,750	113,797	+ 19,183
5. Moulvibazar	134,196	111,304	113,533	+ 14,663
6. Chittagong	113,823	97,007	101,828	+ 7,815
7. Comilla	129,656	121,533	117,020	+ 111
8. Karmakapali	124,312	109,426	118,500	+ 6,066
9. Kartikapur	96,755	91,300	101,530	+ 3,434
10. Anandapur	105,627	91,745	94,568	+ 2,059
11. Sherailay	140,888	117,261	118,705	+ 22,183
12. Pano	70,644	61,619	60,251	+ 1,368
13. Vaidya	94,721	80,652	80,800	+ 8,921
14. Thiruvalla	140,826	122,121	113,570	+ 27,556
15. Moulvibazar	116,541	113,613	109,404	+ 7,147
<b>Total</b>	<b>1,690,601</b>	<b>1,487,303</b>	<b>1,566,437</b>	<b>+ 124,174</b>
<i>Eastern Division.</i>				
16. Total	32,410	29,251	29,821	+ 2,409
17. Kalkina	70,347	59,471	54,001	+ 14,470
18. Nohomawar	67,771	51,007	51,121	+ 6,650
19. K. K. K.	77,063	71,121	62,135	+ 5,928
20. Pattanapuram	49,578	39,117	41,550	+ 4,011
21. Nohomawar	32,970	22,000	24,401	+ 4,569
22. K. K. K.	62,014	71,121	74,000	+ 2,879
23. Chittagong	108,540	91,117	100,200	+ 4,340
24. Chittagong	94,307	71,121	74,000	+ 1,000
25. K. K. K.	64,327	71,121	74,000	+ 11,878
26. K. K. K.	94,853	81,121	84,000	+ 3,132
27. Moulvibazar	70,708	51,121	54,000	+ 2,887
28. Tachapara	32,571	22,000	24,111	+ 6,111
29. Moulvibazar	127,721	101,121	104,000	+ 1,620
30. K. K. K.	124,874	111,121	114,000	+ 2,873
31. K. K. K.	70,000	51,121	54,000	+ 2,879
32. Chittagong	31,560	11,121	14,000	+ 2,879
<b>Total</b>	<b>1,261,556</b>	<b>1,070,134</b>	<b>1,161,964</b>	<b>99,662</b>
<b>Total Stat.</b>	<b>2,952,157</b>	<b>2,557,437</b>	<b>2,728,401</b>	<b>224,720</b>

SUBSIDIARY TABLE VI—Statement showing Births and Deaths in each Taluk during the five years from 1895—96 to 1899—1900

TALUK	BIRTHS			DEATHS.			INCREASE (+) OR DECREASE (—)
	Persons.	Males	Females	Persons.	Males.	Females	Persons
1	2	3	4	5	6	7	8
1 Torala	3,365	1,714	1,651	2,939	1,539	1,400	+ 426
2 Agastisvaram	7,564	3,877	3,687	6,589	3,564	3,025	+ 975
3 Eraniel	6,583	3,497	3,086	7,450	4,203	3,247	— 867
4 Kalkulam	5,749	2,991	2,758	5,293	3,066	2,227	+ 456
5 Vilavankod	7,606	3,797	3,809	5,640	3,157	2,483	+ 1,966
6 Neyyattinkara	14,510	7,584	6,926	10,588	6,078	4,510	+ 3,922
7 Trivandrum	11,772	6,316	5,456	10,458	6,119	4,339	+ 1,314
8 Nedumangad	7,040	3,508	3,532	6,388	3,388	3,000	+ 652
9 Chiravinkil	13,810	7,162	6,648	8,760	4,716	4,044	+ 5,050
10 Kottarakara	6,250	3,280	2,970	5,392	2,976	2,416	+ 858
11 Pattanamparam	3,496	1,881	1,615	3,111	1,729	1,382	+ 385
12 Shencottah	3,120	1,647	1,473	2,932	1,500	1,432	+ 188
13 Quilon	10,692	5,517	5,175	8,703	4,964	3,739	+ 1,989
14 Kunnattur	8,454	4,400	4,054	6,145	3,403	2,742	+ 2,309
15 Karunagapalli	8,701	4,316	4,385	7,978	4,285	3,693	+ 723
16 Kartikapalli	6,780	3,618	3,162	5,260	2,880	2,380	+ 1,520
17 Mavelikara	6,258	3,171	3,087	5,548	3,042	2,506	+ 710
18 Chengannur	9,844	5,236	4,608	6,779	3,858	2,921	+ 3,065
19 Tiruvalla	12,690	6,669	6,021	9,336	5,288	4,048	+ 3,354
20 Ambalapuzha	10,312	5,291	5,021	9,302	4,995	4,307	+ 1,010
21 Shertallay	12,371	6,261	6,110	11,089	5,904	5,185	+ 1,282
22 Vaikam	8,355	4,301	4,054	6,913	3,694	3,219	+ 1,442
23 Ettumanur	5,838	3,073	2,765	4,890	2,765	2,125	+ 948
24 Kottayam	8,667	4,414	4,253	7,310	4,230	3,080	+ 1,357
25 Changanachery	8,839	4,591	4,248	7,042	4,093	2,949	+ 1,797
26 Minachil	6,280	3,161	3,119	4,701	2,584	2,117	+ 1,579
27 Muvattupuzha	9,443	4,916	4,527	8,177	4,616	3,561	+ 1,266
28 Todupuzha	1,915	964	951	1,872	1,025	847	+ 43
29, Kunnatnad	12,209	6,366	5,843	10,110	5,699	4,411	+ 2,099
30 Alangad	4,897	2,417	2,480	4,176	2,426	1,750	+ 721
31 Parur	3,323	1,640	1,683	2,587	1,460	1,127	+ 736
<b>Total</b>	<b>246,733</b>	<b>127,636</b>	<b>119,097</b>	<b>203,458</b>	<b>113,246</b>	<b>90,212</b>	<b>+ 43,275</b>

Subsidiary Table VII.—Statement showing deaths registered according to age during the five years 1895-1896 to 1899-1900

Taluk	Under 1 Year		1 to Under 5		5 and Under 10		10 and Under 15		15 and Over 20	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
1. Tovaia	186	188	154	131	80	80	65	70	60	40
2. Agastavaram	234	186	200	275	257	308	190	147	171	111
3. Eraniel	166	97	415	316	200	257	208	222	215	164
4. Kallidem	247	153	336	307	265	291	179	108	141	208
5. Vihavinkod	217	180	238	234	245	237	186	105	177	143
6. Neyyattikara	523	336	627	404	524	314	396	201	205	200
7. Tiruvaduran	478	223	672	437	448	275	314	175	333	228
8. Nedumangad	327	398	461	332	217	175	120	102	144	124
9. Chirayinkil	803	420	586	636	274	254	133	123	162	163
10. Kottarakara	230	166	273	222	231	178	140	84	91	72
11. Pattanamparam	185	155	166	131	125	66	68	31	44	54
12. Eshamottah	144	134	212	201	84	84	73	68	56	67
13. Quilon	437	306	586	446	366	246	211	115	172	155
14. Kunnathur	224	238	545	372	279	120	120	96	107	70
15. Karamagupalli	300	336	564	234	458	272	277	217	125	134
16. Karthikapalli	250	186	204	211	220	183	108	72	71	66
17. Maralakkara	217	224	244	267	154	146	95	80	77	70
18. Changanassery	302	232	435	220	279	133	171	122	114	120
19. Taravalla	440	354	677	554	426	312	191	127	140	172
20. Ambalapuzha	370	302	720	700	336	325	215	153	203	168
21. Eshottalay	434	241	302	274	426	226	268	101	124	172
22. Vallam	240	237	263	476	256	225	141	122	110	124
23. Ettimam	124	82	322	225	124	140	36	80	86	81
24. Kottayam	224	224	646	306	337	239	191	115	172	126
25. Changanacherry	203	123	520	362	210	290	162	104	145	124
26. Minochil	177	120	240	271	122	207	125	121	124	123
27. Marattappuzha	203	229	701	561	420	303	270	133	165	171
28. Tedupuzha	54	45	112	102	86	54	45	23	50	41
29. Kunnathad	270	270	1,002	724	237	252	226	120	270	172
30. Alangal	153	103	464	272	220	144	100	61	94	72
31. Perur	87	60	240	140	162	112	72	41	62	36
Total	8,809	6,736	14,990	11,446	8,784	6,286	2,101	2,712	4,427	3,848

SUBSIDIARY TABLE VII—*Statement showing deaths registered according to age during the five years 1895-1896 to 1899-1900*

20 AND UNDER 30		30 AND UNDER 40		40 AND UNDER 50		50 AND UNDER 60		60 AND UPWARDS		TOTAL.			NUMBER
Males	Females	Males.	Females.	Males	Females	Males	Females	Males	Females	Males	Females	Both sexes	
12	13	14	15	16	17	18	19	20	21	22	23	24	
131	158	163	148	199	119	170	128	332	339	1,539	1,400	2,939	1
338	350	393	355	442	305	353	247	886	811	3,564	3,025	6,589	2
507	386	584	384	516	360	341	281	758	676	4,203	3,247	7,450	3
304	210	344	226	327	191	246	184	573	449	3,066	2,227	5,293	4
336	325	335	252	340	220	233	144	641	603	3,157	2,483	5,640	5
592	500	555	455	681	398	503	327	1,522	1,335	6,078	4,510	10,588	6
537	398	593	346	643	373	561	370	1,539	1,416	6,119	4,339	10,458	7
233	297	308	327	314	260	332	242	882	853	3,388	3,000	6,388	8
425	416	444	369	417	280	442	283	1,256	1,186	4,716	4,044	8,760	9
302	256	286	252	275	190	238	164	815	721	2,976	2,416	5,392	10
159	130	170	154	223	120	158	116	429	383	1,720	1,382	3,111	11
137	152	162	162	179	118	131	117	319	319	1,500	1,432	2,932	12
456	423	568	416	588	365	478	291	1,112	974	4,964	3,739	8,703	13
295	215	302	221	346	219	264	160	839	893	3,403	2,742	6,145	14
361	356	434	408	492	340	403	257	812	917	4,285	3,693	7,978	15
244	244	323	237	333	210	322	222	601	616	2,880	2,380	5,260	16
274	263	355	256	353	215	335	216	838	749	3,042	2,506	5,548	17
396	347	353	255	408	247	359	203	961	872	3,858	2,921	6,779	18
514	456	492	357	484	283	499	242	1,335	1,139	5,288	4,048	9,336	19
460	481	475	421	551	347	450	354	1,128	1,073	4,995	4,307	9,302	20
423	442	577	531	739	549	523	383	1,355	1,302	5,904	5,185	11,089	21
326	336	376	349	408	291	303	251	966	851	3,694	3,219	6,913	22
304	263	305	196	311	201	293	199	693	623	2,765	2,125	4,890	23
429	334	437	315	397	238	375	284	979	763	4,230	3,080	7,310	24
391	265	356	297	461	272	388	301	1,054	755	4,093	2,919	7,012	25
242	263	277	202	256	164	208	135	626	511	2,584	2,117	4,701	26
487	419	443	328	432	269	332	241	982	888	4,616	3,561	8,177	27
86	116	122	81	163	85	83	60	221	223	1,025	847	1,872	28
554	496	612	445	652	339	427	319	1,237	1,157	5,699	4,411	10,110	29
217	186	250	163	254	192	197	124	477	432	2,426	1,750	4,176	30
107	135	176	136	174	93	136	92	244	207	1,460	1,127	2,587	31
10,622	9,618	11,575	9,044	12,358	7,873	10,083	6,937	26,437	24,111	113,246	90,212	203,458	

SUBSIDIARY TABLE VIII—Statement comparing the population in 1881 & 1891 with that aged 10 & above in 1891 and 1901 respectively

TALUK.	TOT POPULATION IN 1881.	BOTH SEXES.					
		POPULATION IN 1891		TOTAL POPULATION IN 1891.	POPULATION IN 1901		TOT POPULA MO IN 1881.
		Aged 10 and above.	Per- centage of Vari- ation.		Aged 10 and above.	Per- centage of Vari- ation.	
1	2	3	4	5	6	7	8
1. Tovola	20,800	22,650	-25.7	22,781	23,903	-19.4	14,800
2. Agasthiyaram	78,979	65,100	-17.4	87,911	68,074	-21.0	37,741
3. Eraniel	112,116	77,003	-31.3	108,086	80,681	-25.3	58,724
4. Kalluram	60,908	41,870	-27.1	68,474	51,458	-13.4	30,341
5. Vilavakkod	60,098	51,564	-26.0	68,531	57,147	-16.5	33,301
6. Nanyattinkara	110,440	65,684	-23.4	110,736	104,830	-5.8	55,718
7. Trivandrum	102,940	86,397	-16.2	111,508	100,208	-10.4	51,623
8. Nedumangad	82,211	41,923	-19.7	68,497	49,843	-10.1	20,463
9. Chirayalid	87,652	72,553	-16.8	97,905	83,126	-13.1	42,153
10. Kottarakara	55,824	52,318	-6.4	71,517	57,771	-19.2	24,253
11. Pattampuram	37,084	30,101	-18.7	33,447	34,017	+3.6	18,504
12. Pannasattah	30,477	23,807	-21.6	32,096	23,118	-9.2	14,698
13. Qulion	109,480	80,583	-16.4	121,835	94,227	-19.4	63,027
14. Kuvantur	62,700	54,798	-12.6	73,529	60,460	-17.7	31,559
15. Karamagupalli	101,009	80,062	-19.8	109,820	91,414	-16.8	49,913
16. Kattikapalli	81,909	60,379	-15.4	91,950	72,220	-21.2	40,708
17. Ma edikara	111,731	79,458	-28.8	103,619	80,451	-16.5	58,614
18. Changanur	81,371	70,703	-12.9	93,960	79,504	-15.3	41,373
19. Tiruvalla	103,007	82,423	-19.2	122,142	103,171	-15.5	52,719
20. Ambalapuzha	83,104	70,282	-23.9	94,745	78,550	-17.2	46,967
21. Puzhalay	113,704	90,594	-20.4	117,281	106,477	-10.0	56,304
22. Valam	74,414	61,003	-18.2	60,639	70,217	+15.8	34,118
23. Ettimannur	79,669	60,371	-23.7	80,923	69,520	-13.0	30,416
24. Kotta am	84,058	67,412	-11.6	77,994	68,474	-9.8	33,008
25. Changanacherry	74,134	68,907	-23.3	74,722	68,205	-8.0	34,109
26. Masekhal	67,102	44,077	-23.8	60,378	50,654	-16.2	29,130
27. Marattipuzha	95,400	75,907	-20.8	103,008	91,845	-10.8	47,257
28. Todupuzha	21,321	18,531	-23.6	23,370	23,250	-7.7	12,335
29. Kumbalangi	107,625	84,226	-23.1	111,049	91,733	-16.0	54,625
30. Alappad	68,733	52,397	-21.5	70,868	54,118	-23.7	31,907
31. Pannur	61,905	42,548	-31.3	59,278	50,941	-14.0	31,497
32. Cardamom Hills	6,224	12,015	93.9	11,708	17,717	+50.4	3,343
<b>Tot 1</b>	<b>3,401,158</b>	<b>1,918,639</b>	<b>-20.0</b>	<b>2,557,730</b>	<b>2,178,322</b>	<b>-14.9</b>	<b>1,187,134</b>
Blackies	173,618	1,414,091	-19.2	1,571,804	1,239,025	-17.8	172,720
Muslims	186,270	116,562	-20.8	1,47,823	137,580	-13.4	73,998
Christians	29,442	34,219	+22.9	2,50,311	2,94,480	+17.3	20,721

SUBSIDIARY TABLE VIII—*Statement comparing the population of 1881 & 1891 with that aged 10 & above in 1891 and 1901 respectively*

MALES					FEMALES					
POPULATION IN 1891		TOTAL POPULATION IN 1891	POPULATION IN 1901		TOTAL POPULATION IN 1881	POPULATION IN 1891		TOTAL POPULATION IN 1891	POPULATION IN 1901	
Aged 10 and above	Percentage of Variation		Aged 10 and above	Percentage of Variation		Aged 10 and above	Percentage of Variation		Aged 10 and above	Percentage of Variation
9	10	11	12	13	14	15	16	17	18	19
10,999	- 25 8	14,489	11,581	-20 0	15,430	11,460	-25 7	15,262	12,371	-18 9
32,514	- 13 8	43,226	33,241	-23 0	41,238	32,655	-20 8	44,015	34,833	-20 8
39,501	- 28 3	52,883	40,996	-22 4	56,992	37,592	-34 0	52,215	39,565	-24 2
22,576	- 25 5	29,834	26,084	-12 5	30,567	21,794	-28 7	29,640	25,374	-14 3
27,061	- 22 9	35,202	29,563	-16 0	34,587	24,495	-29 1	33,319	27,581	-17 2
44,861	- 18 9	56,953	54,231	- 4 7	55,092	40,723	-26 0	53,802	50,099	- 6 8
44,341	- 14 1	56,909	51,193	-10 0	51,353	41,946	-18 3	55,029	49,013	-10 9
21,283	- 19 5	27,857	20,384	- 8 8	25,746	20,642	-19 8	27,640	24,459	-11 5
35,523	- 15 7	48,271	40,549	-15 9	44,879	37,125	-17 2	49,724	42,577	-14 3
26,627	- 5 7	36,055	29,730	-17 5	27,671	25,691	- 7 1	35,462	28,041	-20 9
15,445	- 16 9	19,858	20,274	+ 2 0	18,470	14,656	-20 6	19,589	17,743	- 9 4
11,614	- 20 9	15,700	14,778	- 5 8	15,789	12,193	-22 7	16,388	14,338	-12 5
45,238	- 14 6	60,832	49,782	-18 1	55,442	45,355	-18 1	61,103	48,455	-20 6
27,921	- 10 9	37,397	30,551	-18 3	31,342	26,867	-14 2	36,132	29,918	-17 1
39,115	- 19 8	52,862	44,675	-15 4	52,224	41,837	-19 8	55,964	46,739	-16 4
34,288	- 14 2	45,216	35,680	-21 0	41,960	35,020	-16 5	46,734	36,619	-21 6
40,493	- 27 1	52,494	43,507	-17 1	56,127	33,962	-30 5	51,125	42,944	-16 0
36,707	- 11 2	48,443	40,897	-15 5	39,926	34,058	-14 6	45,517	33,639	-15 1
47,918	- 9 1	62,514	53,874	-13 8	50,288	44,505	-11 4	59,628	49,217	-17 3
35,509	- 24 3	46,909	39,996	-14 7	46,147	35,253	-23 6	47,836	33,354	-19 8
45,700	- 18 6	58,448	52,823	- 9 6	57,500	44,803	-22 0	58,813	52,654	-10 4
31,413	- 18 2	40,947	36,111	-11 8	37,966	30,190	-20 4	39,681	34,136	-13 9
31,591	- 19 9	41,536	35,164	-15 3	39,612	28,710	-27 5	39,287	33,465	-14 8
29,598	- 10 3	39,229	36,347	- 7 3	31,950	27,814	-12 9	37,865	33,131	-12 5
29,806	- 21 9	38,596	35,732	- 7 4	35,985	27,031	-24 8	36,126	32,973	- 8 7
23,134	- 20 5	30,830	26,250	-14 8	27,982	20,943	-25 1	29,146	24,003	-17 6
38,425	- 18 9	51,595	46,911	- 9 0	48,065	37,382	-22 2	514 14	44,974	-12 6
9,429	- 23 5	12,786	11,962	- 6 4	11,986	9 102	-24 0	12,416	11,297	- 9 0
42,942	- 21 3	57,216	46,142	-19 3	55,000	41,353	-24 8	56,833	44,991	-20 8
26,667	- 20 1	35,944	27,579	-23 2	33,746	25,720	-22 8	30,014	26,537	-24 2
21,899	- 30 4	30,082	26,527	-11 8	30,479	20,619	-32 3	29,196	24,414	-16 3
7,972	+138 3	9,302	10,836	+16 4	2,883	4,043	+40 2	5,406	6,881	+27 2
978,115	- 18 2	1,290,415	1,108,950	-14 0	1,204,024	940,544	-21 8	1,267,321	1,066,383	-15 8
719,760	- 17 5	941,995	778,476	-17 3	882,840	698,321	-20 9	929,849	760,149	-18 2
60,404	- 18 3	81,375	72,030	-11 4	72,921	55,858	-23 3	77,448	65,510	-15 4
197,893	- 20 9	266,969	208,233	- 3 2	248,218	186,317	-24 9	200,942	240,607	- 7 4

[NOTE.—For want of separate Provincial figures at the previous Censuses variations have not been adjusted for twelve Taluks (Nos. 10, 11, 13, 14, 17, 18, 19, 23, 24, 29, 30 and 31) from and to which Provinces have been transferred.]

SUBSIDIARY TABLE IX.—Statement showing the loss and gain in Taluk Population by transfer of areas since the Census of 1875

Taluka.	1901.	1891.			1881.			1875.						
	Population.	Population given in the Census Report of 1901.	Subsequent addition.	Subsequent deduction.	Population in 1891 of present limits.	Population given in the Census Report of 1891.	Subsequent addition.	Subsequent deduction.	Population in 1881 of present limits.	Population given in the Census Report of 1881.	Subsequent addition.	Subsequent deduction.	Population in 1875 of present limits.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
Kottarakkara	77,063	71,517	—	—	71,517	56,921	14,034	9,838 <sup>b</sup>	56,920	53,137	12,922	8,422 <sup>b</sup>	52,507	
Pattanamparam	49,575	30,447	—	—	30,447	37,004	9,339	13,704 <sup>d</sup>	33,368	36,816	6,452	12,922 <sup>d</sup>	32,446	
Quilon	129,656	121,835	—	—	121,835	109,408	—	4,428	103,971	108,091	—	4,878	101,413	
Kannattur	62,014	73,529	—	—	73,529	62,700	4,286	—	67,199	60,947	4,676	—	64,523	
Ma. elikara	116,541	103,610	—	—	104,519	111,731	9,102 <sup>f</sup>	22,712 <sup>k</sup>	99,121	102,191	8,074 <sup>g</sup>	21,744 <sup>k</sup>	80,421	
Cheergamur	106,540	63,900	—	—	63,900	81,301	22,712	17,531 <sup>l</sup>	66,362	73,938	21,744 <sup>l</sup>	17,413 <sup>k</sup>	80,421	
Tervalla	140,926	122,142	—	—	122,142	103,007	8,522 <sup>i</sup>	—	111,506	97,820	8,641	—	106,401	
Ettimannur	94,899	80,923	—	—	80,923	78,056	11,163 <sup>j</sup>	17,138 <sup>n</sup>	73,093	76,800	10,000 <sup>m</sup>	17,421	69,538	
Kottayam	94,227	77,094	—	—	77,094	64,958	17,138 <sup>o</sup>	11,163 <sup>n</sup>	70,933	81,907	17,421	10,000 <sup>p</sup>	69,219	
Kannattad	124,574	114,043	—	—	114,043	100,725	7,303 <sup>q</sup>	9,079 <sup>h</sup>	109,540	97,015	7,922 <sup>r</sup>	9,300	103,588	
Alangud	73,900	70,864	8,370	—	63,694	60,723	16,776 <sup>s</sup>	14,572	64,857	64,903	16,570	17,970 <sup>t</sup>	61,304	
Parur	70,644	69,578	5,370	—	61,649	61,908	10,540 <sup>u</sup>	7,604	64,477	63,116	5,112 <sup>v</sup>	7,971	61,111	

- Additions from P. transporan.  
 a. Transferred to P. transporan.  
 c. Additions from Kottarakkara.  
 d. Transferred to Kottarakkara.  
 Transferred to Kannattur.  
 Additions from Quilon.  
 Additions from Cheergumur.  
 e. Transferred to Cheergumur.  
 Additions from Ma. elikara.  
 j. 102 transferred to Ma. elikara and 8,625 to Tervalla.

- k. 8,974 transferred to Marichikara and 8,611 to Tervalla.  
 l. Additions from Cheergumur.  
 m. Additions from Kottayam.  
 n. Transferred to Kottayam.  
 o. Additions from Ettimannur.  
 p. Transferred to Ettimannur.  
 q. Additions from Alangud.  
 Transferred to Alangud.  
 Transferred to Parur.

- r. 7,604 added from Parur and 9,079 from Kannattad.  
 s. 10,579 transferred to Parur and 7,920 to Kannattad.  
 t. 9,303 added from Kannattad and 7,971 from Parur.  
 u. 7,922 transferred to Kannattad and 9,147 to Parur.  
 Additions from Alangud.  
 v. Additions from Alangud.  
 z. Transferred to Alangud.

SUBSIDIARY TABLE X — *Urban Statistics*

Towns	AREA IN 1891	POPULATION IN 1901 FOR 1891 LIMITS	POPULATION IN 1891		PERCENTAGE OF VARIATION INCREASE (+) OR DECREASE (—)		OCCUPIED HOUSES IN 1901 FOR 1891 LIMITS
			As given in Census Report	As revised.	On column 4	On column 5	
1	2	3	4	5	6	7	8
Nagercoil	300	25,782	11,187	23,528	+ 130.5	+ 9.6	5,606
Trivandrum	20.93	80,787	27,887	64,823	+ 189.7	+ 24.6	14,223
Shencottah	3.20	9,039	8,727	8,727	+ 3.6	+ 3.6	2,164
Quilon	3.01	16,765	15,375	15,375	+ 9.0	+ 9.0	2,790
Alleppey	3.54	24,918	22,768	22,768	+ 9.4	+ 9.4	4,849
Kottayam	8.97	20,619	7,090	15,806	+ 190.8	+ 30.4	3,597
<b>Total</b>	<b>42.65</b>	<b>177,910</b>	<b>93,034</b>	<b>151,027</b>	<b>+ 91.2</b>	<b>+ 17.8</b>	<b>33,229</b>

*Urban Statistics—Continued*

Towns	OCCUPIED HOUSES IN 1891		PERCENTAGE OF VARIATION INCREASE (+) OR DECREASE (—)		PERCENTAGE OF POPULATION LIVING IN TOWNS FOR SAME LIMITS		
	As given in Census Report.	As revised	On column 9	On column 10	1901	1891	Difference
	9	10	11	12	13	14	15
Nagercoil	2,475	5,205	+ 126.5	+ 7.7	27.6	26.9	+ 7
Trivandrum	4,793	11,141	+ 196.7	+ 27.7	60.2	57.9	+ 2.3
Shencottah	2,121	2,121	+ 2.0	+ 2.0	23.2	27.2	— 4.0
Quilon	2,895	2,895	— 3.6	— 3.6	12.9	12.6	+ 3
Alleppey	4,505	4,505	+ 7.6	+ 7.6	10.1	10.7	— 6
Kottayam	1,310	2,920	+ 174.5	+ 23.1	21.9	20.5	+ 1.4
<b>Total</b>	<b>18,099</b>	<b>28,787</b>	<b>+ 83.5</b>	<b>+ 15.4</b>	<b>24.1</b>	<b>23.5</b>	<b>+ 6</b>

Subsidiary Table XI.—*Talukwar Statement showing the Annual Rainfall in inches from 1885 to 1901*

STATION	1885	1886	1887	1888	1889	1900	1901
1	2	3	4	5	6	7	8
1. Total	50.81	10.20	6.85	24.05	54.70	1.00	36.60
1. Agastipuram	45.81	87.50	2.25	51.25	25.95	57.56	53.79
2. Eraniel	53.45	41.20	49.45	57.34	21.02	36.82	45.67
4. Kallukani	58.89	45.21	83.47	68.40	41.31	42.39	49.36
5. Vihavankol	48.89	18.61	79.22	50.81	81.92	49.78	71.28
6. Neyyatturam	90.08	58.11	53.90	68.45	36.67	58.53	90.67
7. Trivandrum	96.50	62.65	71.88	68.37	67.42	60.55	83.47
8. Nedumangal	103.82	57.70	62.18	101.96	115.71	83.91	151.39
9. Chirayinkali	110.15	91.18	80.65	90.64	36.61	12.20	62.61
10. Kottarakkum	61.46	83.61	78.67	62.90	102.89	101.61	123.69
11. Pattanamparam	103.05	80.69	86.41	85.58	67.93	64.07	125.04
12. Shancottah	28.06	26.20	47.24	82.00	19.11	20.91	61.41
13. Qunlow	81.16	130.03	121.60	74.29	89.15	81.15	115.65
14. Kannathur	103.73	35.78	41.00	102.44	69.12	69.63	110.06
15. Karanagapalli	101.47	64.10	70.70	77.39	81.09	70.46	87.59
16. Kattikayali	152.73	102.02	80.63	93.93	97.94	61.63	81.93
17. Mavelikara	103.92	85.62	98.86	123.49	85.45	78.32	125.25
18. Changanur	83.31	69.06	90.67	122.77	30.62	71.20	125.65
19. Tiruvalla	101.60	77.40	86.70	113.90	102.53	121.40	114.08
20. Ambalapuzha	97.78	42.65	53.80	86.02	133.41	124.80	127.46
21. Chertalayi	122.34	80.93	92.78	109.04	46.87	62.15	69.72
22. Vakkam	107.00	80.31	86.47	81.24	81.84	62.07	69.72
23. Ettimannur	93.17	62.92	82.64	111.45	123.16	64.11	119.63
24. Kottayam	104.34	84.28	123.25	132.63	137.31	94.2	134.79
25. Changanachery	80.29	42.47	127.11	115.46	125.67	91.36	117.4
26. Muvattil	157.17	116.74	127.40	133.63	129.22	104.46	139.28
27. Muvattipuzha	115.33	79.11	111.31	121.86	117.67	79.21	111.41
28. Todupuzha	111.35	11.43	121.29	109.12	132.57	4.20	109.11
29. Kumbalangi	26.72	54.49	7.06	112.01	1.63	62.61	31.7
3. Alangudi	54.44	81.63	49.63	7.90	1.47	53.52	80.10
31. Parur	10.76	137.67	130.63	149.67	109.23	81.40	101.36
32. Perumbadi	294.20	227.40	141.06	147.0	219.00	109.20	197.2

SUBSIDIARY TABLE XI—*Talukwar Statement showing the Annual Rainfall in inches from 1885 to 1901*

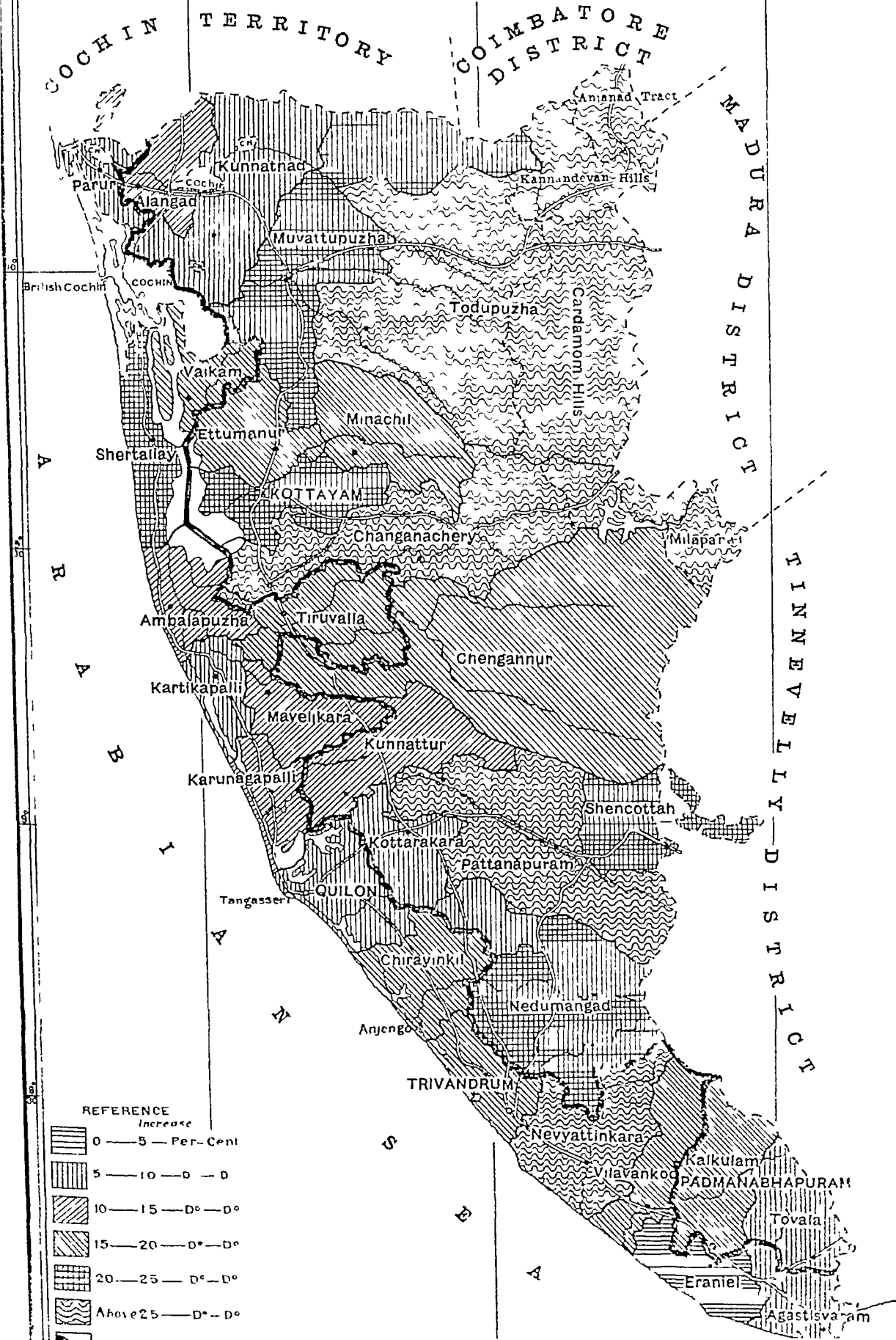
1892.	1893	1894	1895	1896	1897	1898.	1899	1900	1901	Number
9	10	11	12	13	14	15	16	17	18	
20.91	40.72	21.82	37.35	64.16	52.29	37.21	59.22	35.17	45.26	1
19.93	16.79	17.54	31.60	43.75	48.30	38.96	42.32	43.41	40.48	2
26.97	12.46	10.47	17.95	19.30	28.55	20.70	23.51	29.81	51.79	3
47.69	26.25	30.78	44.24	55.16	73.60	59.43	52.52	59.45	69.78	4
8.70	8.44	7.14	15.27	21.10	55.26	33.96	31.12	55.31	58.64	5
60.85	58.87	40.30	49.65	51.74	59.31	65.79	52.57	62.07	69.38	6
69.91	57.94	40.35	47.20	58.49	60.57	52.88	55.64	41.67	57.99	7
97.28	104.48	62.65	52.08	88.05	112.62	75.07	92.54	73.16	85.51	8
76.75	48.16	44.45	77.19	67.67	57.26	69.75	51.67	51.80	87.56	9
111.79	92.66	73.14	88.77	120.01	137.74	98.60	104.10	94.16	117.70	10
81.61	93.80	89.64	101.75	113.01	112.80	88.53	95.54	112.62	126.23	11
30.72	40.11	22.03	49.85	57.80	59.50	55.11	43.80	69.02	53.55	12
96.44	71.97	63.31	81.70	87.25	105.69	82.70	106.35	68.55	109.15	13
107.42	70.54	68.29	82.61	79.21	117.46	93.45	73.19	103.28	127.54	14
75.78	60.46	66.45	71.23	91.31	90.83	73.89	39.01	66.57	90.79	15
110.96	94.14	49.37	31.11	38.26	98.12	71.70	51.24	80.87	94.32	16
156.43	106.46	68.08	78.89	65.02	93.73	80.80	84.99	87.64	122.24	17
110.52	100.62	113.27	69.99	98.56	141.94	93.51	134.48	113.96	116.18	18
69.80	39.95	69.34	57.66	75.04	95.76	84.36	88.38	114.58	123.79	19
156.50	105.85	102.13	78.51	78.71	83.99	82.31	51.06	47.05	72.79	20
44.73	120.37	91.18	46.07	120.41	137.63	120.62	92.46	89.43	122.31	21
91.70	72.37	93.90	79.45	82.72	105.01	83.20	74.43	73.81	82.87	22
153.64	106.00	142.66	77.54	135.83	178.33	101.30	66.72	94.14	126.49	23
137.83	116.18	101.77	79.90	105.68	106.69	75.98	82.27	111.49	117.99	24
121.28	99.90	108.41	96.75	85.66	136.89	65.90	116.50	101.98	131.26	25
165.47	161.79	141.90	126.88	149.80	161.61	108.30	137.66	152.72	158.16	26
128.58	86.01	123.00	115.46	147.59	169.39	116.47	123.81	120.58	116.44	27
140.43	152.89	131.08	143.34	132.79	215.60	167.41	151.39	150.85	139.42	28
26.30	17.68	22.19	23.28	137.94	83.13	51.67	29.17	156.83	166.76	29
88.30	49.07	50.09	76.23	72.86	73.23	146.37	35.09	85.99	145.78	30
116.52	97.64	95.48	81.59	125.65	153.51	119.54	89.09	115.12	122.23	31
178.30	193.35	186.00	164.15	185.08	231.13	135.03	171.11	265.35	244.48	32



MAP N<sup>o</sup> 8

Showing Variation of population in Travancore  
between 1891 and 1901

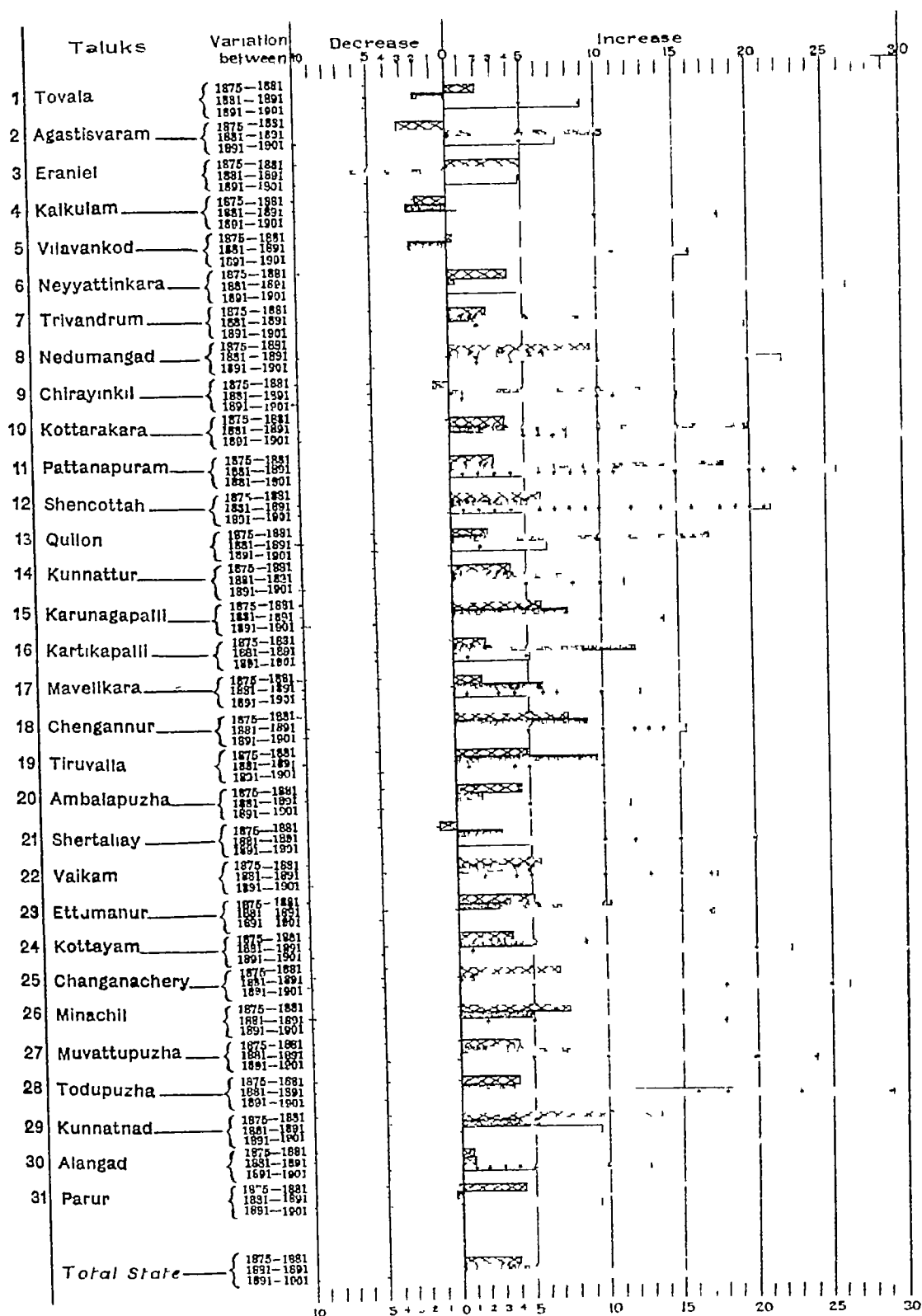
Miles 10 5 0 Scale of 10 Miles 20 30 Miles





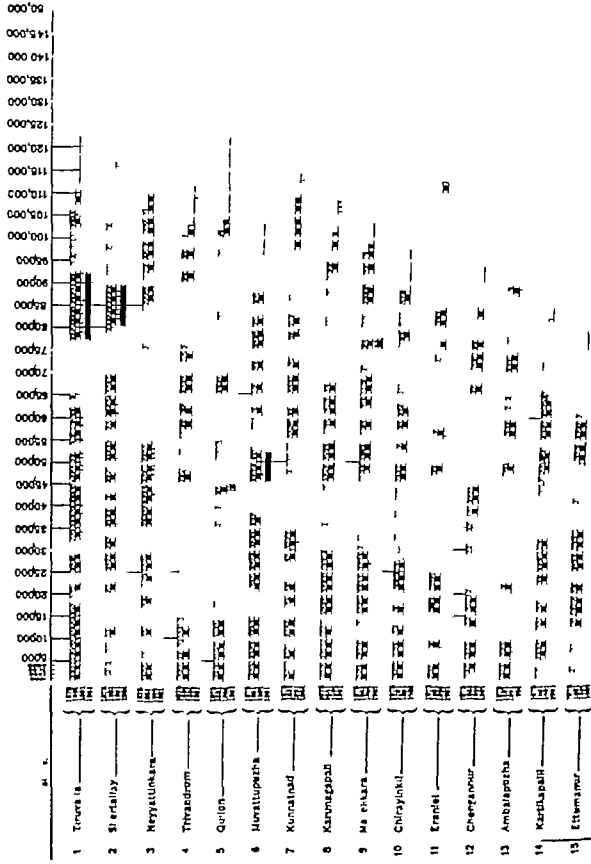
## Diagram No 2

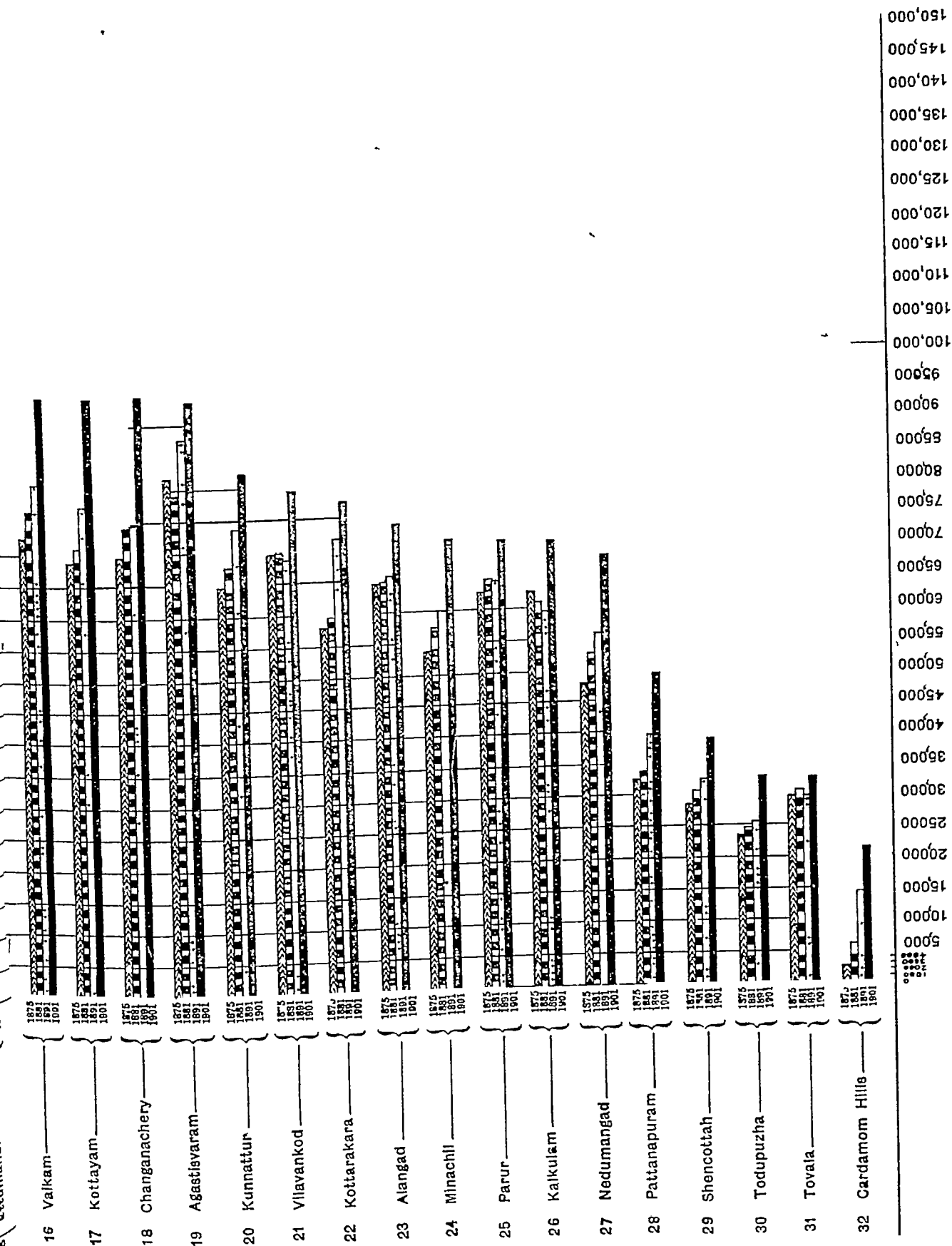
Comparing by Taluks the percentages of Variation in population  
at the Censuses of 1881 1891 and 1901



REFERENCE  
Variation between — 1875-1881  
1881-1891  
1891-1901

Showing the population of each Taluk at each of the four Censuses of 1875 1881 1891 and 1901









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at the last Census, for the State as a whole. Mussalman sects have also been dealt with likewise in view of their relative unimportance.

58. Nine religions are distinguished in the Census schedules they are Hinduism, Mahomedanism, Christianity, Animism, The Religions returned. Sikhism, Jainism, Buddhism, Zoroastrianism and Judaism. In addition to these, Atheism is found entered as the religion of three persons, while for two others the entry is "Not Stated." Of the nine religions thus recorded, the first four alone are of any importance to this State. The other five represent the beliefs of but 400 people in the aggregate all of whom, save the followers of Judaism, are mere sojourners in this country.

59 In regard to numerical strength, the several religions stand thus  
The Strength of each Religion. arranged :—

SCHEDULE TABLE I

1. Hinduism	2,036,615
2. Christianity	607,347
3. Mahomedanism	170,506
4. Animism	24,143
5. Buddhism	227
6. Judaism	161
7. Sikhism	15
8. Zoroastrianism	7
9. Jainism	1

Hinduism is thus the predominant religion of the State. Its followers constitute about two-thirds of the entire population, while the Christians form about a fourth and the Mussalmans, only one sixteenth. Comparing the religions with one another it is seen that the Hindus number nearly thrice the Christians who are again over three times as strong as the Mussalmans.

For every square mile of territory in Travancore, there are 416 persons. If the followers of the several religions are uniformly distributed among this number there will be for every square mile 284 Hindus, 93 Christians, 27 Mussalmans and 4 Animists.

Diagram No. 4 represents graphically the proportion of the population returning each religion.

60 Distributed proportionally among 10,000 of the population, Hindus number 6,835.3 Christians, 2,064.3 Mussalmans, 615.3 and Animists, 25.5 all the other religions taken together making up 1.4 Taking the three predominant religions, we find that, for every ten Hindus there are three Christians and one Mussalman.

In the Western Natural division the proportions of Hindus and Mussalmans are greater and that of the Christians less than their respective State averages. The Eastern Natural division presents a condition which is quite the reverse. The Hindu of the littoral and deltaic region exceed their co-religionists inland by about the same number (1,000) as the Christians in the mountainous tracts exceed their brethren living near the sea board.

The Christian element is relatively strongest in the Taluk of Minachil, Mattupuzha, Tiruvalla, Ettamannur and Changanacherry. In Chirayinkil, Kuttapalli, Nedamangad, Kunnathur and Shencottah beyond the ghâts the Hindus largely prevail. The chief seats of Islam are Chirayinkil, Quilon, Karunagapalli, Ettamannur, Kunnathur and Aluvai the highest proportion being returned by the last named Taluk.

Diagram No 5 shows for each Taluk the number of Hindus, Musalmans and Christians in every 10,000 of the population

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61 Compared with other States and Provinces, Travancore is the most Christian territory in all India, if we except the sister State of Cochin which has the highest proportion of Christians in its population Madras and Coorg which come a long distance behind have each 26 and 20 Christians per thousand or 210 and 216 persons less than Travancore The ratios of the other leading States and Provinces are too small to permit of any useful comparison As regards Hindus, Travancore is distinctively weaker than any other State or Province excepting Kashmir, the Punjab, Bengal, Assam and Cochin Even Hyderabad contains per thousand of the population nearly 200 more Hindus than Travancore In the proportion of Musalmans again, this State takes a high place—just below Cochin, on a par with Madras and higher than the Central Provinces, Gwalior and Mysore Taking the figures for all India, the Christians, the Hindus and the Musalmans of Travancore stand in the ratios of 1 4, 1 102 and 1 328 respectively

Diagram No. 6 illustrates the relative proportions of the chief religionists as compared with the other States and Provinces and testifies in a most emphatic manner to the real charitableness of the Hindu rulers of Travancore

62 For purposes of estimating the relative growth of the chief religions, it is necessary to take the Animists along with the Hindus, as no differentiation was made between them at the previous Censuses The proportions of each of these religions in every 10,000 of the population for all the four Censuses are compared below —

**Relative growth of the  
main Religions**  
SUBSIDIARY TABLE V

	1901	1891	1881	1876
Hindus	6,990.8	7,318.4	7,311.5	7,364.2
Musalmans	645.5	621.0	611.8	605.9
Christians	2,362.3	2,060.1	2,076.3	2,029.2

It thus appears that in the six years preceding 1881, the Christians and the Musalmans showed, in a population of 10,000, an increase of 47 and 6 respectively and the Hindus, a proportional decrease of 53 But in 1891, there was a fall of 16 among the Christians which was accompanied by a rise of 9 and 7 respectively among the Musalmans and the Hindus At this Census, the Hindus have diminished in number by as many as 327 while the Musalmans have added 25 to their strength and the Christians, 302 As the net variation within the last twenty-five years it is seen that, in a population of 10,000, as many as 373 Hindus have vanished and have been replaced by 333 Christians and 40 Musalmans How far the decades considered separately reflect the actual growth of the several religions will be examined below It may, however, be noted from these figures that the contest for rivalry which has finally resulted in such large accessions to Christianity appears to have been keenest in the decade that has just closed

On tracing the growth of these religions in each of the Natural divisions, the same condition as has been observed in regard to the State as a whole is found repeated Before the advance of the Musalmans in the Western division and the wave of Christian progress in the Eastern, the Hindus have been beating a steady retreat from both

A comparison of the Talukwar proportions brings out these facts in detail and in greater clearness In 1875 and 1881, the Hindus constituted more than half the

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population in every Taluk of the State, without a single exception. In ten years Minnichil fell back, the Christians predominating. At this Census, the Taluk has gone down still further so that in every 10 000 of the population there are now 824 Hindus less than in 1891 of whom 305 have been replaced by Christians and the remaining 19 by Musalmans. Muvattupuzha where there has been a steady decrease among the Hindus but far too soon follow Minnichil's lead. In almost all the other Taluks, Hinduism, though still the predominant religion, has declined in varying proportions, since 1815. The decrease has been largest in Vilarankol, Noyyattinkara and Tiruvalla in the Western division and in Tottah, Kalkulam, Kottayam and Changanachery in the Eastern. In each of these Taluks the reduction amounts to more than 500 persons, almost all of whom appear to have been replaced by Christians.

63 Striking as are the results of a comparison of the relative increases in the three main religions, their actual progress absolutely viewed, appears to be still more so. The religious variations for each Taluk exhibit wide divergences from that of each religion for the State as a whole as well as from that of the population for each Taluk.

The variations for the State which alone it is proposed to examine are particularized below —

	1875—1891		1891—1901		1901—1901	
	Variation	Percentage.	Variation.	Percentage.	Variation.	Percentage.
Hindus	+ 63,401	+ 21	+ 110,254	+ 66	+ 191,634	+ 102
Musalmans	+ 6,953	+ 49	+ 11,914	+ 81	+ 11,743	+ 305
Christians	+ 20,179	+ 83	+ 24,320	+ 67	+ 170,470	+ 324

It is seen from these figures that,

- (1) in regard to the Hindus the increase was the same during the two decades previous to 1891 while during the last decennium it nearly doubled itself
- (2) in regard to the Musalmans, the increase during 1881—1891 was slightly less than in the preceding decade but more than doubled during 1891—1901 and that
- (3) in regard to the Christians, the increase during the decade previous to the last was even less than one-half that in the five years prior to 1881. But in the last ten years it has multiplied itself more than six times.

Comparing the several religions with one another it is noticed that between 1881—1891 the relative increase among the Christians was double that of the Hindus while the absolute increase was more than one-half. In the succeeding ten years however the percentage of growth among the two religions was nearly equal, though the actual addition to the Christian population was barely one-fourth of that of the Hindus. But in another ten years, the Christian advanced at more than three the Hindu rate while the absolute increase gained thereby became almost equal. In regard to the Musalman their rate of progress, though less than that of the Christian has been at each Census higher and at this Census double that of the Hindus.

These variations on the scale of increase shown by the Christian and the Musalman were examined at some length in the previous Chapter and it was

there shown that, under ordinary conditions, there was no reason to suppose a much higher rate of natural growth among one set of religionists than in another and that the increases exhibited at this Census were abnormally high. But a fresh point connected with it has to be noticed here, namely, proselytism.

64 In regard to the fluctuations exhibited at the 1881 Census, the following remarks have been recorded —“ Viewed under the head **Increase due to Conversion** of religions, the comparison shows equally satisfactory results. The populations under the principal religions of the country have all steadily increased. The Hindus have increased by 3 per cent, the Mahomedans by 5 per cent, and the Christians by 6 per cent. The increment in the Hindu population is due entirely to the natural fecundity of the species, while some portions of the increase in the other two religions may be due to proselytizing, an absent element in the Hindu faith. The greatest number of conversions are to the Christian religion which therefore shows the highest increase, *viz*, 6.4 per cent.” These remarks were repeated and endorsed in the 1891 Report\*. It has been seen in para 62 that, in 1891, the proportion of Christians in a total of 10 000 of all religions showed a distinct decrease. From the figures quoted at the beginning of the last para, it is noted that the Christians advanced at less than the Hindu rate in 1891 and at less than their own rate in 1881, and that the addition to their numbers during the ten years, 1881—1891, was less than that during the six years, 1875—1881. It may, therefore, be safely inferred that, during the former period, the Hindus did not give up to the Christians any perceptible portion of the addition to their own population and that the increase among the Christians was mainly due to the natural fecundity of the species. But in the last decade, the Hindus must have been trebly more fecund than before as they have not only shown an increase of nearly two hundred thousand to their own strength but have also given to the other religionists more than one hundred thousand. To state this condition in detail —If the Christians, for instance, had increased in 1891—1901 at the same rate at which they were found to have advanced in 1881—1891, *viz*, at 6 per cent, they would now have shown an addition of 31,614 to their strength. But the addition actually returned is 170,476. The excess amounting to 138,862 persons would, therefore, represent the conversions made during the decade. Considering that the Musalmans have increased at this Census at twice the rate of the Hindus and at more than double their own rate of 1891 and considering also that Islam generally offers a remarkable resistance to proselytism, it may be assumed that the converts have mainly come from among the Hindus. This added to the increase actually shown under the head of the Hindu population, *viz*, 191,934, would make up a total of 330,796. Thus during the last decade, for every 5 persons added to the Hindu community 2.1 have left for the Christian fold. To have thus lost and yet to have remained appreciably unaffected would naturally bespeak the fecundity of the Hindu race to an extraordinary degree. But what seems rather suspicious is that that fecundity should have operated in a marked degree on those castes which usually afford the largest number of recruits to Christianity.

In further elucidation of this point and in view to localize as far as possible the increase now disclosed, the variations within the three broad divisions of Christianity—Roman Catholic, Syrian and Protestant—may be examined. In 1881, sect appears to have been returned for all the Christians. In 1891 and 1901, the number of those who did not return any sect amounted to 28,796 and 22,888 respectively. Distributing these rateably among the three main divisions and ex-



Reviewing the subject again, apart from figures, it may be permissible to state that the progress of Christianity in this steadily tolerant State and among a peaceful people is not likely to be marked by such sudden fluctuations as the returns of this and of the previous Censuses would suggest. It has neither made rapid accessions nor has it suffered sudden losses by lapses or diminished natural growth. While its development, therefore, could not have been so slow as the 1891 Census would indicate, it can neither be so sensational as the 1901 Census would lead one to infer.

65. Of the total population living in towns, Hindus constitute 68.9 per cent, Christians, 18.9 and Muslims, 12.1. In each of the nine towns considered separately, the Hindus again show the highest percentage, except in Alleppey where they are less than half—17.9 per cent. The population is almost wholly Hindu in the town of Shencottah where the proportion rises to 90.6. Trivandrum with a ratio of 82.7 shows the next highest preponderance of Hindus. As regards Muslims, the town of Alleppey has the largest percentage, 28.7. In Quilon and Kanyakulam, the proportions of Muslims to the respective total populations are the same, viz. 19 per cent. Comparing the several towns in respect of the strength of the Christian element, we find that Chingamcheri and Kottayam with 35.9 and 42.5 per cent respectively show the highest ratios.

The attraction which the town has for the several religionists may be illustrated by the ratio of the urban to the rural population. Though, as seen above, more than two thirds of the urban population are Hindus, only 6.2 per cent of their total number are found in towns, a proportion exactly the same as the State urban average. The tendency to collect in towns is strongest among the trading Muslims and weakest among the Christians who like the Hindus are mostly agricultural. 11.6 per cent of the total Muslim population is urban as against 5.0 of the Christians. In almost all the Taluks, the towns exhibit high Muslim ratios. In Agastyswaram and Ambalapuzha, 76.2 per cent and 67.8 per cent respectively of the Muslim population congregated in urban areas. In regard to the Hindus and the Christians, they are most urban in the Trivandrum Taluk which returns the highest percentages in this respect, viz., 11.8 and 11.6 respectively. In the Taluks of Parur and Shencottah, the Christians are almost wholly rural.

### Animism

66. Animism as a distinct form of religious belief or practice has not been long known in India. Before the advent of Mahomedanism and Christianity, the religion of India was taken to be a comprehensive whole based on the Vêdic teaching, but with such internal modifications and developments as were suited to the age and to the degree of evolution of the people concerned. The term 'Hindu' included in its denotation the Yôgi entranced in meditation on the Brahman, no less than the purely ceremonial Hindu with his Vêdic chants and ritualistic devotions, the shrine-worshipping Purânic Hindu and those classes of the population generally known as the Hill-tribes. When, however, the study of comparative religions by Western scholars revealed the similarities and differences between the various branches of the world's faith, the beliefs of the Hill-tribes stood out prominently above the rest, as not admitting of being easily grouped with any one of the well-understood religions. It was, therefore, taken out from the general category of the Hindu faith and allotted a separate place in the religious bureau.

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Animism is that view of the world which ascribes life and thought to inanimate things. Professor Max Müller considers this definition incorrect and defines Animism as a belief in, and worship of, ancestral spirits. According to Professor Tiele of Leyden, Animism is "the belief in the existence of souls or spirits of which only the powerful—those on which man feels himself dependent, and before which he stands in awe—acquire the rank of divine beings, and become objects of worship." "These spirits" he continues "are conceived as moving freely through earth and air and either of their own accord, or because conjured by some spell, and thus under compulsion, appearing to men (*Spiritus*). But they may also take up their abode, either permanently or temporarily in some object, whether lifeless or living it matters not; and this object, as endowed with higher power is then worshipped or employed to protect individuals or communities (*Fetichism*)." Spiritism and fetishism are thus only different phases of Animism which taken as a whole is a belief in the existence of spirits which have to be worshipped, thanked and prayed to.

67 The Kālis may be taken as representing the Hill tribes of Travancore

**Animism in Travancore** They have three kinds of deities, namely spirits, minor divinities and superior divinities. It may be at once observed that the worship that is paid to the superior divinities is not of a steady or enduring character. They naturally think that these are far above their level and ordinarily worship only the divinities that are directly concerned with them. But it is the spirits and not the divinities, high or low with whom they are most closely connected and to whom in the hours of need and trouble they devoutly pray.

*Spirit worship*—The spirits worshipped are generally known by the name of *chēru* or *chārar* literally death or 'the dead' and their aid is incessantly invoked by the hill men in reverential piety when oppressed by disease or starvation. They assemble at some place where any of their relatives or friends have met with some good or ill luck and pray to a long list of ancestors to avert the impending calamity. Every hill man has a string of names of ancestors secured in his memory which he repeats with vehemence and fervour. It is curious that when prayers fail, they mark their disappointment by levelling invectives at the ancestors whose aid they vainly invoked.

The *chēras* are of two classes—(1) Those who have met with a violent death as *ana-chēru* (elephant killed) *puli-chēru* (tiger killed), &c., and (2) those who have died before the age of seven. The worship of the latter is considered very important, especially by the Malabarites. The worship of the *chēras* consists in the offering of sacrifices and oblation of drink on a platform of earth peculiarly raised for the purpose. To the felling of a tree in a forest, the propitiation of the *chēras* is an essential preliminary. "Many pieces of forest" writes Mr. Bouchillon "are often seen on the hills left untouched, when the surrounding land has been cleared and this is because they are supposed to be each inhabited by some spirit." The mountaineers are very reluctant to fell any tree in such forests that if they are compelled to do so by necessity they make the necessary offering to the spirits as a precautionary step and then commence the dangerous task. "At a few ceremonies" remark Mr. Fraser "observed at cutting down haunted trees are based on the belief that the spirits have in their power to quit the trees at pleasure or in case of need." The propitiation of the *chēras* is also resorted to at the commencement and at the end of

Page VI. Appendix to the Report on the Travancore Forest, by T. F. Boardman Esq. L. S., Conservator of Forests.  
1 Page 202, 1. Read, Mr. Malabar's Land of Cows.  
2 Page 11, 1. Read, Cows, Boughs.

cultivation. The Aryans think that their dead ancestors live by preference in hills, peaks, trees and rocks of great dimensions \* Places where any of their ancestors may have met with death are reverentially approached

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*Minor divinities*—The Hill tribes acknowledge the power and authority of many of the minor divinities. They are known by such names as Mâdasvâmi, Kai uppusvâmi, Mantramûrti, Vidumûrti and Vadumalabbhûtam. No class of persons is set apart for the performance of the ceremonial rites in regard to these deities nor are any particular places appointed for the purpose, in other words, there are neither priests nor temples. The oldest member present gives the offering and certain forests and trees are taken to be the abode of particular spirits and deities. Animal sacrifices and intoxicating drinks are freely offered.

*Superior divinities*—The superior divinities of the hill-men are only two in number, namely, Sâsta and Bhagavati. The former known as *Anakkân* (he who rides on an elephant) is the more largely worshipped of the two. The Vishayans worship the Sâsta of Atimampuliza. The Kânis worship the Kulattûrpuzha Têvar (Sâsta) and Kidukkal Tampuratti (Bhagavati). No animal sacrifices are offered to Sâsta but only tender coconuts, fruits and fried grain. Special worship is invariably paid to Sâsta before the collection of honey, wax and other forest produce begins. When these have to be collected from the heights of cliffs and precipices or from the interior of caves and dense forests, the hill-man takes a last farewell of his friends and relations. Sâsta is always looked upon as a beneficent deity ever prepared to do good. The minor divinities, however, are, as avengers of evil, terrific in their nature and receive, as may be expected, a larger share of adoration. There are some hill-men in the fastnesses of mountains who only know that above them there are the spirits of the dead and these minor powers, but their number at the present day must be exceedingly small, as a higher form of worship is gradually obtaining favour among them.

*Worship of animals*—Totemism is not found prevalent among any of the primitive tribes of Travancore, either in the sex or in the tribal form. All animal worship, however, need not be totemism, for, as Max Müller observes, animal worship has many different sources. Nor is it necessary that totemism should be merely animal worship. The reason, according to Dr Frazer, why the totemistic tribes revere their totems which may be a particular species of animals or plants, "would seem to be a belief that the life of each individual of the tribe is bound up with some animal or plant of the species and that his or her death would be the consequence of killing that particular animal or destroying that particular plant."† But apart from totemism, the elephant is never molested by the hill-men, as he is not only the vehicle but the very manifestation of their supreme divinity, Sâsta. The only other animal that is similarly respected is the cow.

*Worship of plants, &c.*—There is no regular worship of plants, though many dense groves, caverns and forests are looked upon with extraordinary reverence and awe. These are called *patis* and the hill men raise their hands in great humility whenever they approach them. A curious observance with Travancore primitive tribes is the worship of weapons and tools, such as, bows, arrows, sickles and knives. It is the month of Kârtikai (November-December), the harvest season, that is particularly devoted to this worship. The Kânis, the Mannâns, the Palliyans and the Aryans are extremely partial to this adoration.

\* Page 106 Vol. I Journal of the Ethnological Society

† Page 417 Vol. III, Frazer's Golden Bough

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From the foregoing brief account, it will be seen that among the Hill tribes of Travancore the spirits of the dead form only one of the three classes of super human beings to whom they pay adoration. The worship is not Henotheism or Kathenotheism as it pre-supposes a supreme God to which these divinities are all placed in direct subordination, viz., Śasta, the guardian of mountains and forests. Well informed Kānis even declare that all these minor divinities are only the servants of Kulattūrpuzha Tēvar though this idea cannot be said to have been developed among all the tribes. It is a curious fact that the Travancore Hill tribes pay little or no adoration to any female divinities unlike in other parts where a large number of the gods worshipped by the hill men are females. The only two important female deities are Ayuvalli and Bhangavati, both of whom are recognized and worshipped by the Hindus on the plains.

68 The Animists number 28,183—14,139 males and 14,044 females. Distributing them proportionally between the two Natural divisions, we find that, in a total of ten thousand 3,350 belong to the Western division, while almost

double that number occupy the mountainous and submontane tracts lying near the ghāts. This preponderance of the Animistic element in the latter regions and its sparseness in the former are, of course, natural.

Taking the littoral and deltaic Taluks, Animists are chiefly found in Quilon, Neyyattinkara, Mavelikkara, Chirayinkil and Vilavankod. Of these, the Taluks of Neyyattinkar and Vilavankod extend from the sea to the Hills and are more hilly than the other coast Taluks. This may explain the existence of Animists in these in pretty considerable numbers. Their presence in the other Taluks of this division is doubtless noteworthy and indicates that they are either recent settlers not yet indistinguishably absorbed into the general mass of Hindus or stray sojourners in search of work.

In the other Natural division, Alangul appears to be the only Taluk free from any Animistic element in its population. Pattuniparam, one of the hilliest Taluks in the State, contains the largest proportion of the Hill tribes—2,146 out of a State total of 10,000. The Taluks that come next in the strength of their Animistic population are Nedumangal and Kottarakara. The proportion are low in Tovala, Kunnetnad, Ettumanur and Kottayam and lowest in Shencottah.

69 The figures above set forth cannot be taken as representing the actual strength of Animism in the country the numbers returned by most of the interior Taluks being too small. No clear line of demarcation can be drawn between

the Animists and the Hindus and a correct classification of overlapping religions is naturally too much for the ordinary enumerator. An examination of Table VIII (Lost Tribes and Races) shows that, among certain castes, such as the Nāyils and the Vettuvans, some are returned as Animists and others as Hindus. While illustrating the process of transformation going on among the Hill-tribes, it enables one to understand why mistakes in the religious record should be far from uncommon. As an instance of completed metamorphosis the Viḥarans may be cited. Admit truly a Hill tribe they have now been returned wholly under Hindus.

## Hinduism

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70 In view of what has been said at the beginning of this Chapter, the treatment of Hinduism will be confined to a few popular features. The Supreme Being is worshipped under three forms, *Brahma*, *Vishnu* and *Siva*, representing respectively, the creative, the preservative and the destructive and regenerative forces.

**The Triad**

*Brahma* —Though Brahma is the first in order, his worship in a formal sanctuary has almost gone out. He was, of course, the first to be so worshipped. But his abstract and unattractive nature militated against his continued acceptance. The earliest temples built in Southern India had a place assigned to him. In Travancore, some of the oldest temples, such as at Tiruvallam and Vala Châlai, are dedicated to Brahma as well as to Vishnu and Siva. At Mitrânandapuram, within the Trivandrum Fort, there are, within a few yards of each other, separate shrines to Brahma, Vishnu and Siva.

*Vishnu* —As the Preserver of the Universe, Vishnu is the most popular of the Hindu deities. His incarnations known as *Avatâras* are all well known and are more widely revered than the *Lîlâs* or sports of Siva. Twenty four of these *Avatâras* are held to be important, namely, Virâṭpurusha, Nârada, Nara, Nârâyana, Kapila, Dattâtrêya, Sâunaka, Sanandana, Sanatkumâra, Yajna, Rishabha, Prithu, Matsya, Kûrma, Varâha, Dhanvantari, Narasimha, Vâmana, Parasurâma, Vêdayâsa, Râma, Balarâma, Krishna, Buddha and Kalki. Of these, 10 *Avatâras* stand out prominently of which the tenth, that of Kalki, is yet to come. Detailed descriptions of these incarnations are given in the Purânas, eighteen of which are the best known. Together with the great Indian Itihâsas, the Râmâyana and the Mahâbhârata, they constitute the chief portion of the religious literature of the modern Hindu.

There are about fifteen important temples dedicated to Vishnu, of which those of Sri Padmanâbha at Trivandrum and Janârdana at Varkalai are of Indian celebrity.

*Siva* is considered the most powerful of the Triad. He is Mahâdêva or Mahâeshvara, the great God, Sambhu, the Auspicious, Îsvara or Visvêsvara, the Supreme Lord, Digambara, he who is clothed with space. He is the destroyer as well as the regenerator of the Universe, "perpetually re-integrating after disintegration." "He is the great typical ascetic and self-mortifier (Yôgi, Tapasvi), who has attained the highest perfection in meditation and austerity. It is in this character that he teaches men by his own example the power to be acquired by mortification of the body, suppression of the passions, and abstract contemplation, as leading to the loftiest spiritual knowledge and ultimately effecting union with himself in Kailâsa."

There are nearly twenty well-known shrines in Travancore dedicated to Siva and of these, the most famous are those of Sthânumûrti at Suchindram off the town of Nagercoil, Peruntrikkôvilappan at Vaikam and Mahâdêva at Ettumanur.

71 Besides the Trimûrtis, other deities are also worshipped. They are

**Other deities**

*Vighnêsvara*, *Subrahmanya* and *Sâsta*

*Vighnêsvara*, the God of wisdom and the remover of obstacles, is known in Southern India by the name of Ganapati and among the Tamil-speaking races by the Vernacular name of *Pillayâr*, honorific plural of *Pillai* or son (of Siva). He is a divinity of cosmopolitan adoration and a small image of his is found in every

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temple. It may be noted here that, while in Tamil Districts the alphabet for the beginner begins with an invocation to Nārāyaṇa, Gaṇapati takes his place on the West coast.

*Subrahmanya*.—Kārtikēya is worshipped in Travancore, as in all Southern India by the name of Subrahmanya or by the vernacular name of Vēlāyudha. His worship may be said to be in some respects special to the Tamil and Malayalam-speaking peoples. He is regarded as a most benevolent deity protecting the helpless and avenging the wicked. Some of the well known temples in Travancore, Kumāra Kovil and Ullūr in the south, and Haripad, Udayanpūram and Munnum in the north are dedicated to him.

*Sāsta or Aiyappan*.—Popular as this divinity is in all parts of Southern India, it is in Travancore that he finds the largest number of devotees at present. According to the *Kīrtalīpatti* (the traditional account of the origin of Kerala), Parasurāma in order to provide for his new country a controlling deity for the spirits of land and sea, built a chain of temples along the ghāta dedicated to Sāsta and another along the sea-coast, to Durga. Parasurāma's arrangements continue even to-day in the sense that the most important Sāsta temples are located near the summits of the mountains in the east, such as, Achankōvil, Kulathūrpuzha, Ariankūvu and Sabarimala, while the chief Durga shrines lie along the western sea board, such as, at Kanyākūmārī (Cape Comorin) Mantaikkūd, Pozhiyūr Sankumukham, Sārkkuray Paravūr Ārandavallivaram, Mullāikkāl and Shertallay. There are well known exceptions too, such as the temple of Sāsta at Takazhi, 4 miles from the sea, and those of Durga at Mannati and Vēttikkavala, in the interior. The most important shrine in Travancore dedicated to the worship of Sāsta is the one situated on the summit of the Sabarimala Hill in the Taluk of Chengannur. Early in the month of Makaram (January) from far and near come innumerable pilgrims of all ages and castes to this secluded shrine. There is a previous disciplinary course of forty-one days (scanty diet and sexual abstinence) which these Aiyappans, for in these pilgrimages they call themselves by their God's name, most devotedly undergo. The temple is situated on a steep and high hill and approach is difficult under ordinary circumstances. But the piety of the pilgrims and the dominating idea, that if they think of none else than Aiyappan the deity would protect them, overcome all difficulties. More than 10 000 people undertake this pilgrimage every year.

The worship of the minor deities is chiefly confined to the non-Brahminical Hindus. The Malayālī Śūdras, however, do not revere them to the same extent as the non-Brahminical castes of the Coromandel coast. These deities are known by such names as Bhairavan, Tāmjarūn, Vajrandhan, Parushan, Marakavallī, Chāmundi, Raktāvari, Chatayappan, Ayiravallī, Bhūtattān and so on. The female deities are classed among the adherents of Bhairavāli, while the males are said to be the followers of Siva. However much the non-Brahminical Hindus may join the Brahmins at worship in the ordinary Hindu temples, an image of one or other of these divinities is within the premises of every ancient home and receives anxious attention. "As in Europe beneath a superficial layer of Christianity a belief in magic and witchcraft, in ghosts and goblins has always survived and even flourished, so it has been and so it is, in the east. Brahminism, Buddhism, Islam may come and go, but the belief in magic and demons remain unshaken through them all and if we may judge of the future from the past is likely to survive the rise and fall of other historical religions."

73 The worship of animals and plants is not outside the cult of the most *sâstran* Hindu. The control of the mind and its concentration on some object as exercises preparatory to meditation of God seems to be the *rationale* of all

**Worship of animals and plants**

his adoration. Every house, especially to the north of Varkalai, not merely of the Nâyars and Ambalavasis but of Brahmins as well, contains a small grove, *Sarpal-laiu* as it is called. That the snake is a special object of worship to the Nâyars of Malabar is strongly suggested by the fact that the Ilayatus who are their priests invariably officiate at snake temples, as at Mannârsâla in Hariyad. According to the *Keralôlpatti*, the first batch of settlers brought by Parasurâma, to people the country which was specially raised by him from the sea for the re-establishment of Dharma, came from a place in North India called Alukshâtra (the land of snakes or *Nâgas* from which some would derive the term Nâyar).

Granite figures carved in the shape of a cobra's hood, frequently with five or three heads, are arranged round the *Asvatha* (*Ficus Religiosa*) tree and *pradakshmas* or circumambulations are performed, especially on Saturdays. This mode of worship is held in greater favour by females than by males. Leprosy, itch, barrenness, child-death, the frequent appearance of snakes, &c., are traced to the neglect of the snake deity whom the incantations of a class of people called the *pullurans* are believed to propitiate. The snake has ever been the type of consecutive re-juvenation which it symbolizes by the periodical renewal of its skin and the coiling of its body in rings and circles represents the never-ending cycles of eternal time.

*Asvatha* represents to the Hindu the Tree of Life, with its roots in heaven, whose adoration, the Hindu believes, leads to immortality and prevents re-incarnation. The offering of small twigs of this tree (*Samit*) to the daily sacrificial fire is considered an act of great religious merit.

The *Garuda* and the cow are also held in high veneration. On the evening of every Saturday and on the morning of every Sunday, scores of Hindus can be seen assembled on a *maudan* or on the edge of a paddy flat waiting to catch a sight of this *Vâhana* (carrier) of Mahâvishnu, whose white neck and sweet cry of Krishna as if calling out his Divine Master are readily recognised.

These animals and plants have numberless stories connected with them. They are claimed to be allegorical and it is said that, for want of a proper understanding of their meaning, they have passed into the class of fables based on ignorance and superstition.

74 The belief in magic, sorcery, astrology and astrolatry (worship of stars and planets) is very common in Malabar and it may be even said that, in this respect, this coast enjoys quite a reputation in Southern India. Omens are of

**Magic, sorcery, astrology and astrolatry**

great importance even in the smallest details of daily life and anxious consideration is paid to all sidereal influences. Although astrology, or judiciary astrology as it is sometimes called, was admitted by Dr. Bailey, so far back as the 18th Century, to have been at its origin the result of a profound system, the work of an enlightened nation, it is regarded by modern Orientalists only as the very foolish mother of a very wise daughter, astronomy. There is at the same time a tendency to vindicate the position of astrology as an inter-planetary science and in practice the influence of heavenly bodies on personal and public life is recognized by every Hindu.

*Belief in spirits* — Even among the higher classes, spirits are recognized not as deities but as evil forces to be kept out of harm's way. In cases of violent death and

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deaths in child bed of young women with an abundance of unsatisfied worldly desires their liberated Egos, like nascent chemical elements are believed to flee to the bodies with which they feel concerned by way of retribution or coercion and oppress them in a variety of ways until their desires are fulfilled. The widower's grief is, in some cases, immensely aggravated, as if by an irony of fate, by the second wife being the victim of the sullen wrath of her whom he loved and lost.

73 The typical Malabar temple in the matter of structure is the famous Siva shrine at Vaikam. Many of the temples are old and the history of temple architecture in Travancore promises to be a fertile field for enquiry. Some of them have a reputation extending outside Travancore, such as, those at *Anantasayanam* (Trivandrum) to which people resort from all parts of Southern India, Vaikam where the *Ashthami* days in the months of Kārtikai (November—December) and Māsi (February—March) are held particularly sacred and Jambudānam (Varikhal) which seems to find especial favour among North Indian devotees. There are also special temples resorted to by those who suffer from diseases that have long resisted treatment. Those that suffer from mental disorders worship Siva at Urulikkunnam in Kottayam. Persons possessed of the devil or suffering from grave cutaneous disorders repair to Takazhi and the victims of *madras* medication, or *Kairisham* as it is called, are advised to go to Thiruvazhi in Shertallay where, at the local Siva temple, an emetic infusion is administered to the patient pilgrim who is instructed to help the ejection of the morbid agent by a course of circumambulation around the shrine.

74 There are many religious festivals observed by the Hindus of Southern India. Fasts and vows are also common. Thursday is sacred to Subrahmanya, and Tuesday and Friday to Durga and other female divinities. *Ekadasi* days are particularly intended for the worship of Vishnu and Saturdays and *Pradosha* for that of Siva. Wednesday and Saturday are important for Śāsta. Sunday is sacred to the Sun.

The *Utsava* which is generally an annual festival lasting usually for ten days, is celebrated in most temples in Travancore. There are special festivals in addition. Thus the day in the month of Thye (January—February) on which the asterism, *Pushyā* falls is sacred to Subrahmanya and on that day a number of *Akshatis* are brought in by devotees from different places and offered to the deity. All days on which the *Avittam* star falls are sacred to snakes and offerings are made to them. *Vidam* or the recitation of Vedic hymns is a special mode of propitiating Vishnu, Siva and Subrahmanya. *Nidra ppu* and *Kalame kutu* are festivals in honour of Śāsta. *Chaturthi* days are sacred to Ganapati and *Ishtim rohini* in the month of Vani (August—September) to Krishna.

With the majority of the people of Travancore sect has hardly any meaning. As permitted by the *Smritis* the people of Kerala wear either the *Undrapannina* the vertical Vaishnavite mark or the *Tripantra*, the horizontal Shaivite mark, according to the custom of the family. The *Pradosha* in Kerala is a sacred

11. believed that by the incantation of certain mantras (invocations, substances, generally food articles, such as fruits, vegetables, &c.) could be changed into power to cause good health and mental disorders and to protect the soul of one person to the soul of another. When in this way, substance of the kind, detected, the feeling that the cause has been removed often causes to select and of fact.

12. *Ekadasi*. Offerings brought in by devotees, deposited in the mode of pots over which an archaic burning made of red coloured earth.

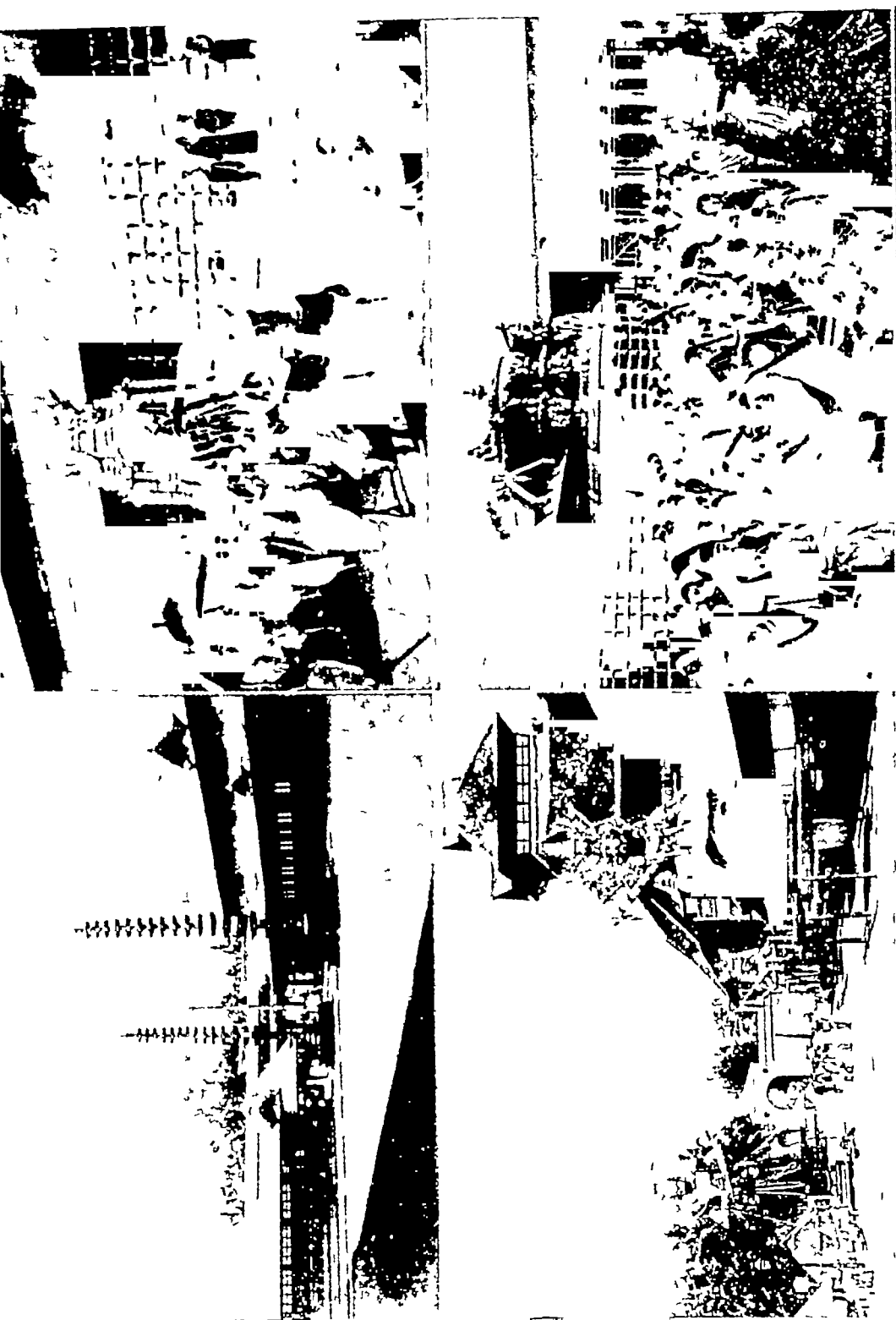
13. *Nidra ppu*. Offerings of eleven bundles of drugs for the service of Krishna, the deity hunter. At Vithall in the temple at Changanassery, the *Nidra ppu* is done at first at the Kollappara temple (Thiruv) and then the second at the temple at Changanassery dedicated to Krishna.

14. *Kalame kutu*. Making an antiseptic mixture of ghee on the ground with coloured powder.



Arat procession on the tenth day of the Utsavam at Sri Patmanabha Swami's Pagoda at Tiruvandur. Swami Sri Patmanabha, to whom the country was transferred in solemn gift (Thrippadidham) by Maha Raja Marthanda Varma, proceeds to the Beach in kingly state along the road strewn with white sand, the Maha Raja sword in hand conducting the whole procession as His first servant (Sri Patmanabha Dasa as His Highness is styled in all State and foreign communications) attended by the ministers and other officers





(1) The interior of Sri Patmanabha Swami's Pagoda at Trivandrum viewed from within its western entrance showing (a) the columns of lights called *kamparalakku* bearing circular troughs of oil with wick grooves on all sides, arranged one over the other in graduated sizes, (b) the gabled roofing, typical of Malabar temples, and (c) the flag staff, etc

(2) *Indra Vahanam* —One of the prettiest in use at Sri Patmanabha Swami's Pagoda, during the Utsavas. The Swami is placed in the space enclosed by the columns which support a well proportioned tower. The Vahanam is borne by the Tulu Pottis accompanied by the chief priests of the temple holding cadjan umbrellas, the insignia of their office. Behind is seen the wooden frame work—the outer enclosure of the shrine—fitted with innumerable metallic cup lights

(3) A portion of the Sri Patmanabha Swami's Pagoda with the crowd of worshippers at the time of the Utsavam. To the right of the turret is seen the roofed quadrangular walk, called *Sribali Mandapam* intended for procession

(4) The front of Sri Patmanabha Swami's temple during the Panguni (March-April) Utsavam, where the *Velakali* performance takes place, showing the figures of the five Pandavas, the Eastern Fort gate and the Palace clock tower



as the *Ekādasi* day Absolute toleration in the matter of worship has been the dominating feature of the religious life of Kerala. Enquiring into the subject of sectarianism in Malabar, we find that the Western Chalukya Kings who were in power at the time of the Brahmin immigration were wholly non-sectarian. Every grant issued by this dynasty commences with an invocatory stanza to Varāhamârti, an *Atâtâra* of Vishnu, but bears a representation of the Saivite symbol, *Liṅga*. Most of them were themselves devout worshippers of Śiva. In their temples, Mahādēva occupied the centre with Brahma on the one side and Vishnu on the other and the fullest toleration existed. Even the early Brahmins of Malabar built temples of quite a cosmopolitan character. It is a significant fact that in all ancient temples in Travancore the central image is that of Mahādēva. The shrines at Karakkûttam, Katinamkulam and Vaha Châlay are instances of this. But after the decline of the sway of the Chalukyas, a partiality for Śiva developed in Malabar, due to the influence of the Pandya, Chera, Chola and Pallava kings. It was then that the Saivite Nampûtiri Brahmins of the Chovûr *grāmam* obtained ascendancy over the Pannûr Vaishnavites, an ascendancy which they still retain.

The history of the reversion of the Malabar Hindus to their original non-sectarianism in belief and worship is wholly centred in that great philosopher and saint of India than whom the world has produced few greater men, Śrī Sankarāchârya. He preached the universal doctrine that all created things, animal, vegetable and mineral, are manifestations of a supreme, eternal, unchanging and impersonal Spirit, Brahman, through Mâyâ and openly proclaimed the absence of difference between Vishnu and Śiva, laying down sectarian neutrality as an inviolable law for Kerala. To those who could not rise to a philosophic conception of the Godhead, he allowed the practice of any rites prescribed by the Vêda or by orthodox teachers. The *Smârtas*, therefore, who follow Sankarāchârya are among the adherents of catholic Hinduism, being neither exclusive Saivites nor uncompromising Vaishnavites. In regard to sect-marks, *Vibhûti* (the holy ashes) is to be worn by every indigenous Travancorean, the Vaishnavite mark being optional according to the rules of immemorial custom.

78 To the Travancoreans, his countrymen, the life and personality of Sankara have a special interest and value. A brief account  
**Sri Sankaracharya** may not, therefore, be out of place

As in the case of Homer of old, many a South Indian town claims to be the land of his nativity. The time he lived in and the chief personal events in his life are shrouded in doubt and uncertainty. The only writings now extant regarding his life are the *Sankaravyaya* or the triumph of Sankara by Mâdhavâchârya, otherwise known as Vidyâranyasvâmi, another work by Chidvilâsayati and a third, by Anandagiri. Some mention Conjeevaram, where a granite figure of the Svâmi, finely chiselled, is still found in the Kârnâkshi temple, as Sankara's birth-place, while others would locate it in Malabar where local and family traditions unmistakably point to a small village named Kûladi in the Kunnathnad Taluk in Travancore. The Illum—the Achârya was a Kerala Brahmin—of Kippalli which is now threatening to become extinct, acknowledge this great spiritual teacher as one of their remote ancestors, and of the eleven other Nampûtiri families, all related to that of Sankara which are believed to have once existed at Kûladi, only one is to be found now. In this Kâppalli Illum was the great Sankara born, as the son of Sivaguru and Âryâmba. Both the parents were devout worshippers of Śiva and the child born after a long period of anxious waiting was taken as a special gift of Lord Śiva whose name they gave to the child. The date of his birth is uncertain and has formed the

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subject of the wildest speculation. Orthodox traditionists put it at 45 years before Christ. Others would fix it in the 3rd century A. D. Others again take the death of Sankara as marking the commencement of the Malabar Era, 896 A. D. The orthodox date appears nearer the truth. After the *Upanayana Samaskara* and the usual course of discipleship under a *Guru*, Sankara who was then about 16 years of age begged permission of his only surviving parent, his mother, to renounce worldly life and leave the country as an ascetic. The mother's natural remonstrance was insurmountable. But an incident occurred which made her yield at once. While bathing in the Periyār river close by Sankara was caught by an alligator. He then called out to his mother to permit him as a last act of favour to become a *Sanyāsi*. The permission was, of course, granted but by divine intercession Sankara released himself from the alligator and returned home safe. He then left for Benares, placed himself under the spiritual tutelage of Govinda Bhagavatpada at whose hands he received the *Sanyāsdharma* and established several shrines and monasteries. Of the four chief monasteries, one was at Badarināth in the north, the second at Jagannāth in the east, the third at Srīngeri in the south and the fourth at Drāmkā in the west. In fact, the cenobitic system as it now exists is entirely due to Sankara's precept and example. In the temple at Badarināth, a Nampūtiri Brahmin nominated by the Maha Rajah of Travancore officiates as priest to this day.

At some part of his eventful life which did not extend for more than 32 or 33 years, Sankara is believed to have returned to his native village to do the last offices to his mother. Tradition speaks of various kinds of difficulties to which his kinfolk and fellow villagers exposed him. Every assistance was withdrawn and he became so helpless that he had to throw aside the orthodox ceremonials of cremation which he could not get his relations to help him in, made a sacrificial pit in his garden and there consigned his mother mortal remains. The compound can still be seen on the banks of the Periyār river on the Travancore side, with a masonry wall enclosing the crematorium and embowered by a thick grove of trees. A work called *Sankarasmṛiti* is now in use in Malabar containing the ordinances said to have been laid down by Sankara for the Hindus of Kēraḷa at or soon after this visit.

His immortal works on the *Upaniṣads*, *Bhāṣya* and the *Tīpīṇṣā* and his polemics still stand witness to his monumental greatness. His *Atma Bodha*, *Sūtravāda*, *Īshara* and *Saundarya Lakṣaṇa* among others show his infinite capacity and his catholic teaching to the best advantage. His philosophy—based as it is entirely on the fundamental axioms of the eternal Revelation, the *Śruti* or the primitive Wisdom religion as Buddha from a different point of view had before him—finds itself in the middle ground between the too exuberantly veiled metaphysics of the orthodox Brahmins and those of Gautama, which, stripped in their exterie garb of every soul vivifying hope, transcendental aspiration and symbol appear in their cold wisdom like crystalline icicles, the skeleton of the primal truths of Eastern Philosophy.”

“9 In closing this necessarily cursory sketch of present day religious beliefs

#### The New Revival.

It may not be amiss to refer to a tendency now growing among several educated Hindus to view their religion from a standpoint different from the common one. Their influence however has not yet touched even the fringe of the belief of the vast mass of the population, and from the statistical standpoint the exponents of these phases of the Hindu religion form a small minority. But, though numerically insignificant, they constitute the intellect of the nation and the high water mark of a nation's religious beliefs has an especial significance and interest.

It is being felt, in the first place, that the fundamental distinction between the Vêdic or Aryan religion and what is known as the aboriginal cult believed in by all writers as an article of faith has no real basis. The history of Indian religion, according to the new view, is no regular evolution from the low to the high, from the crude to the refined, but a well-ordered presentment of creeds suited to particular ages and people, not elaborated by men working on the ordinary intellectual plane, but gradually unfolded by occultists out of the profundity of the Vêdic teachings.

There are in Hinduism two distinct cults, the exoteric and the esoteric, the one preparatory to the other. The exoteric, as expounded and taught in the Smritis, the Purânas and the Tantras, includes the ordinances, worship, rites, ceremonies and formulæ (*mantras*) imposed by authority and intended to train and guide the whole nature of man according to the varying stages of his evolution in reference to his visible as well as to his invisible environment. By the invisible environment is meant those spiritual intelligences whose function in the administration of nature every great faith, the world has known, recognises, though under different names, such as, the Suras or Dêvas among the Hindus, the Angels and Archangels among the Hebrews, Christians and Musalmans, and the Peristyles among the Zoroastrians. The belief in these intelligences does not affect the belief in the Supreme One. The esoteric phase represents a higher stage when knowledge of the Supreme One and harmony with His will is acquired by *Jôja* or meditation. This is revealed in the Vêdas and the Upanishats which, to the Hindu, constitute a storehouse of eternal spiritual truths not fully disclosed at once but left to be gradually opened out in the regular course of evolution. In this stage of Hinduism, the outer obligations prescribed by the exoteric cult are said to fall away as the man united to the Law becomes a law unto himself.

Images and Tithas are likewise taken as serving an important purpose in the scheme of exoteric religion and are believed to be not mere helping forms but active centres of spiritual power. To these revivalists the results of recent psychological research as expounded by scientists like Sir William Crookes and Mr F W H Myers go to confirm the methods of ancient or as it is called occult science which, unlike the modern as represented by Professor Tyndal, works from life to form, instead of *vice versa*.

80 Excluding the Animists, 69.9 per cent of the people of this State have been enumerated as Hindus. For every 10,000 of their population, 6,118 occupy the Western Natural division and 3,882, the Eastern. The largest proportions in the former are found in the Taluks of Neyyattinkara (526) and Trivandrum (525). These are followed by Shertalliy, Karunagapalli, Chirayinkil, Quilon, Mavelikara and Tiruvalla with more than 400 each. The lowest proportion of Hindus (218) is in the Taluk of Parur. In the Eastern division, the Taluk with the highest ratio is Chengannur (348). Kunnattur, Muvattupuzha and Kunnatnad exhibit proportions above 300. The Hindus are least numerous in Tovala (128) and Todupuzha (88).

A reference to Subsidiary Table IV of Chapter I will show that the Talukwar population is not graded in the order just indicated. In that Table, the first rank is enjoyed by Tiruvalla which in respect of its Hindu population takes but the eighth place. Tovala which stands last in that list and has only a slightly greater population than Todupuzha contains one and a half times as many Hindus. Though Hinduism is the religion of the majority, the influence of the other religions in several Taluks has been so great that the places which th

CHAP. III. Hindus occupy in respect of numerical superiority are not the same as those assigned  
PARA. 81. to their respective total populations.

81 Six sects have been returned by the Hindus. They are Smārtism, Saurism, Vaiṣṇavism, Mādhvism, Śāktism and Advaitism. Smārtas are generally included under Saivites. In contradistinction to Vaiṣṇavism Saivism would perhaps be a better word than Smārtism, but, as popularly understood, especially with the Tamil Sūdras, it is more a caste distinction and has no reference to religious doctrines. The division into Saivites and Advaites really turns on the avoidance or acceptance of animal food in their respective dietaries. For this reason, therefore, the term, Smārtism, is preferable as indicating without fear of misapprehension a distinct sect of Hindus.

Besides the sects just named, several curious entries are found in the schedules—101 persons—231 males and 210 females—have returned *Pīṭṭanakkam* (Devil worship) and *Māṛi Amman Vanakkam* (worship of *Māṛi Amman* the presiding female deity of small pox and cholera) and 1,884 persons—683 males and 1,011 females—have given *Chandēvram* (Chandika worship) as their sect.

If these be excluded, the followers of the other six sects aggregate, at the census 169,346 or 8.3 per cent. of the total Hindu population. While in 1801 sect was not recorded for 11 per cent. of the Hindus, the percentage has now risen to 8.3.

91 The numbers of the several sects at the two Censuses are compared below—

	1801	1901
Smārtas	96,416	39,615
Saivites	82,833	375,412
Vaiṣṇavites	15,411	131,854
Mādhvites	4,111	1,604
Advaitas	6	-
Śāktas	210	-
Bhāgavata Saṃpradāy	-	196
Māthas	-	1
Total	169,346	547,662

Śāktism is now to Travancore and has been returned by immigrants from North India who had come in connection with the Railway works. In regard to the Saivism and Vaiṣṇavism sects there is a distinct decline in the numbers returned. But the fact, as already referred to, has to be noted that the sectarian spirit is absent in Travancore and that the tendency to return a sect is, therefore, of the feeblest kind.

## Mahommedanism

89 When the religion of the Koran was first brought in from Arabia is an undecided question. That commercial relations laid the foundation for the spread of Islam may however be taken as established. The conquest by the Arabs of Egypt and Syria two important trading centres of the old world about A. D. 610 converted them from a fighting into a commercial nation. The sight that Alexandria could then show fired them with an ambition for commerce which is even now the sustaining feature of all Musalman communities in the world. Friar Bartolomeo says that the first batch of Musalmans came to Malabar during the reign of Caliph Walīd in the 90th year of the Hegira\* (10 A. D.) which accord with the date given in the Black robe MSS†. If the story about the conversion of the last of the Perumal

\* Page 207, *Source in the East Indies*.  
† Page 374, Vol VII, *Madras Journal of Literature and Science*.

be true, there is nothing hypothetical in supposing that Moselm tradesmen entered this coast as early as the eighth century after Christ

CHAP. III.  
PARA. 83.

83 But individual followers of the Prophet had already settled themselves in Malabar. A Mahomedan inscription at Pantalayini Kollam in North Malabar records the death of one Abbi Ibn Udhthormān in Hegira 166 \*

**Early records of Musalman settlement**

Masudi of Bagdad (890—956 A. D.) † writes that, although the Arabs made no permanent settlement, there were, in the seventh and eighth centuries, Arab merchants in Malabar and that the Arab name was held in high respect. Arabian travellers such as Ibn Kūdad Bāh ‡ (869—885 A. D.) and Abu Zaid of Zīraf § (916 A. D.) refer in flattering terms to the nature of the commercial dealings between Arabia and Malabar. Ibn Haukal writing sometime after Masudi agrees with him in saying that the Muslims had publicly celebrated the five prayers and built mosques. In the 12th century, the inviting ports of Malabar seem to have received high praise from Al Idrisi, the Mahomedan geographer at the Court of Sicily and one of the recognised authorities in matters of history relating to that period. In the famous voyages of “Sindbad the Sailor” there are numerous allusions to the country of Kērala. His fourth voyage must have been to Malabar when he “found men carrying pepper.” In his fifth voyage again, he crosses the Maldives and then returns to the pepper country. Passing on to the Peninsula of Comorin he found the aloes wood called *Santy* (*Sandal-wood*). In his sixth voyage, he visited the country where grew purple aloes of the kinds, *Santy* and *Comari*. The Arab merchants, to adopt the words of Jonathan Duncan, “bringing annually sums of money to the Malabar coast for pepper and other spices that they carried from it for the supply of all the rest of the world, received every encouragement and the fullest protection for their property and religion from the successive Samoories or Zamorins” ||

The spicy shore of “Araby the blest” to which the author of the *Paradise Lost* refers with such characteristic effect evidently owes its “Sabeian odours,” to the fair land of the Perumals. Ibn Batuta, writing in the early years of the 14th century, notes the rich Musalman merchants by whom every town of Malabar was crowded, the respect and affection in which they were held by the reigning Sovereigns and the public, the wayside *Pandals* all over the country of Malabar for passers-by to quench their thirst and the pouring of water in these places into the hands of the followers of Islam. He also refers to the five mosques which stood as an ornament to the noble emporium of Quilon and bestows high praise on the generosity and power of its Hindu Sovereigns §. Abd-er-Razzak writing in 1442 A. D. informs us that on every Friday and on every solemn feast day, the Khotba ¶ was celebrated according to the prescribed rules of Islam \*\*. Historians and travellers of the 16th century refer in high terms to the commercial prosperity of the Mahomedans in Malabar ††. Barbosa notices the Moplas of Calicut who wore a small round cap on their head ‡‡ and Ludovico Varthema writes — “It must be known that the Pagans

\* Page 195, Vol. I Logan's ‘Malabar’ First edition.

† Page XIV India in the Fifteenth Century

‡ Page 109 ‘Old Records of the India Office.’

§ Page 79, Vol. I Kerr's Collection of Voyages and Travels.

¶ Page 7 Vol. V Asiatic Researches.

§ Page 172 et. seq. Ibn Batuta's Travels.

¶ “A Sermon preached every Friday afternoon after the Service in the principal Mosques, in which they praise God, bless Mahommed and pray for the Caliph.” R. H. Major F. S. A.

\*\* The Journey of Abd-er-Razzak in India in the Fifteenth Century

†† Page 193 Lendas da India Stanley's translation.

‡‡ Page 146 East Africa and Malabar

CHAP. XII.  
PARA. 84.

do not navigate much, but it is the Moors who carry the merchandise, for in Calicut there are at least 15 000 Moors who are for the most part natives of the country. The time of their navigation is this. From Perma to the Cape of Comorin which is distant from Calicut eight days' journey by sea towards the south you can navigate through six months in the year—that is to say September to all April then from the middle of May to the middle of August. It is necessary to avoid the coast because the sea is very stormy and tempestuous. At the end of April they depart from the coast of Calicut and pass the Cape of Comorin and enter into another course of navigation which is safe for these four months and go for small spaces." The Mussalmans thus monopolized the trade of Malabar. They occupied every habitable sea port and were in fact the constructors of the town on the Malabar coast. In the many wars that ensued between the Zamorin and the Portuguese, the Mussalmans assisted their Hindu sovereigns against the foreigners. The Jews' Town at Cochin was burnt by the Moors—but the Portuguese increasing in power and prosperity resolved to wreak their vengeance.† Zeir Eddin gives an unspley tale of the persecutions and cruelties committed by the Portuguese. To whatever measure of credence this account may be entitled it is evident that they dispersed the flourishing Mahomedans of the Malabar coast to the nooks and corners of the country.

84 After a comparatively uneventful period of two centuries Hyder Ali and Tipu Sultan appeared on the scene, carrying fire and sword into the peaceful dominions of the Malabar kings. The former never reached Travancore but

Subsequent growth of  
Islam.

Tipu entered the country by the north and formed settlements at convenient centres. In connection with the opening of the sea port of Alleppey by Maha Raja Rama Varma in view to destroy the commercial monopoly of the Dutch men at Punnakal 1½ miles to the south, a number of Mussalmans from Sindh, Kutch and Gujarat were invited to settle and carry on commerce in Travancore. Successful immigrations have followed in their wake and have resulted in the conversion of this port into the largest Mahomedan centre in the State. The share of proselytism has also to be remembered in connection with the present strength of the Mussalman population.

8 The followers of Mahomedanism form 6.5 per cent. of the total population. They are more numerous in the Western

Number of Mussalmans.

Natural division than in the Eastern, being in the ratio of 6:1. The Arab settlements on the coast to which the spread of Mahomedanism in Travancore is mainly due account for this difference, just as the exploitation of the interior tract by the Christian colonists has made them the predominating community in that Natural division.

The Mussalmans are found in all the Taluks of the State the largest proportion per 10 000 being in Chiravinkil (838) Karunagapalli (823) and Quilon (758) Ettumanoor shows the smallest ratio, 3. Minichil (14) Totala (78) and Kottayam (80) occupying the next higher positions.

86 The Mussalman sects may be classed under the two heads of "Sunni" and "Shiah" the former being sub-divided into Shafi'i, Hanafi, Hambali and Maliki.

Mussalman sects.

Those who returned sects number 161.51 or 85 per cent. of the Mussalman population as against 18 per cent. in 1891

† *Transactions of the Asiatic Society*  
1891, p. 1, et. *Asiatic Researches*  
Page 10, *Barbadoes*. *Voyage to the East Indies*.

The adherents of the several sects are compared below —

CHAP. III  
PARA 87

		1901	1891
Sunnī	{ Sunn	45 176	46 515
	{ Shaffei	81 279	48 575
	{ Hanafi	22,132	17 018
	{ Humbali	4	,
	{ Maleki	331	,
Shi'ah		12,832	24 924
Wahabi		,	906
Farozī		"	295
Sheik		"	33
Total		161,754	138,266

The Shaffei sub-sect of the Sunnis counts the largest number of adherents and the Humbali, the smallest. The Wahabi and the Farozī sects are not returned at all. Sheik is more a social than a sectarian term and has been taken as such for the purposes of the recent Census.

When Abd-Er-Razzak visited the Court of the Zamorin towards the middle of the fifteenth century, he wrote that all the Mahommedans of the Malabar Coast belonged to the "Schaffei" sect. After the lapse of about four centuries and a half, the Shaffeis still retain their superiority and out-number the other sects and sub-sects of Islam.

### Christianity

87 The Christians of Malabar strongly believe that the seeds of their faith were sown by St Thomas, one of the twelve disciples of Christ. Till the time of La Croze, whose great work '*Christianismæ aur Indes*' was published in 1723 A. D.,

St Thomas the  
Apostle

no whisper of suspicion appears to have been raised against this belief. But since then, doubts have been cast on its accuracy. The tradition in Travancore is that when St Thomas came to visit the King of Quilon a heavy log of wood was found lying on the sea-shore and that the King was desirous of building a house with it. Though he had employed a number of men, the log could not be removed. Thomas, standing by, then said that if the King would make a present of it to him he would carry it to the city unaided, and he did so with perfect ease. With this log, he built a Church.\* The Portuguese who visited Travancore in the beginning of the sixteenth century testify to having seen one with which this tradition was connected.† St Thomas is said to have preached in different parts of Malabar and built seven churches, one at Pállūr near Châvakkâd, another at Malankara or Cranganore where Thomas is believed to have first landed, a third at Kôttakkal near north Parur, a fourth at Kokkamangalam or south Pallippuram in north Travancore, a fifth at Kurakkânikkulam or Quilon, a sixth at Niranam in Tiruvalla and a seventh, near Châyal near the Sabarimala. The churches now found at Pállūr and Kôttakkal are said to be two out of these seven.

The earliest recorded authority for the belief about St Thomas' visit to Malabar is the *Acta Thomæ* (Acts of the Apostles) whose date may be placed somewhere between the 3rd and the 4th centuries of the Christian era. In this book it is stated that during the rainy season extending from October to April, St Thomas went over to India, built a house for King Gondophares and there saw Hebrew girls singing, and converted several persons to Christianity. But it is difficult to say that the India of the *Acta Thomæ* was the India of today, or that Gondophares was the

\* Chapter XX, Baldacus Description of Malabar and Coromandel.  
† Barbosa's 'East Africa and Malabar'

**CHAP. III.** King of Malabar or any place near Malabar To Homer India meant Eastern Ethiopia.  
**PARA. 83.** The Greek geographer and historian Strabo calls even the people of Mauritania (Morocco) by the name of Indians. According to the French Ecclesiastical historian, Tillemont, the term "India" was applied until the 6th century A. D to all the countries that lay to the South and the East of the Roman and Parthian kingdoms. For purposes of historical discussion, therefore, a name so ill-defined seems almost valueless. Again, Gondophares was not a king of Malabar or any tract adjacent thereto. Attempts have not, however been wanting to identify Gondophares with Khandaprasu, which is taken to be a synonym of Parasurama, the reputed founder of Kerala.\* But Khandaprasu is really an appellation of Paramēsvara and not of Parasurama. There is, on the other hand, evidence to show that Gondophares was an Indo-Scythian King whose realm included a great portion of the Parthian Empire and Eusebius, one of the greatest of church historians, states that St. Thomas was the Apostle of the Parthians and not of the Indians † "Later authors but not the Acts," says the writer in the *Encyclopædia Britannica* give as the scene of his martyrdom the city of Calama which the modern Christians of St. Thomas identify with Mylapur (Malapur), but which Gutschmid connects with the Calamina of Nearchus on the coast of Gedrosia which was under the sceptre of Gondophares" ‡]

88. To St. Bartholomew Eusebius and Jerome attribute the earliest introduction of Christianity into Malabar. According to them  
**St. Bartholomew and**  
**Pantenus.** Pantenus, a store convert to Christianity and head of the catechetical school of Alexandria, was sent as a

Missionary to India about A. D 200 and saw some to whom St. Bartholomew had preached and who possessed a Hebrew copy of the Gospel of Mathew. But Bartholomew was the Apostle of the Ethiopians as St. Thomas was the Apostle of the Parthians. And Mosheim and Neander have localized the scene of Bartholomew's labours in a part of Arabia Felix inhabited by Jews to whom alone a Hebrew Gospel could be of service.

89 According to some, Thoma a Manichean Missionary visited Malabar in A. D 2 and his followers were the earliest Christians on this coast. The Pahlavi character of the

inscription in the churches at Kottayam and St Thomas Mount is signed to the Nestorian period (9th century) when Pahlavi was nearly extinct even in Persia taken to show that at that time there was in Malabar a large Persian population presumably belonging to the Manichean church to whom the Nestorians had come to preach. An additional piece of evidence is sought in the derivation of the word "Manigrāmam" the earliest Christian village in Cranganore, the capital of the Perumāls, from the Manicheans (Manichean Grāmam=Manigrāmam)

In regard to the character adopted in the inscription it is enough to state that a living language is not necessarily that in which inscriptions are written or religious literature ritualistic or hymnal, is prepared and that it is not always correct to fix the date of an inscription at a period when its language or character was in greatest use. The Syriac for instance which was substituted for Latin in the Syro-Roman character so late as A. D 1806 was not at that time the spoken language of either the laity or of the clergy belonging to that sect; and Zoroastrian priests have continued the old character Pahlavi long "after the victory of a new empire a new religion, a new form of language (new Persian) and a new character" Ibn

\* *Ann. Christ. in the Christian College Mac.* see in reply to an article of the Rev. Mr. E. J. Church in India.  
 Page 9, *Footnote* Ecclesiastical History  
 ‡ *Proc. Soc. of Christ. in India* 1877, p. 20.

Mokaffa\* says that even in Persia the official language of the 8th Century was none other than Pahlavi. In regard to the etymological evidence furnished by the term 'Manigrāmam' all that need be said is that to derive it from 'Mani' jewel, indicating splendour, would be equally, if not more, appropriate. Lastly, the reference that Cosmas, a Nestorian traveller, makes to the Christians of Malabar as believers, (*vide* para 91) which he would certainly not have said about the Manicheans whose name was an epithet of ridicule in the mouths of contemporary writers is considered a strong piece of positive evidence against the Manichean origin of Christianity in India †

90 The next landmark in the enquiry is the historical fact that a Bishop of Persia and great India attended the Ecumenical Council at Nice in A. D. 325. But whether the cloud of uncertainty in regard to what India meant had been then lifted, it is not possible to determine. Frumentius is supposed to have gone to India as Bishop in A. D. 356 where he became a zealous and successful preacher of the Gospel. There also the question arises, which India

91 The first authentic account of Christianity in Malabar is contained in the works of one Cosmas, surnamed Indicopleustes, a Nestorian monk of the 6th century. He writes 'There is in the island of Taprobane in the farther-most India in the Indian Sea a Christian church with clergymen and believers. In the country of Male where pepper grows there are Christians and in Kalliena as they call it, there is a bishop who comes from Persia where he was consecrated.' By Taprobane the traveller means Ceylon and by Male, Malabar. But it is not settled whether Kalliena is Kallian in the Konkan or Quilon in Travancore ‡. To Cosmas, the Nestorians were, of course, the only believers. But the date of their first advent is not quite clear. Cosmas came to India about A. D. 522 and wrote his account between 535 and 550. The followers of Nestorius did not seek refuge in Persia before the year 429 A. D. at about which time it was that the Sasanian sovereigns granted them a safe asylum. If the Nestorians were the first Christians that came to Malabar, the probable time of the introduction of Christianity would lie between these two dates. This is supported by F. Wrede who says that the earliest Christians that came to Malabar were those persecuted by Theodosius II, the Roman Emperor§ (401—450 A. D.).

92 The next event is the visit of Thomas of Cana, an Armenian merchant, who, according to an account kept by the Syrian priests, is said to have arrived in 745 A. D. Gibbon in his *Decline and fall of the Roman Empire* doubts whether the Thomas of the Eastern Ecclesiastical traditions was an apostle, a Manichean or an Armenian merchant which last is generally considered more probable. Simon Joseph Asseman in his *Bibliotheca Orientalis* is not sure whether he ever came to Malabar. At all events, the date of his advent is uncertain. According to one set of authorities it is 345 A. D. But this can hardly be correct. Thomas is said to have seen the last of the Perumals and the rule of the Perumals lasted much later than 345. Dr Hough gives 780|| as the date while Mr. Milne Rae suggests 745¶ as more probable. The grant by the

\* A Musalman author of the Eighth Century. A. D.

† For a fuller discussion on the question of the settlement of Manicheans in Malabar see the contributions of Dr. A. C. Burnell and the Rev. Mr. Collins in the pages of the *Ind. an. Antiquary* Vols. IV & V.

‡ Page 310 Vol. III *Indian Antiquary*.

§ Page 365, Vol. VII *Asiatic Researches*.

|| Page 95, Vol. I *Christianity in India*.

¶ Rae's *Syrian Church in India*.

**CHAP. III.** Perumal to Iraviccorten of Cranganore took place in A. D. 74 according to the calculations of Dr Burnell and Dr Kjelhorn\* and it is likely that it might have been the result of Thomas Cano's commercial prosperity. The tradition is that Thomas and his colony embarked in three ships from Bagdad with a former Bishop of Edessa named Joseph and two priests and two deacons. They belonged to seventy two families and seven tribes, Bagi, Bilkuth, Hadhai, Kujalik, Kopa, Mayamuth, and Theyamuth. Thomas was received with all honor at Cranganore. After arrival he married two wives of whom one was a Christian belonging to the colony that came with him and another a Hindu. He had a number of children among whom he divided his immense wealth. To the children of the Christian wife, he left all his possessions to the south of Cranganore, and to those of the Hindu convert, those lying on the north. Thus came the division of the Syrian Christians into the large endogamous sections, Northists and Southists with their differences in the customs relating to marriage et cetera.

A second colony of Christians landed at Quilon in 822 A. D. under the leadership of Mar Sapor (Nabro) and Mar Peroz (Probd) to the first of whom the grant of 824 A. D. by Sthannu Ravi Gupta, the last of the Perumals is probably addressed. In 825 they obtained permission to build a church at Kayankulam from Sri Chandra Iravi, king of Onad. The statement found in Anglo-Saxon Chronicles of King Alfred's mission to Malabar in 883 is not supported by traditions or recorded evidence.

93 Though with the name of the Portuguese is generally associated the introduction of Roman Catholicism into Malabar they were not the earliest Catholics that visited this coast. To John of Montecarrino, the Pope's emissary at the court of Kublai Khan in Mangolia, who visited this coast between 1288 and 1294 and converted a hundred souls is probably due the beginning of Catholicism.† The next recorded event is an epistle dated 1350 deputed a Bishop in the person of Friar Jordanus to Columbum (Quilon) and asking the Christians of Malabar to renounce their schism—the Nestorians being schismatics—and enter the unity of the Catholic church.‡ In A. D. 131 John De Margnolli the Papal delegate who had been sent to China, landed at Quilon on his return home and saw a church of St. George belonging to the Latin communion.§

The next fact regarding the Roman Catholic Christian relates to a present by them to Vasco da Gama, of a silver mounted staff of vermillion ornamented with three bells. The treaty of the Portuguese with the King of Quilon dated the 23th September 1510 comes next, under which the King agreed to re-build, at his own expense in the same style and in the place where it had formerly stood the church of St. Thomas and to endow it with the same revenues as it originally possessed. It was further stipulated that any of the King's subjects, whether natives or Moors who might desire to become Christians were to be at full liberty to do so.¶ The sanction thus procured for the propagation of the Catholic faith awaited to have its full effect the advent of Francis Xavier in 1517 who in one month had to have baptized about 10,000 people. Xavier established several churches the chief of which at Kottar still bears his name.

\* Page 127, Vol. I, and Page 36, Vol. XXII, *Index Antiquary*  
 † Pages 197 & 216, *Catholic Year* Catech and the way 12, 107  
 ‡ *Monks of Despatches*, H. Herbert Smith  
 § Pages 527 & 518, *Catech and the way* 107  
 ¶ Page 4, *Chavara* Our Father's Prayer Book.

Into the subsequent history of Christianity in Malabar it is not necessary to enter in this Report in view of the detailed accounts that have been recently published on the subject. The earliest Protestant Missionary, Dr Anthonius Scherius, came to Malabar in 1663\* and the separation of the Syrian Christians into the Antiochren and the Reformed party first took formal shape in 1868

91 This interesting sect of Christianity is of recent origin and owes its establishment to a Brahmin convert to Protestantism

**The Yuyomayam Sect.**

It is said that, about two centuries ago, a Brahmin from the adjoining District of Tinnevely migrated to Travancore with his wife and children and settled down in the Kunnattur Taluk in central Travancore. One of the descendants of this Brahmin embraced Christianity, with his wife and six sons, who were all baptised in the Protestant Church at Mavelikara in the year 1861. The eldest of the sons was Justus Joseph, the founder of the Yuyomayam sect. In 1863, the father died and the sons continued as members of the Protestant Church till 1875. In that year, Vidvân Kuttî (the young Pandit), as Justus Joseph was called, announced to the world that the millennium mentioned in the 20th Chapter of the "Revelation" was at hand and that Satan would be bound, and Christ would reign on earth in person with all his saints from the 1st October 1881. He addressed letters about the expected event to the Lord Bishop of Madras, to the Patriarch of Antioch and to the Syrian Metropolitan and the several Missionaries in Travancore. None of these ecclesiastics, however, seemed to have attached any value to his prophecy. As his teaching was not accepted by the Protestant Church to which he belonged, he seceded from it and began to preach his new faith in the world at large. He succeeded in persuading numerous Jacobites and Church Mission Christians to believe that the Messiah would be soon coming, formed a congregation of his own under the name of the "Regeneration Society" (*Unaru Sabha*) and finally proclaimed its organization on the 16th October, 1875. This body was also known as the "Six years' Party" signifying the belief in the advent of the Messiah after six years. Anxious to include themselves in the category of believers in the coming of the Messiah and naturally eager to derive all the benefits they could by unquestioning faith in the announced event, Christians flocked in numbers to the new creed and the followers of Vidvân Kuttî soon swelled to about 10,000. "The labours of the Missionaries received a check from the Six years' movement. The 'revival' Syrians joined the Six years' people to the number of at least three or four thousand, giving up their property and in several instances forsaking their wives and children to follow Justus Joseph and Thomman"†. The march of the new faith, however, was soon arrested. The year 1881 came and passed by, but the eagerly expected Messiah did not come. Vidvân Kuttî, however, was equal to the occasion. He interpreted his prophecy differently and said that the absence of faith in God is the darkness he preached against and that the establishment of his sect denoted the dawn of spiritual light. He proclaimed that Jesus Christ had revealed Himself to him and had commanded him to propagate this teaching. This interpretation, ingenious no doubt, did not take the desired effect. Many of his once devoted followers soon fell off in great disappointment. But the few that remained continue and believe in the reign of the millennium. Justus Joseph guided and directed the congregation that stuck to him with zeal and energy for six years more, when he died. His place is now taken by his brother Justus Jacob.

The name Yuyomayam by which this faith is known is made up of *ya*, *yê*, *yô* and *yô*, the initial letters of the Malayalam equivalents for Jehovah (*Yahôva*), Jesus

\* Day's 'Land of the Perumals.'  
† Vide Census Report for 1881.

**CHAP. III.** (*Yésu*) Joseph (*Yésu*) and John (*Yóhannán*) The adherents of the sect hold in equal respect the Old and the New Testaments. They seek no proselytes and believe that in the end, there will be but one religion in the world, *i. e.*, their own. They owe no allegiance to any other Christian Church. A complete scheme of ecclesiastical organization has been worked out by the founder. The hierarchy seems to be well arranged, the High Priest being of the family of Justus-Joseph himself. For the maintenance of the church functionaries a contribution is levied to the extent of one-tenth of every person's income. The Yuyómavam Christians have no churches. Prayer is conducted in houses. The mode of praying is as follows—Bread and water are placed on a table. The people stand round and pray in silence for a few minutes. Prayer is then said and Hallelujah is sung. After this, portions from the Old and the New Testaments are read, and the song is recited once more. With the pronouncement of the benediction by the priest the prayer is brought to a close, and with the distribution of the consecrated bread and water among the persons present, the worship ends. Occasionally short sermons are also delivered by the priest. The rituals and doctrines of this sect seem to be of an eclectic character. Their religious literature is deeply tinged with Sanskrit phraseology. Their invocations are adaptations of those of the Brahmins suited to the religion of the converts.

The founder has inaugurated a special era—the Yuyómavam era—which dates from the 1st October 1881. The Christian era is called the Yonaka era or the era of the Father. New names are given to the twelve months of the year and to the seven days of the week. A new sacerdotal language has been elaborated out of Sanskrit, Hebrew and Syriac, of which the first predominates.

The social life of the community is equally interesting. They have their exogamous divisions or *gátras* like the Brahmins and are grouped into *grámas* (villages). Their women wear coloured cloths and a small petticoat or *bakra* after the fashion of caste Hindus. Neither men nor women are permitted to wear any ornaments. Marriage takes place in the presence of the priest and is registered. Animal food is entirely forbidden. They dispose of the dead in their own premises like the Malabar Hindus but do not cremate them.

93. 23.6 per cent of the entire population consists of Christians. Taking a total of 10,000 the Western division is found to contain 4,607 Christians and the Eastern 5,393 unevenly distributed. In Toraja, Nedumangad and Pattanamur they number below 75 the proportion reaching as low a figure as 1.5 in the outlying Taluk of Shencottah. As one goes northward the strength of the Christians increases. In Minachil, Latumanur Changanachery Kottayam, Kunnathal and Muvattupuzha, it is above 500 and in the last named Taluk, as many as 793. In the Taluks of the Western division, the proportion is above 200 except in Karunagapalli (15.1) Kattikappalli (133) and Chirayinkil (31). Tiruvalla, with a ratio of 801 Christian comes in for the largest share, Shertallay following with a proportion of 41.2.

96. Final Table XVII Imperial and Provincial shows particulars of the sects of Christians. The denominations returned in the schedules are not shown in that Table as such, but are grouped under the head prescribed for the purpose by the Imperial Census Commissioner. A statement (Subsidiary Table VI) is appended giving the sects under which the several religious designations are so in-

NUMBER OF CHRISTIANS.  
SUBSIDIARY TABLE II

Christian sects.  
SUBSIDIARY TABLE I & VI

clubbed with the number under each 24 sects have been returned and are grouped under 13 main heads

CHAP. III  
PARA 96

Out of a total of 697,397 Christians, 22,888 persons (3·3 per cent) have not recorded any sect. The corresponding number at the previous Census was 28,799 (5·4 per cent). Though the present return may be an improvement, the number of persons who have failed to give any information is still large, due, to a great extent, to the ignorance of the Native Christian as to the name of the sect to which he is to return himself as belonging.

In 1891, 19 sects were recorded and were grouped into ten heads, but the classification was in some respects different from the present one. The returns for the Syro-Romans, the Syrian-Jacobites and the Reformed Syrians are now recorded separately for the first time. In 1891, the Syro-Romans were included under Roman Catholics, the other two being grouped together. The London Mission Christians now shown under 'Minor Denominations' were then treated as 'Congregationalists', and the 'Yuyômayam' sect was not distinguished from the Syrian

An interesting Diagram (No. 8) is annexed showing the Talukwar numbers of each of the main divisions of Christianity—Roman Catholics, Syrians and Protestants. In the case of the first two denominations, the relative strength of the Syro-Romans and of the Syrian-Jacobites is shown by a mark in each bar. Such a differentiation has not been possible in regard to the adherents of the London Mission and the Church Mission Societies, as many of them have returned themselves merely as Protestants.

*Syro-Roman*—First in the order of numerical strength, come the Syro-Romans or Roman Catholics of the Syrian rite. They total 232,439 and form 33·3 per cent of the entire Christian population. Their chief seats are in the interior Taluks of north Travancore whence they have spread in great numbers in a westerly direction as far as the sea. In Ambalapuzha, Changanachery and other Taluks to the north, they are to be found almost exclusively, the highest numbers being in Ettumanur (36,432) and Minachil (36,678). A transverse line drawn along the southern boundary of the Ambalapuzha and Changanachery Taluks from the coast to the ghâts will have all the Syro-Romans of Travancore on its northern side with only a few stragglers down south.

It has to be mentioned here that under the head of Syro-Romans are included those who have returned their sect as Chaldean Christian. Though as a general name, Chaldean may apply to all Syrian Christians, the Jacobites included—the Chaldean being taken as synonymous with Syrian—yet, in its restricted application, it refers to the Catholic Syrians under the Patriarch of Babylon. Of the total of 23,835 persons who have returned themselves as Chaldean Christians, 22,001 persons are from two Taluks, Changanachery and Shertallay, which do not contain a single Children Church. It has been ascertained by enquiry that this designation was generally assumed for the purposes of the Census by the Syro-Romans themselves. Hence they were placed under the above heading.

*Syrian (Jacobite)*—The Syrian Jacobites muster 181,932 strong or 26·1 per cent of the total and are most numerous in Kunathur (23,353) and Muvattupuzha (28,343). In their Head-quarters in the Kottayam Taluk, they number 17,088, i.e. nearly thrice the number of the Syro-Romans who, in the five circumjacent Taluks of Ambalapuzha, Shertallay, Ettumanur, Minachil and Changanachery, are found in noticeably

**CHAP. III.** large proportions. They have their strongest outposts in Tiruvallā, Mavelikara, Karaikapalli, Chengannur and Kunnattur and appear to be extending in that direction.

*Roman Catholics*—The Roman Catholics of the Latin rite are the next strong est—totaling 183,888 or 19 per cent. They are found in all the Taluks of the State and in the largest numbers in Eraniel (22 170) and Shertallay (22 543). If the Syro-Romans are taken along with them more than half the Christian population came under the spiritual supremacy of Rome the adherents of the two branches together amounting to 365 038 or 52 3 per cent.

*Anglican Communion*—Under the heading Anglican Communion are included the Church of America, the Church of England, the Church of Ireland, Church Mission Episcopalian, Anglican Church, Protestant and S. P. G. Mission. The total strength is 8 886 or 11 3 per cent. the highest number—14 350—being returned by the Neyyattinkara Taluk. Seven other Taluks, Agastieswaram Eraniel, Kalkulam Vilavankod, Mavelikara, Changanacherry and Kottayam, have each over 5 000 Christians under this denomination.

*Syrian (Reformed)*—87 109 Christians (5 3 per cent.) have returned themselves as Reformed Syrians of whom more than 5 per cent. are found in the Taluks of Chengannur (10 582) and Tiruvalla (19 920). Fourteen Taluks do not return any. When compared with the Syrian Jacobites, they stand in the proportion of 1: 5.

*Minor Denomination*—The total number of Christians under this group which includes Brother Mission, Heathen Convert, Undenominational, and London Mission is 6 26. Of these, the London Mission Christians number as many as 6,698. At the 1891 Census, these were classed as Congregationalists and amounted in all to only 113 adherents. The number now returned, though an improvement is still far too low. This is due, as already stated, to many of the converts belonging to this mission having returned as their sect the less specialized appellation of Protestants. The London Mission Society has its chief seat at Nagercoil, and though it has established stations in the Taluks of Trivandrum, Chirayinkil and Quilon, its chief labours lie confined to south Travancore. The activity of the Church Mission with its seat in Kottayam extends mainly over north Travancore. Assuming that those who have returned themselves simply as Protestant in the eight Taluks from Trivandrum southwards belong to the London Mission and that such entries in other Taluks refer to the Church Mission we get as many as 5,653 for the former. The strength of the Anglican Communion would then be only 3 031 and not 78 886 as stated under that head. The results thus worked out are of course, only approximate.

*Other Christian Sects*—Of the smaller sects the most numerous are the Salvationists—3 541—who are returned mostly by the four southern Taluks—Toralā, Agastieswaram, Eraniel and Kalkulam. This sect is new to the recent Census.

Next come the followers of the Ynyumayam sect which has adherents in 11 Taluks but number in all only 101. This sect is not found recorded in the previous Census having probably been included under Syrian.

The remaining sects include 80 Baptists, 26 Presbyterians, 11 Lutheran, 11 Congregationalists and 3 Methodists.

07 The racial distribution of Christian sects shows that almost the whole of that population is of indigenous origin. The Syrian sects, Jacobites and Reformed, as well as the Syro-

Romans with their native Metropolitans and Bishops, are wholly composed of natives of the country. The Roman Catholics of the Latin rite come next in the strength of their converts. Of the other proselytising bodies, the London Mission Society has the greatest number, the Church Mission following it at a long interval.

Foreign Christians number 534 in all, of whom as many as 367 belong to the Anglican Communion, and 106 are Roman Catholics. Of the remaining 61 foreigners, 18 have returned themselves under the head of 'Minor Denominations,' 13 are Presbyterians, 9, Salvationists, 7, Lutherans, 1, a Congregationalist, and 1, an Armenian Syrian. 12 persons have not returned any sect.

Out of a total of 1,489 Eurasians, 1,111 are Roman Catholics, 272 belong to the Anglican Communion, and 9 are Presbyterians. The Minor Denominations show 5 Eurasians, while 92 have failed to give any information in regard to their sect.

### The Minor Religions

98 Under 'Minor Religions,' 227 Buddhists, 151 Jews, 15 Sikhs, 7 Parsis and 1 Jain have been returned. These 401 persons form but 1 in every 10,000 of the population. Of these, as many as 248 are males and 153, females.

#### The Minor Religions

*Buddhists* — As there were no Buddhists at the 1891 Census, enquiry was made into the cause of the present influx and it was found that as many as 226 had, at the time of the Census, come to work in the Planters' estates and had since left Travancore.

*Jews* — Of the 151 Jews, as many as 133 belong to the Parur Taluk. At the 1891 Census, they numbered 125. Though at the present day their ranks are so thin, there was a time, and that not far back, when the Jews lived in considerable numbers in this State. Kayankulam and Shertallay were their important commercial centres. At the present day Cochin appears to be their chosen home and but for the tiny colony that still survives to tell its tale, the once capacious factories and the crowded synagogues of the sons of Israel would have been long forgotten in Travancore.

*Sikhs* — The 15 Sikhs returned are immigrants from Upper India in connection with the Railway works.

SUBSIDIARY TABLE I—General Distribution of Population by Religion

RELIGION.	1901.		1901.		1881		1875.
	NUMBER.	PRO-PORTION PER 10,000.	NUMBER.	PRO-PORTION PER 10,000.	NUMBER.	PRO-PORTION PER 10,000.	NUMBER.
1	2	3	4	5	6	7	8
Hindus	2,035,515 (2,035,796)	6,695.3 (6,960.8)	1,571,864	7,318.4	1,753,610	7,511.6	1,702,120
Muslimans	190,506	645.5	158,823	621.0	144,509	511.6	140,084
Christians	697,397	2,352.3	521,911	2,060.1	409,542	2,066.3	409,023
Ahmaddis	28,193	95.5	—	—	—	—	—
Others	406	1.4	139	5	97	4	151
Total.	2,952,157	10,000	2,557,736	10,000	2,401,158	10,000	2,311,379

General Distribution of Population by Religion—Continued

RELIGION.	1875. PROPORTION PER 10,000.	PERCENTAGE OF VARIATION INCREASE (+) DECREASE (-).			NET VARIATION 1875 TO 1901.	
		1901 to 1901.	1901 to 1901.	1875 to 1901.	Number	Percentage
1	9	10	11	12	13	14
Hindus	7,261.2	+ 6.8 (+ 103)	+ 6.8	+ 3.1	+ 322,466 (+ 3,147)	+ 19.5 (+ 17.7)
Muslimans	676.9	+ 20.0	+ 8.1	+ 4.9	+ 50,510	+ 36.1
Christians	2,027.1	+ 32.4	+ 5.7	+ 6.2	+ 228,364	+ 48.7
Ahmaddis	—	—	—	—	—	—
Others	7	+ 194.2	+ 42.3	- 25.8	+ 258	+ 166.9
Total.	10,000	+ 15.4	6.3	3.9	+ 540,778	+ 37.7

NOTE.—In the case of the Hindus for the previous Census included the class of persons separately arranged to be recognized as Ahmaddis for purposes of this Census. For comparison similar figures for 1875 are given above in this table.

SUBSIDIARY TABLE II—*Distribution of Religions by Natural Divisions and Taluks*

NATURAL DIVISIONS AND TALUKS	HINDUS			MUSALMANS			CHRISTIANS			ANI MISTS
	Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Propor tion per 10,000 in
	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901
1	2	3	4	5	6	7	8	9	10	11
<i>Western Division</i>										
1 Agastisvaram	339 4	366 7	331 5	176 9	213 4	323 0	301 8	288 9	321 7	
2 Eraniel	370 4	397 4	430 5	192 6	255 9	290 8	445 8	505 8	647 0	
3 Vilavankod	287 6	303 0	303 2	131 6	131 4	170 8	250 5	184 4	279 8	375-1
4 Nevvattinkara	526 9	500 1	509 6	310 0	323 8	356 5	355 3	227 6	315 1	716 0
5 Trivandrum	525 0	499 3	481 1	674 2	598 5	650 7	204 0	170 1	179 9	88 0
6 Chirayinkul	458 3	444 0	410 3	838 6	821 7	803 9	34 5	34 9	38 3	404 1
7 Quilon	452 3	481 7	467 7	758 9	809 4	819 4	294 7	332 8	278 4	910 1
8 Karunagapalli	477 8	464 6	472 0	823 7	822 4	733 4	157 0	167 0	148 3	147 3
9 Kartikapalli	391 1	410 5	397 2	411 0	445 5	402 1	132 8	152 3	134 1	19 5
10 Ambalapuzha	341 6	340 1	348 0	529 6	638 0	378 0	377 1	397 6	390 0	-4
11 Shertallay	506 9	478 5	476 1	249 7	175 5	202 3	472 2	472 8	529 9	1 4
12 Parur	218 8	204 2	235 0	246 7	228 7	190 2	304 9	928 6	354 8	
13 Vaikam	372 0	361 0	353 3	234 8	215 5	212 6	208 2	218 3	226 1	
14 Tiruvalla	402 1	415 2	397 9	145 9	136 9	92 6	801 1	802 0	651 7	150 4
15 Mavelikara	448 1	454 1	521 0	273 0	260 3	307 9	266 9	274 9	315 7	537 9
TOTAL	6,118 4	6,113 3	6,168 3	5,997 3	6,126 8	6,113 3	4,606 6	4,558 0	4,810 8	3,350 2
<i>Eastern Division</i>										
16 Torva	128 1	141 3	150 0	76 3	74 0	88 7	68 6	33 1	52 5	36 6
17 Kalkulam	250 8	261 7	264 0	149 0	152 4	158 1	219 8	188 6	245 6	360 9
18 Nedumangad	269 7	271 2	271 8	304 9	208 3	246 9	47 7	27 0	17 5	1,326 0
19 Kottarakara	282 6	300 6	208 5	272 9	286 5	294 5	161 4	181 7	124 6	1,091 1
20 Pattanapuram	161 4	168 0	174 9	298 4	262 5	174 6	71 3	72 6	76 0	2,146 0
21 Shencottah	172 3	160 5	156 7	148 0	101 4	146 0	15 2	8 4	16 4	7 1
22 Kunnattur	327 7	330 9	286 0	194 2	173 7	176 8	164 1	167 4	198 4	61 0
23 Chongannur	348 6	351 5	333 4	176 8	179 0	179 9	479 2	480 6	403 8	278 2
24 Changanachery	244 5	238 8	261 3	243 5	215 3	217 0	563 3	504 9	503 4	216 1
25 Kottayam	275 5	265 8	243 1	80 6	72 5	47 9	525 4	497 0	432 6	25 5
26 Ettumanur	263 1	263 7	291 6	35 9	30 4	42 0	581 6	588 0	546 9	27 3
27 Minachil	148 7	148 5	164 2	74 1	68 2	92 6	556 6	590 1	540 0	73 4
28 Todupuzha	88 2	78 6	87 5	168 3	168 5	182 3	156 4	148 3	125 8	175 6
29 Muvattupuzha	312 3	232 7	288 2	434 9	405 6	378 9	793 2	828 3	788 1	192 0
30 Kunnatnad	342 6	353 2	365 9	699 5	716 9	988 6	599 7	693 6	619 1	28 4
31 Alangad	186 9	203 3	199 8	627 3	716 9	469 7	342 6	408 3	496 9	
32 Cardamom Hills	78 7	68 3	34 8	18 2	40 5	2 3	47 1	24 1	1 6	604 6
TOTAL	3,861 6	3,886 7	3,831 7	1,002 7	3,873 2	3,886 7	5,393 4	5,442 0	5,189 2	6,849 8
Total, State	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

[NOTE—In the case of Hindus the figures for 1881 and 1891 included the class of persons taken as Animists for the purposes of this Census.]

SUBSIDIARY TABLE III A—*Distribution of Hindus by  
Natural Divisions and Taluks*

NATURAL DIVISIONS AND TALUKS	NUMBER OF HINDUS IN			
	1901.	1901	1901	1901.
1	2	3	4	5
<i>Western Division.</i>				
1 Agastavaram	69,095	68,634	68,796	61,008
2 Channai	75,403	74,893	75,647	69,484
3 Vilavankod	59,610	56,718	53,999	44,329
4 Neyyattinkara	106,266	93,616	80,444	64,330
5 Tiruvandrum	107,122	80,496	84,457	63,008
6 Churayinkul	94,439	83,105	73,029	74,608
7 Quilon	94,635	80,737	82,114	61,847
8 Karanagapalli	97,688	86,608	82,670	73,028
9 Karthikapalli	79,659	78,443	69,378	64,599
10 Amthalapuzha	69,837	63,009	64,100	61,026
11 Shortallay	103,192	89,641	83,640	66,300
12 Parur	44,543	39,316	41,550	40,011
13 Valiam	75,727	65,704	61,021	59,716
14 Tiruvalla	82,377	71,711	69,150	61,899
15 Mavelikkara.	92,726	86,000	81,499	80,317
TAL	1,284,804	1,144,322	1,082,910	1,061,183
<i>Eastern Division</i>				
16 Toraja	26,173	26,922	26,342	26,002
17 Kallakam	52,076	47,117	48,340	43,006
18 Nalamangal	56,632	50,708	47,713	43,000
19 Kottarakara	60,606	57,333	46,343	43,136
20 Pattampuram	38,895	31,423	30,709	31,141
21 Nharottah	25,080	20,033	22,013	20,650
22 Kunnathur	66,871	61,919	50,314	51,287
23 Changanur	71,740	63,776	58,826	56,319
24 Changanacherry	80,382	44,804	46,870	41,300
25 Kottayam	58,148	49,726	46,647	41,333
26 Ettimamur	53,634	49,226	51,178	51,111
27 Munchil	30,479	27,737	24,821	24,773
28 Telapuzha	18,457	14,711	14,371	14,271
29 Muvattupuzha	64,116	61,823	59,007	52,177
30 Kunnathal	69,819	64,116	64,226	58,693
31 Alangal	38,047	34,004	33,079	34,008
32 Cardamom Hill	17,730	12,749	6,113	1,672
TOTAL	806,894	727,532	672,700	650,896
Total, St 1	2,063,798	1,871,854	1,755,610	1,712,149

[NOTE.—The figures for the previous Census are taken as they are recorded in the Reports. No adjustments have been made for transfer of areas in 1901 Taluks.]

SUBSIDIARY TABLE III A—*Distribution of Hindus by Natural Divisions and Tribes*

VARIATION INCREASE (+) OR DECREASE (-)									
1891 1901.		1881-1891		1871-1881		1875-1901.		Number	
Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage		
1	2	3	4	5	6	7	8		
41	+ 0.7	104	17.1	2870	+ 4.7	8029	+ 13.1	1	
100	+ 1.4	1391	+ 1.7	6003	+ 8.8	5989	+ 8.5	2	
2820	5.1	744	6.1	4857	+ 10.0	11,238	+ 23.2	3	
1048	+ 16.7	414	+ 4.5	415	+ 7.3	2137	+ 28.6	4	
1761	14.6	5011	+ 10.7	179	+ 2.1	2444	+ 29.5	5	
1174	+ 13.6	117	+ 1.4	2477	+ 3.1	1993	+ 26.8	6	
788	+ 4.3	833	10.1	27	+ 0.3	12788	+ 15.6	7	
10840	+ 12.3	43	+ 4.1	4841	+ 6.2	19612	+ 25.2	8	
587	+ 3.7	7471	+ 10.8	1087	+ 1.9	11359	+ 10.6	9	
57	+ 0.2	440	+ 1.1	6111	+ 10.1	7812	+ 12.7	10	
17881	+ 15.2	584	+ 7.2	1080	+ 1.9	17992	+ 21.1	11	
777	+ 16.6	714	7.1	1941	+ 3.1	4257	+ 11.3	12	
1007	15.3	70	+ 1.1	230	+ 1.9	16022	+ 26.8	13	
477	5.9	577	12.1	4217	+ 6.1	1794	+ 26.7	14	
77	0.1	61	7.1	1071	+ 1.2	2529	+ 3.6	15	
110,572	0.7	61,427	5.7	31,757	3.0	203,751	19.4		
519	2.1	481	+ 1.8	589	+ 1.1	111	+ 0.4	16	
4	10.5	777	+ 1.7	7301	+ 7.7	9000	+ 21.0	17	
777	+ 15.5	764	+ 1.4	4123	+ 9.1	15042	+ 34.5	18	
747	+ 5.6	12090	+ 1.1	2247	+ 5.2	17470	+ 40.5	19	
7419	+ 23.7	741	+ 2.1	411	+ 1.4	7742	+ 24.9	20	
1007	+ 16.6	2281	+ 9.2	883	+ 1.2	8479	+ 31.7	21	
494	+ 7.9	11731	+ 2.1	1584	+ 2.7	15274	+ 29.6	22	
96	+ 0.1	739	+ 1.2	2178	+ 3.9	15402	+ 27.3	23	
584	+ 12.7	1172	+ 2.6	1510	+ 3.4	6022	+ 13.6	24	
672	+ 13.8	7679	+ 16.6	1332	+ 3.3	14813	+ 35.8	25	
475	+ 0.6	1820	+ 1.6	65	+ 0.1	2513	+ 4.9	26	
292	+ 0.6	1025	+ 3.6	159	+ 0.6	1816	+ 6.3	27	
3743	+ 25.4	67	+ 4.3	97	+ 0.6	1183	+ 20.8	28	
11193	+ 21.2	2317	+ 4.6	1544	+ 3.0	11996	+ 22.9	29	
1703	+ 5.6	1880	+ 2.9	5533	+ 9.5	11136	+ 19.0	30	
9	+ 0.0	2977	+ 8.5	947	+ 2.6	2021	+ 5.6	31	
1901	+ 38.63	6676	+ 10.2	1281	+ 2.37	15898	+ 86.78	32	
81,362	+ 11.2	54,832	+ 8.2	21,704	+ 3.3	157,898	+ 24.3		
101,934	+ 10.3	116,254	+ 6.6	53,461	+ 3.1	361,649	+ 21.2		

SUBSIDIARY TABLE III B.—*Distribution of Muslims by Natural Divisions and Taluks*

NATURAL DIVISIONS AND TALUKS.	NUMBER OF MUSLIMS			
	1901.	1891.	1901	1903.
1	2	3	4	5
<i>Western Division.</i>				
1. Agasthavanam	3,371	3,367	4,746	3,970
2. Erumeli	3,671	4,065	4,273	4,451
3. Vilevanchol	2,807	2,097	2,540	2,367
4. Neyyattinkara	5,908	5,143	4,337	5,294
5. Trivandrum	12,347	9,506	9,539	9,144
6. Chirayinkil	15,951	13,060	13,132	11,027
7. Quilon	14,443	13,620	12,478	10,263
8. Karamangalath	15,697	13,061	10,775	10,004
9. Kariakapalli	7,833	7,075	5,907	5,444
10. Ambalapuzha	10,093	10,133	8,834	9,420
11. Ebertalayi	4,759	2,267	3,700	3,639
12. Parur	4,703	3,632	2,926	2,976
13. Valiam	4,473	3,423	3,123	3,044
14. Thevalla	2,780	2,175	1,361	1,540
15. Mavelikara	5,803	4,131	4,021	4,370
TOTAL	114,839	97,308	89,310	87,822
<i>Eastern Division.</i>				
16. Tiruvalla	1,453	1,181	1,203	1,215
17. Kalluram	2,829	2,420	2,321	2,134
18. Vellamangal	2,611	2,304	2,077	2,054
19. Kottarakkara	5,800	4,850	4,327	4,061
20. Pattanamparam	5,636	4,160	2,665	2,572
21. Chennottal	2,820	1,811	2,165	1,420
22. Kumbalangi	3,701	2,759	2,597	2,504
23. Changanassery	3,370	2,643	2,643	2,497
24. Changanacherry	4,641	3,120	2,196	3,304
25. Kuttuvam	1,635	1,151	704	687
26. Ettimamangal	988	495	617	584
27. Minackal	1,412	1,094	1,570	1,272
28. Tedupuzha	2,304	2,476	2,678	2,570
29. Muvattupuzha	2,287	2,442	2,574	2,577
30. Kumbalangi	13,230	11,340	11,623	11,734
31. Alappad	11,958	11,740	6,800	6,152
32. Changanassery II	847	643	34	11
TOTAL	76,277	61,515	57,099	53,224
Total, Et t	190,848	158,823	146,409	140,046

SUBSIDIARY TABLE III B—*Distribution of Musalmans by  
Natural Divisions and Taluks*

VALUATION INCREASE FOR DECADES (—)									
1891-1901		1881-1891		1871-1881		1875-1901.		Number	
Number	Per centage	Number	Per centage	Number	Per centage	Number	Per centage		
				10	11	12	13		
1	0.5	1893	2.3	50	+ 21.9	—	420	— 11.3	1
2	0.7	1893	4.2	210	— 4.9	—	820	— 18.3	2
3	20.1	473	16.0	113	+ 6.0	+	110	+ 5.9	3
4	14.0	—	18	31	+ 0.1	+	702	+ 13.5	4
5	35.1	—	0.6	41	+ 4.1	+	3703	+ 40.5	5
6	22.5	—	0.1	1107	+ 12.7	+	4280	+ 30.6	6
7	5.0	117	9.4	18	+ 17.8	+	769	+ 36.5	7
8	20.2	227	21.2	670	+ 6.7	+	5601	+ 55.5	8
9	10.7	117	12.8	40	+ 6.7	+	2377	+ 43.6	9
10	0.4	175	4.4	82	— 41.0	+	673	— 7.1	10
11	70.0	119	18	68	+ 1.9	+	1121	+ 30.8	11
12	20.5	71	11.1	21	+ 0.7	+	177	+ 61.9	12
13	30.7	70	9.6	75	+ 2.1	+	1427	+ 46.8	13
14	27.0	834	18	910	+ 17.9	+	1200	+ 75.9	14
15	25.0	—	6.0	131	+ 5.0	+	810	+ 10.1	15
16	10.081	7,408	8.3	1,078	+ 2.3	+	26,457	+ 30.1	
17	22.7	119	6.1	78	+ 4.7	+	208	+ 16.7	16
18	17.3	—	4.2	188	+ 8.8	+	70	+ 33.0	17
19	75.7	210	8.8	92	+ 2.0	+	2,833	+ 96.5	18
20	14.3	23	5.2	27	+ 6.6	+	1119	+ 28.0	19
21	30.4	1601	62.5	253	+ 12.4	+	7101	+ 149.2	20
22	75.0	731	21.9	716	+ 50.1	+	1,391	+ 97.3	21
23	34.1	102	6.2	331	+ 11.6	+	1415	+ 63.3	22
24	16.5	300	7.1	146	+ 5.8	+	873	+ 35.0	23
25	35.7	252	7.7	120	— 7.6	+	1,333	+ 40.3	24
26	33.4	447	63.5	77	+ 12.3	+	908	+ 144.8	25
27	41.0	173	21.7	89	+ 16.9	+	157	+ 29.7	26
28	30.3	276	20.7	78	+ 6.1	+	170	+ 10.1	27
29	10.8	2	0.1	280	+ 12.1	+	816	+ 34.2	28
30	28.0	876	15.7	189	+ 3.5	+	2910	+ 54.1	29
31	17.1	3197	21.6	985	+ 7.7	—	208	— 1.3	30
32	5.0	4486	65.0	748	+ 12.2	+	5,803	+ 94.3	31
33	40.0	699	1791.2	117	— 77.5	+	196	+ 139.8	32
34	14,702	24.0	4,410	7.7	4,875	+ 9.3	24,053	+ 46.1	
35	31,743	20.0	11,014	8.1	6,853	+ 4.9	50,510	+ 36.1	

SUBSIDIARY TABLE III C—*Distribution of Christians by  
Natural Divisions and Taluhs*

NATURAL DIVISIONS AND TALUHS.	NUMBER OF CHRISTIANS IN			
	1901.	1891.	1881	1871.
1	2	3	4	5
<i>Western Division.</i>				
1. Agasthiyapuram	21,047	15,220	14,037	16,477
2. Ernad	21,087	20,650	20,257	22,777
3. Vilarankod	17,467	9,716	13,440	18,814
4. Neyyattinkara	24,778	11,394	13,709	13,903
5. Trivandrum	14,226	8,203	8,870	8,571
6. Churayinkil	3,403	1,840	1,911	1,731
7. Quilon	20,553	17,608	13,877	13,631
8. Karamangal	10,947	8,797	7,201	7,314
9. Karikappall	9,263	8,006	6,696	6,515
10. Ambalapuzha	28,298	20,722	19,441	17,907
11. Kerttalay	22,023	21,913	26,416	24,000
12. Parur	21,261	1,315	17,800	17,102
13. Valiam	14,510	11,601	11,270	9,308
14. Tiruvalla	65,808	4,256	22,071	21,512
15. Mavallikara	10,612	14,496	15,730	14,404
TOTAL	321,258	240,166	239,837	230,463
<i>Eastern Division.</i>				
16. Tervak	4,784	1,475	2,615	2,224
17. Kalkulam	18,332	9,037	12,246	16,978
18. Nedumangad	3,328	1,123	871	1,730
19. Kottarakara	11,283	9,574	6,214	4,080
20. Pattanamparam	4,075	2,705	3,770	3,201
21. Shencottah	1,058	411	819	677
22. Koonattur	11,442	8,922	9,929	6,094
23. Changanur	23,420	25,022	20,128	17,123
24. Changanacherry	29,284	26,874	25,006	21,752
25. Kottayam	36,644	27,177	21,547	19,005
26. Ettimamangalam	40,560	20,974	17,253	15,551
27. Muvattupuzha	28,815	21,005	20,020	21,725
28. Todupuzha	10,000	7,812	6,272	4,600
29. Muvattupuzha	85,318	43,611	30,774	34,117
30. Kumbakonam	41,828	36,747	30,904	24,721
31. Alangudi	23,094	21,713	21,774	22,725
32. Cardamom Hills	3,286	1,267	81	676
TOTAL	376,129	286,745	253,705	230,480
Total, Et c	697,387	526,911	493,542	460,943

SUPPLEMENTARY TABLE III C — *Distribution of Christians by Natural Divisions and Islands*

Variation: Increase (+) or Decrease (-)								
1821-1901.		1881-1891		1891-1901		1875-1901		Number
Number	Per centage	Number	Per centage	Number	Per centage	Number	Per centage	
1	2	3	4	5	6	7	8	
303		817	- 51	710	- 42	4700	+ 257	1
117	10.6	706	- 174	49	- 41	1640	- 51	2
177	70.8	177	- 223	482	- 29	1307	- 73	3
1078	103.6	77	-	274	- 17	879	+ 55.0	4
607		7	- 91	79	+ 37	763	+ 68.0	5
30.6		71	- 77	129	+ 17	612	+ 34.2	6
17.2		78.1	+ 8.1	22	+ 17	692	+ 50.6	7
24.4		140	+ 190	4	+ 0.6	3999	+ 49.0	8
15.4		170	+ 60	104	+ 23	2745	+ 42.1	9
25.5		131	78	171	+ 81	883	+ 46.8	10
32.2		1	17		+ 12	6813	+ 26.2	11
22.8		3	1	71	+ 71	406	+ 23.9	12
26.2		21	0	1872	+ 190	5121	+ 54.5	13
32.3		97	591	119	+ 37	21571	+ 78.3	14
28.5		131	39	178	+ 91	4211	+ 39.2	15
61 092	33.8	329	0.1	1 374	0.6	82,795	34.7	
174.2		87	- 373	187	+ 123	216	+ 105.5	16
54.3		289	18	473	279	1011	- 97	17
133.9		19	+ 174	19	- 222	236	+ 197.1	18
16.1	17.8	526	+ 111	271	+ 46	1715	+ 89.5	19
11.6	30.1	3	+ 69	79	+ 114	1581	+ 46.7	20
130.3		375	- 4.8	142	+ 219	381	+ 50.3	21
26.1	29.7	1967	- 104	1916	+ 625	6288	+ 88.1	22
32.0		119	+ 208	2979	+ 171	16267	+ 94.8	23
47.7		1298	+ 60	3311	+ 154	17532	+ 80.6	24
30.1		4020	+ 214	2962	+ 141	17739	+ 93.8	25
30.9		1719	+ 136	2014	+ 80	15409	+ 60.6	26
24.8		4175	+ 155	3725	+ 161	16620	+ 67.3	27
30.6		1510	+ 216	582	+ 102	5219	+ 91.7	28
20.7		1336	+ 111	5111	+ 151	21171	+ 62.0	29
14.4		5631	+ 181	6115	+ 219	17101	+ 69.2	30
11.1		1261	- 152	2019	+ 90	1169	+ 5.1	31
150.4		1185	+ 1662	421	- 810	2781	+ 550.7	32
89,384	+ 31.2	28,040	+ 10.8	28,145	+ 12.2	145,569	+ 63.1	
170,476	+ 32.4	28,360	+ 5.7	29,519	+ 6.3	228,364	+ 48.7	

SUBSIDIARY TABLE IV — *Distribution of Christians by Race and Denomination.*

DENOMINATION	F. REME.		EURASIAN.		NATIVE.		TOTAL	PER CENT OF EACH RACE TO TOTAL
	Males	Females	Males	Females	Males	Females		
1	2	3	4	5	6	7	8	9
1. Anglican Communion	229	136	137	135	36,900	34,357	78,688	113
2. Baptist					48	32	80	
3. Congregationalist	1				2	8	11	
4. Independent churches					541	510	1,051	2
5. Lutheran and allied denominations	7				2	2	11	
6. Methodist					3		3	
7. Minor Denominations	13	5	1	4	2,372	2,231	6,726	10
8. Presbyterian	10	3	3	6	3	1	26	
9. Roman	60	46	579	532	63,133	60,634	122,568	170
10. Salvationist	4	5			1,710	1,806	3,547	6
11. Syrian (Jacobite)	1				82,533	80,254	161,932	241
12. Syrian (Reformed)					13,153	14,046	27,199	53
13. Pro-Roman					118,270	114,156	232,426	333
14. Denominations not returned	10	2	53	27	11,564	10,700	23,808	33
TOT	335	199	775	714	353,437	341,937	697,387	100.0

SUBSIDIARY TABLE A — *Distribution by principal Religions of 10,000 of the Population of each Natural Division and Taluks — I Western Division*

NATURAL DIVISION AND TALUKS	HINDUS				MUSLIMANS				CHRISTIANS	
	Proportion per 10,000				Proportion per 10,000				Proportion per 10,000	
	1901	1891	1881	1871	1901	1891	1881	1871	1901	1891
1	2	3	4	5	6	7	8	9	10	11
<i>Western Division</i>										
1 Agastysaram	7,388.8	7,867.2	7,368.6	7,482.4	360.5	388.2	600.9	465.6	2,207.7	1,744.6
2 Tirunel	6,814.8	7,077.5	6,711.9	6,411.1	333.2	386.8	381.0	420.8	2,822.0	2,535.7
3 Vilavankod	7,490.2	8,277.5	7,638.2	6,941.7	315.0	204.6	360.2	310.3	2,194.8	1,417.9
4 Neyyattinkara	7,867.4	8,142.7	8,102.9	8,033.4	422.1	461.4	474.3	490.5	1,770.5	1,082.9
5 Trivandrum	7,982.5	8,450.0	8,200.8	8,236.8	96.3	819.2	928.2	910.6	1,060.1	800.7
6 Chirayankil	6,370.5	6,480.5	8,272.3	8,467.4	1,116.5	1,331.7	1,508.2	1,329.0	213.0	187.8
7 Quilon	7,293.8	7,411.4	7,570.2	7,714.8	1,115.4	1,119.5	1,140.4	998.5	1,585.2	1,483.3
8 Karunagapalli	7,821.7	7,991.5	8,201.8	8,172.8	1,262.7	1,200.2	1,066.4	1,067.5	880.6	808.3
9 Kartikapalli	8,233.1	8,357.7	8,463.7	8,505.1	899.5	769.4	720.6	679.8	957.4	872.9
10 Ambalapuzha	6,846.6	6,719.1	7,311.4	6,929.3	922.8	1,039.5	596.5	1,088.2	2,482.5	2,211.4
11 Shertallay	7,324.1	7,057.7	7,339.7	7,311.1	337.8	237.7	325.9	316.5	2,337.5	2,124.6
12 Parur	6,206.0	6,416.9	6,657.7	6,661.2	665.6	612.7	472.2	482.9	1,009.6	2,921.0
13 Vaikam	7,991.8	8,149.0	8,116.1	8,275.0	472.4	424.6	408.7	422.5	1,532.8	1,426.4
14 Tiruvalla	838.3	6,522.3	6,713.6	6,635.5	197.3	178.1	132.1	161.5	996.2	3,459.6
15 Mavelikara	7,925.5	8,203.1	8,186.4	8,278.8	416.5	999.0	401.9	402.3	1,597.0	1,397.9
<b>Total</b>	<b>7,422.8</b>	<b>7,721.9</b>	<b>7,665.8</b>	<b>7,630.7</b>	<b>676.0</b>	<b>656.6</b>	<b>635.7</b>	<b>637.6</b>	<b>1,900.3</b>	<b>1,620.6</b>

SUBSIDIARY TABLE V — *Distribution by principal Religions of 10,000 of the Population of each Natural Division and Taluks — I Western Division*

NATURAL DIVISION AND TALUKS	CHRISTIANS		ANIMISTS	VARIATION PER 10,000 INCREASE (+) or DECREASE (-)					
	Proportion per 10,000		Proportion per 10,000	1875 to 1891			1891 to 1901		
	1881	1875	1901.	Hindus	Musal mans	Chris tians	Hindus	Musal mans	Chris tians
	12	13	14	15	16	17	18	19	20
<i>Western Division</i>									
1 Agastysaram	2,030.5	2,020.0		+ 384.8	- 77.4	- 307.4	- 478.4	- 27.7	+ 506.1
2 Tirunel	2,877.1	3,068.1		+ 566.4	- 31.0	- 532.4	- 232.7	- 53.6	+ 286.3
3 Vilavankod	2,001.6	2,705.0	132.8	+ 1,322.8	- 35.7	- 1,287.1	- 787.3	+ 10.4	+ 776.9
4 Neyyattinkara	1,422.8	1,506.0	141.2	+ 449.3	- 26.1	- 423.1	- 645.3	- 49.3	+ 687.6
5 Trivandrum	871.0	843.6	185	+ 114.2	- 61.4	- 52.9	- 367.5	+ 108.1	+ 209.4
6 Chirayankil	219.5	203.6	100.9	+ 131	+ 2.7	- 15.8	- 110.0	+ 84.8	+ 25.2
7 Quilon	1,279.3	1,286.7	197.8	- 273.4	+ 121.0	+ 151.6	- 142.6	- 4.1	+ 146.9
8 Karunagapalli	711.8	769.7	33.4	- 181.3	+ 142.7	+ 39.8	- 134.8	+ 62.5	+ 72.3
9 Kartikapalli	815.7	812.1	5.7	- 150.4	+ 89.6	+ 60.8	- 124.6	+ 40.1	+ 84.5
10 Ambalapuzha	2,088.1	2,011.5	1	- 211.2	+ 11.3	+ 199.9	- 164.5	- 116.7	+ 271.1
11 Shertallay	2,323.2	2,270.1	3	+ 224.6	- 78.8	- 145.5	- 319.3	+ 100.1	+ 212.9
12 Parur	2,851.8	2,853.4		- 201.3	+ 129.8	+ 67.6	- 140.9	+ 52.9	+ 88.6
13 Vaikam	1,471.9	1,392.5		- 126.0	+ 2.1	+ 123.9	- 154.2	+ 47.8	+ 106.4
14 Tiruvalla	3,154.4	3,203.0	50.1	- 279.2	+ 16.6	+ 256.6	- 524.0	+ 19.2	+ 504.6
15 Mavelikara	1,308.7	1,318.9	190.1	- 75.7	- 3.3	+ 79.0	- 246.6	+ 47.5	+ 199.1
TOTAL	1,697.8	1,731.1	55.8	+ 91.2	+ 19.0	- 110.5	- 299.1	+ 10.4	+ 279.7

[NOTE.—As Animists have not been separately shown at the previous Censuses, figures for Hindus and Animists together are given in this Table for purposes of comparison.]

SUBSIDIARY TABLE V — *Distribution by principal Religions of 10,000 of the Population of each Natural Division and Taluks—II Eastern Division*

NATURAL DIVISION TALUKS.	HINDUS.				MUHAMMADANS.				CHRISTIANS.	
	Proportion per 10,000.				Proportion per 10,000.				Proportion per 10,000.	
	1901.	1901.	1891.	1875.	1901.	1891.	1881.	1875.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11
<i>Eastern Division.</i>										
16. Tervah	5,015.6	9,015.5	6,705.2	5,794.5	4,485	3,590	4,006	4,501	1,479.1	596.5
17. Kallakam	7,415.9	7,922.5	7,079.2	6,925.0	6,011	4,069	3,912	3,134	2,197.8	1,670.8
18. Nedumangudi	8,861.6	9,117.5	9,139.5	9,144.5	8,674	5,691	6,047	6,205	451.1	254.4
19. Kottarakkall	7,864.3	8,055.1	8,110.1	8,117.9	6,747	6,352	7,217	7,415	1,400.5	1,534.7
20. Pattanamparam	7,645.7	7,873.5	8,296.4	8,429.1	11,170	10,009	9,820	9,108	1,003.4	906.6
21. Shencottah	9,041.1	9,506.6	9,077.5	9,267.5	7,936	5,020	5,038	4,770	771.5	1,374.4
22. Kumbakonam	8,155.8	8,425.0	8,008.6	8,607.1	6,513	8,752	4,112	3,790	1,250.1	1,190.8
23. Changanassery	6,510.4	7,009.4	7,199.7	7,414.4	5,105	3,026	3,251	3,246	3,179.1	2,650.0
24. Changanacherry	5,544.4	5,881.9	5,196.6	6,300.1	4,221	4,577	4,299	4,745	4,165.0	3,507.4
25. Kottayam	6,962.6	6,453.9	6,671.5	6,791.0	10,217	12,935	10,844	10,530	3,994.8	3,327.8
26. Ettimamangudi	5,552.4	6,109.7	6,473.2	6,547.3	712	607	791	697	4,275.4	3,835.6
27. Minschil	4,510.7	4,534.7	4,047.4	4,803.9	1,997	1,907	2,292	2,112	5,490.8	5,164.6
28. Todupuzha	5,696.7	5,539.4	6,230.1	6,540.5	9,840	1,041.8	1,001	1,023.0	3,349.5	3,099.8
29. Maruthupuzha	6,080.0	6,137.7	6,501.2	6,998.7	648.8	613.4	570.0	596.5	4,531.2	4,390.7
30. Kumbakonam	5,596.7	5,777.2	5,709.5	6,048.9	1,068.6	899.3	1,234.8	1,256.4	3,516.7	3,204.6
31. Alangudi	5,149.4	5,263.2	5,255.6	5,560.7	1,617.7	1,804.6	1,003.7	947.9	3,353.3	3,011.9
32. Carleton Place	6,212.5	6,605.3	9,815.3	7,262.4	1,007	437.2	546	576.9	1,622.1	861.4
TOTAL	6,411.9	6,762.7	6,806.2	6,971.1	604.6	571.6	577.6	558.2	2,281.5	2,668.4
Total, State	6,990.67	7,318.4	7,311.57	7,364.2	645.5	621.0	611.6	605.9	2,362.3	2,600.1

SUBSIDIARY TABLE V — *Distribution by principal Religions of 10,000 of the Population of each Natural Division and Taluks.—II Eastern Division*

NATURAL DIVISION TALUKS.	CHRISTIANS.		A. INDIAN.	RELATION PER 10,000 INCREASE (+) DECREASE (-)						
	Proportion per 10,000.			1875 to 1901			1901 to 1904			
	1901.	1903.	1901	Hindus.	Muhamm.	Christians.	Hindus.	Muhamm.	Christians.	
	1	12	13	14	15	16	17	18	19	20
<i>Eastern Division.</i>										
16. Tervah	804.2	745.0	31.8	+ 211.2	- 22.1	- 129.1	- 809.9	+ 503	+ 805.6	
17. Kallakam	2,097.6	2,231.6	111.8	+ 975.3	+ 62	- 1,077.8	- 670.0	- 24	+ 511.8	
18. Nedumangudi	1,664.4	233.0	681.4	+ 30	- 21.4	+ 21.4	- 45.0	+ 713	+ 234.7	
19. Kottarakkall	1,111.2	1,117.9	309.0	- 72.8	+ 12.1	+ 237.8	- 102.8	+ 3	+ 121.9	
20. Pattanamparam	1,752.6	921.1	1,230.0	- 45.6	+ 437.1	+ 4.6	- 117.8	+ 101	+ 339	
21. Shencottah	9.7	25.4	5.1	+ 92.0	+ 5.0	- 97.0	- 356.5	+ 216	+ 131.1	
22. Kumbakonam	1,577.2	1,011.9	21.0	- 14.1	- 2.8	+ 141.9	- 271.4	+ 751	+ 14.3	
23. Changanassery	2,170.2	2,250.0	7.2	- 412.0	- 2.0	+ 430.0	- 292.0	+ 79	+ 34.1	
24. Changanacherry	3,394.3	3,133.4	61.6	- 40.2	- 1.8	+ 427.0	- 627	+ 34.4	+ 606.1	
25. Kottayam	3,229.1	3,110.0	7.6	- 337.1	+ 47.3	+ 240.8	- 591.4	+ 121	+ 440	
26. Ettimamangudi	2,114.7	3,240.0	8.1	- 567.4	- 9.0	+ 547.6	- 4,423	+ 125	+ 411.8	
27. Minschil	4,714.4	4,544.9	20.3	- 729.2	- 67	+ 119.7	- 321.0	+ 19.0	+ 276.0	
28. Todupuzha	2,677.8	2,436.5	1.0	- 70.1	+ 3.8	+ 62.3	- 171.7	- 77.4	+ 217	
29. Maruthupuzha	4,115.7	3,718.8	42.1	- 510.9	+ 30.5	+ 511.1	- 117.7	+ 23.4	+ 94.3	
30. Kumbakonam	2,875.6	2,442.2	6.4	- 251.7	- 297.1	+ 575.3	- 270.3	+ 6.3	+ 142.2	
31. Alangudi	2,711.3	3,014.4		- 175.5	+ 62.7	- 452.6	- 211	+ 111	201	
32. Carleton Place	1,301	2,027.7	7.03	+ 1,311.9	- 107.7	- 1,164.3	- 452.8	- 77.5	+ 607.7	
TOTAL	2,817.2	2,468.9	148.6	- 308.4	+ 12.6	196.8	- 350.8	22.8	+ 316.1	
TOTAL, State	2,076.3	2,029.2	95.5	- 45.6	+ 16.1	+ 30.8	- 227.6	+ 24.5	+ 302.2	

SUBSIDIARY TABLE VI — *Statement showing the classification of Christian sects*

SECT RETURNED IN THE CENSUS SCHEDULE	STRENGTH OF SECT	SECT UNDER WHICH INCLUDED IN TABLE XVII
1	2	3
1 Anglican Church	10 381	Anglican Communion
2 Baptist	89	Baptist
3 Brother Mission	21	Minor Denominations
4 Church Mission	6 907	Anglican Communion
5 Church of America	31	Anglican Communion
6 Church of England	1 741	Anglican Communion
7 Church of Ireland	2	Anglican Communion
8 Church of Scotland	10	Presbyterian
9 Congregationalist	11	Congregationalist
10 Episcopalian	2	Anglican Communion
11 Free Church	3	Presbyterian
12 Heathen Convert	1	Minor Denominations
13 London Mission	6 698	Minor Denominations
14 Lutheran	11	Lutheran and allied denominations
15 Methodist	3	Methodist
16 Presbyterian	6	Presbyterian
17 Protestant	59 810	Anglican Communion
18 Roman Catholics	132 588	Roman
19 Salvationist	1 517	Salvationist
20 Scotch Mission	7	Presbyterian
21 S P G Mission	6	Anglican Communion
22 Syrian (Jacobite)	181 932	Syrian (Jacobite)
23 Syrian (Reformed)	17 199	Syrian (Reformed)
24 Syro Roman	232,439	Syro Roman
25 Undenominational	6	Minor Denominations.
26 Yuyomayam	1 651	Indefinite Beliefs

SUBSIDIARY TABLE VII—*Percentage of Urban Population following each main Religion*

TOWN	HINDU			MUSLIM %			CHRISTIAN %		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
	2	3	4	5	6	7	8	9	10
1. Nagercoil	77.7	77.7	77.6	10.0	9.8	10.1	12.3	12	12.1
2. Tiruvandram	82.7	82	82.8	7.1	4	6	10.2	10.0	10.4
3. Quilon	82.9	80.5	84.2	19.2	19.9	18.6	26.0	25.6	27.2
4. Kayankulam	83.5	81.4	85.1	19.1	19.8	18.4	18.5	19.4	17.3
5. Alleppey	47.9	44.5	47.3	28.7	27.7	29.7	22.4	23.8	21.0
6. Parur	76.3	77.8	68	7.5	7.6	4	15.2	15.5	14.8
7. Kannur	80.6	80.1	81.2	8.8	9.2	8.4	1.6	1	4
8. Changanacherry	81.3	80.0	82.6	12.6	13.0	12.2	25.6	27.0	24.9
9. Kottayam	83.6	82.6	84.7	2.6	2.1	3.4	42.6	43.3	41.7
Total, Et to	86.6	86.5	86.3	12.1	12.2	12.0	16.9	16.2	18.6

SUBSIDIARY TABLE VIII — *Percentage of main Religionists in the Urban population of each Taluk*

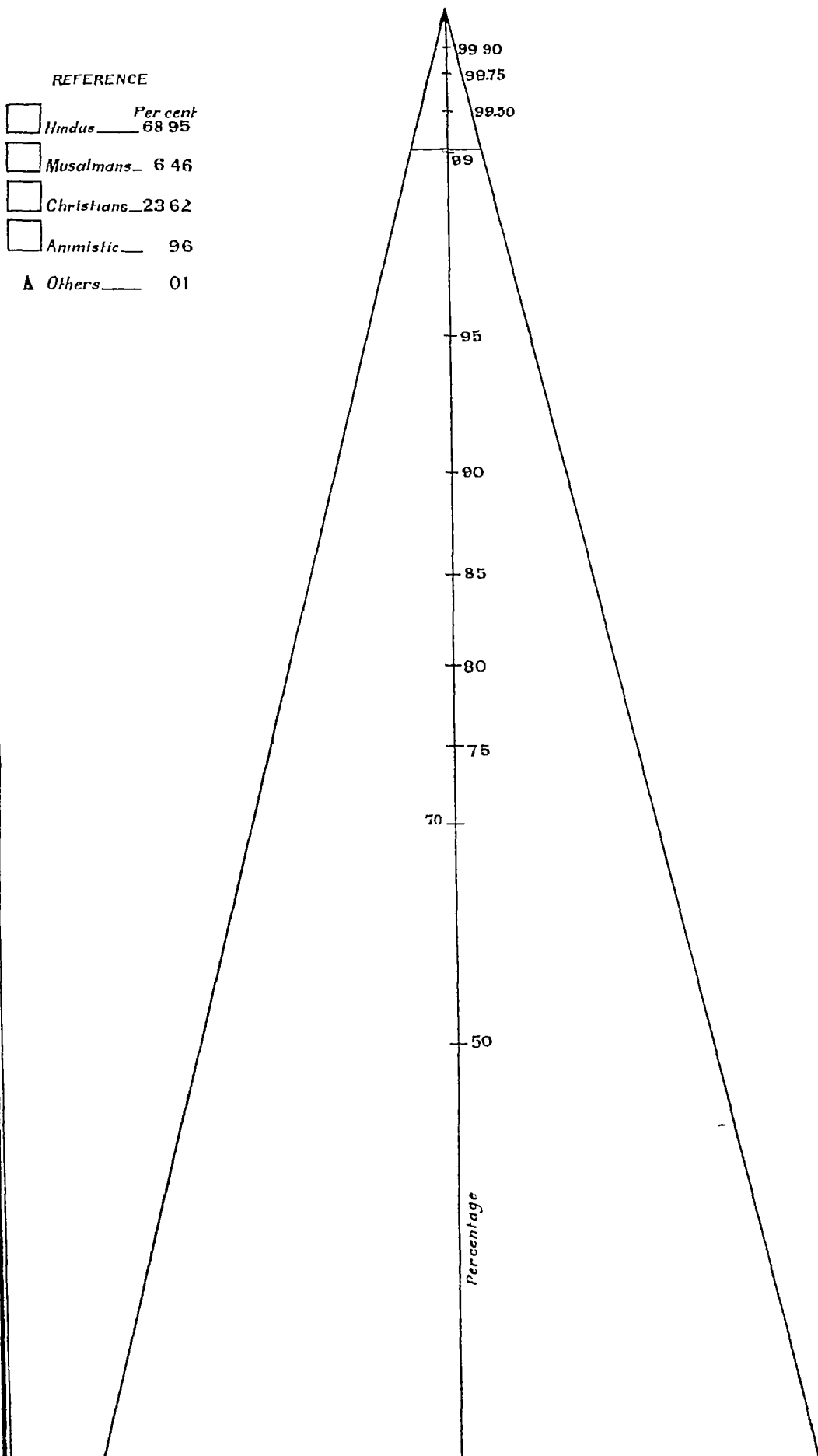
TALUKS	POPULATION			HINDU			MUSALMAN			CHRISTIAN		
	Persons	Males	Fe- males	Persons	Males	Fe- males	Persons	Males	Fe- males	Persons	Males	Fe males.
1	2	3	4	5	6	7	8	9	10	11	12	13
1 Agasthavaram	27 6	27 7	27 5	29 0	29 0	29 0	76 2	76 8	75 7	15 0	15 5	14 7
2 Trivandrum	43 1	44 1	42 1	44 8	45 7	43 8	31 8	33 6	29 8	41 6	42 2	40 9
3 Quilon	12 1	12 4	11 8	9 2	9 4	8 9	20 9	21 3	20 4	20 5	20 7	20 3
4 Kartikapalli	5 7	5 9	5 5	4 4	4 5	4 2	13 0	13 2	12 8	11 1	11 2	10 9
5 Ambalapuzha	22 8	23 1	22 5	16 7	17 3	16 2	67 8	66 6	69 1	21 3	21 6	21 0
6 Parur	18 3	18 7	18 0	22 2	22 6	21 8	20 8	21 1	20 5	9 3	9 6	8 9
7 Shencottah	23 2	21 7	24 7	23 4	21 9	24 8	28 2	26 1	30 6	4 8	5 5	4 0
8 Changanachery	15 1	14 8	15 4	14 7	14 2	15 3	39 3	37 2	41 7	13 0	13 1	13 0
9 Kottayam	18 6	18 8	18 4	16 8	16 7	16 9	43 8	44 6	42 8	20 4	21 0	19 7
<b>Total, State</b>	<b>6 2</b>	<b>6 3</b>	<b>6 2</b>	<b>6 2</b>	<b>6 3</b>	<b>6 2</b>	<b>11 6</b>	<b>11 6</b>	<b>11 7</b>	<b>5 0</b>	<b>5 1</b>	<b>4 9</b>

[NOTE —For the purpose of this Table the Towns of Alleppey and Kayankulam are taken as lying wholly within the Taluk of Ambalapuzha and Kartikapalli respectively.]



# Diagram N<sup>o</sup> 4

Showing Proportion of the population returning each religion

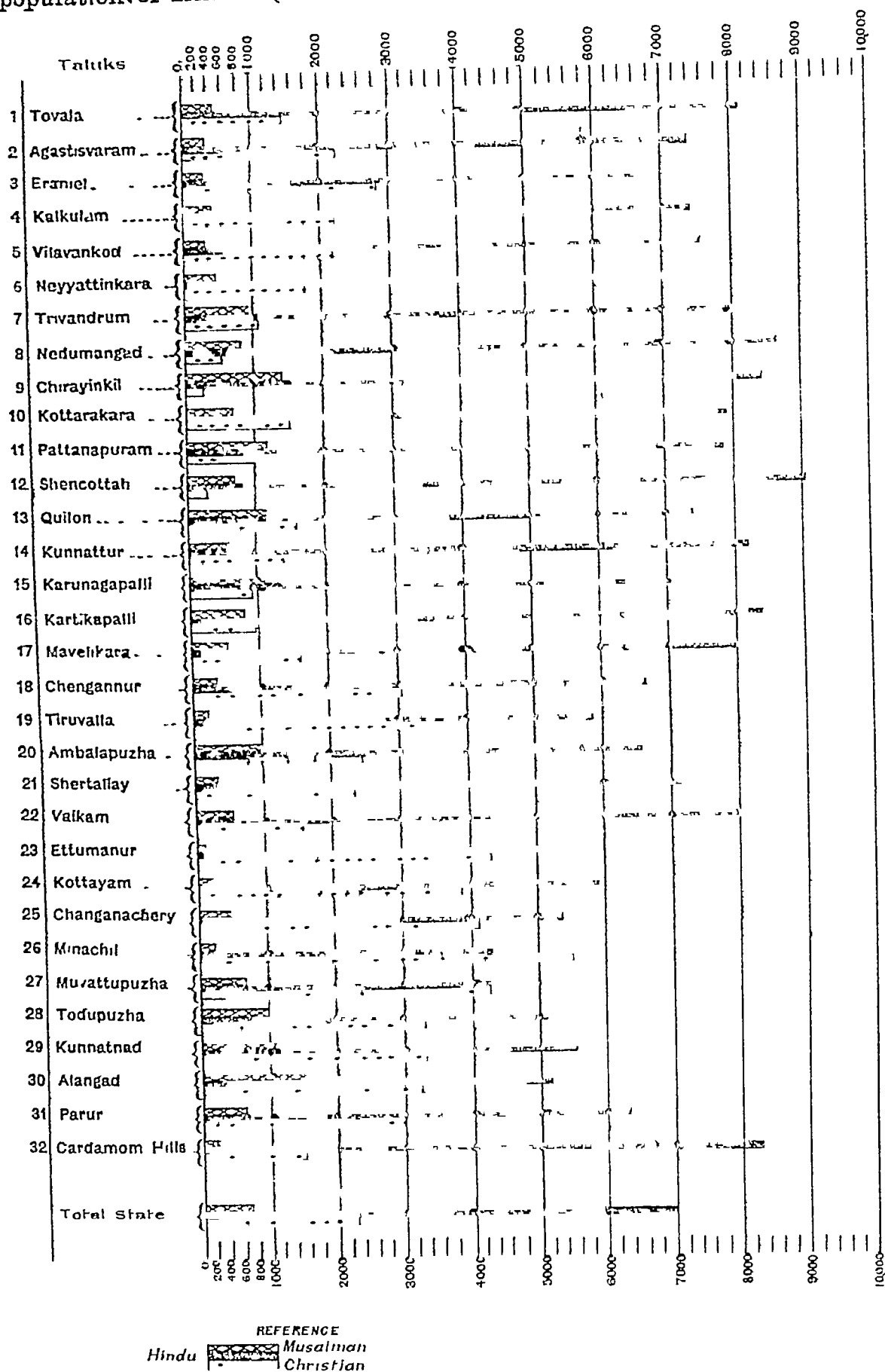


NB The triangle represents the entire population of Travancore and the several divisions show the proportions returning each religion The figures on the perpendicular line show the percentages



Diagram No 5

Showing for each Taluk, the distribution, per 10,000 of the population, of Hindus (including Animists), Musalmans and Christians

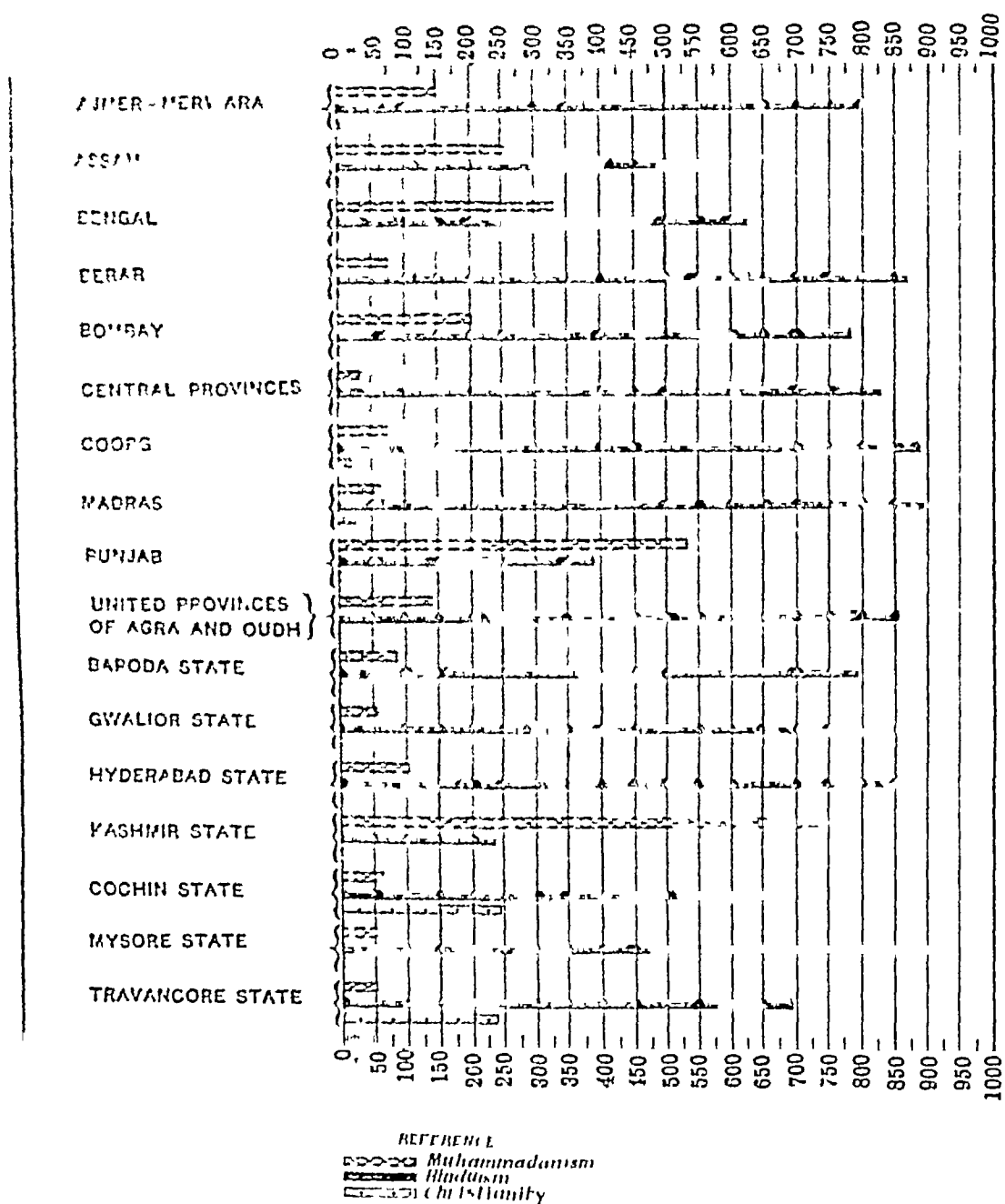




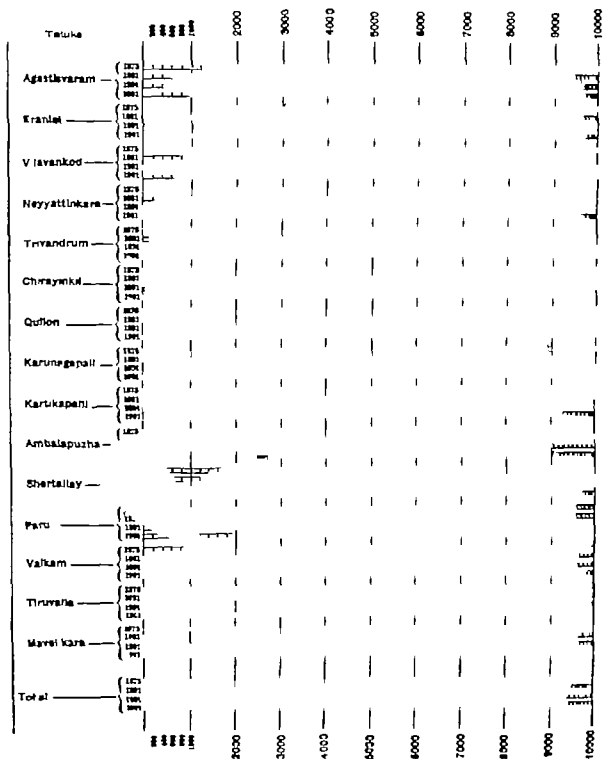
# Chapter III

Diagram No 6

Showing the distribution, per 1000 of the population of Hinduism, Mahommedanism and Christianity, in Travancore and other States & Provinces



## WESTERN DIVISION

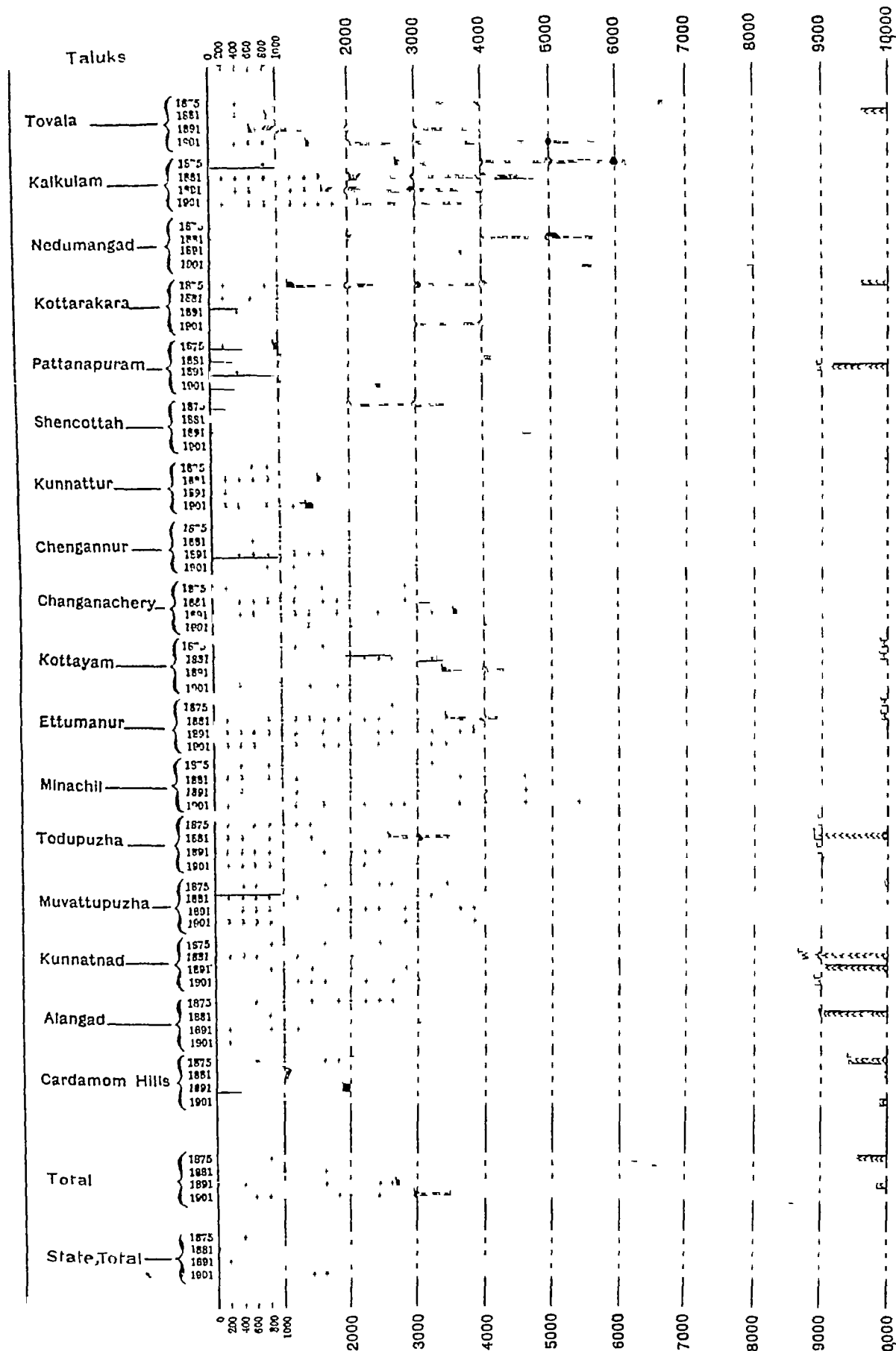


Hindus (Including Animists)

10,000 of the population

1881, 1891 & 1901

EASTERN DIVISION





# Chapter III

## Diagram N<sup>o</sup> 8

Showing the distribution of Christianity by sects

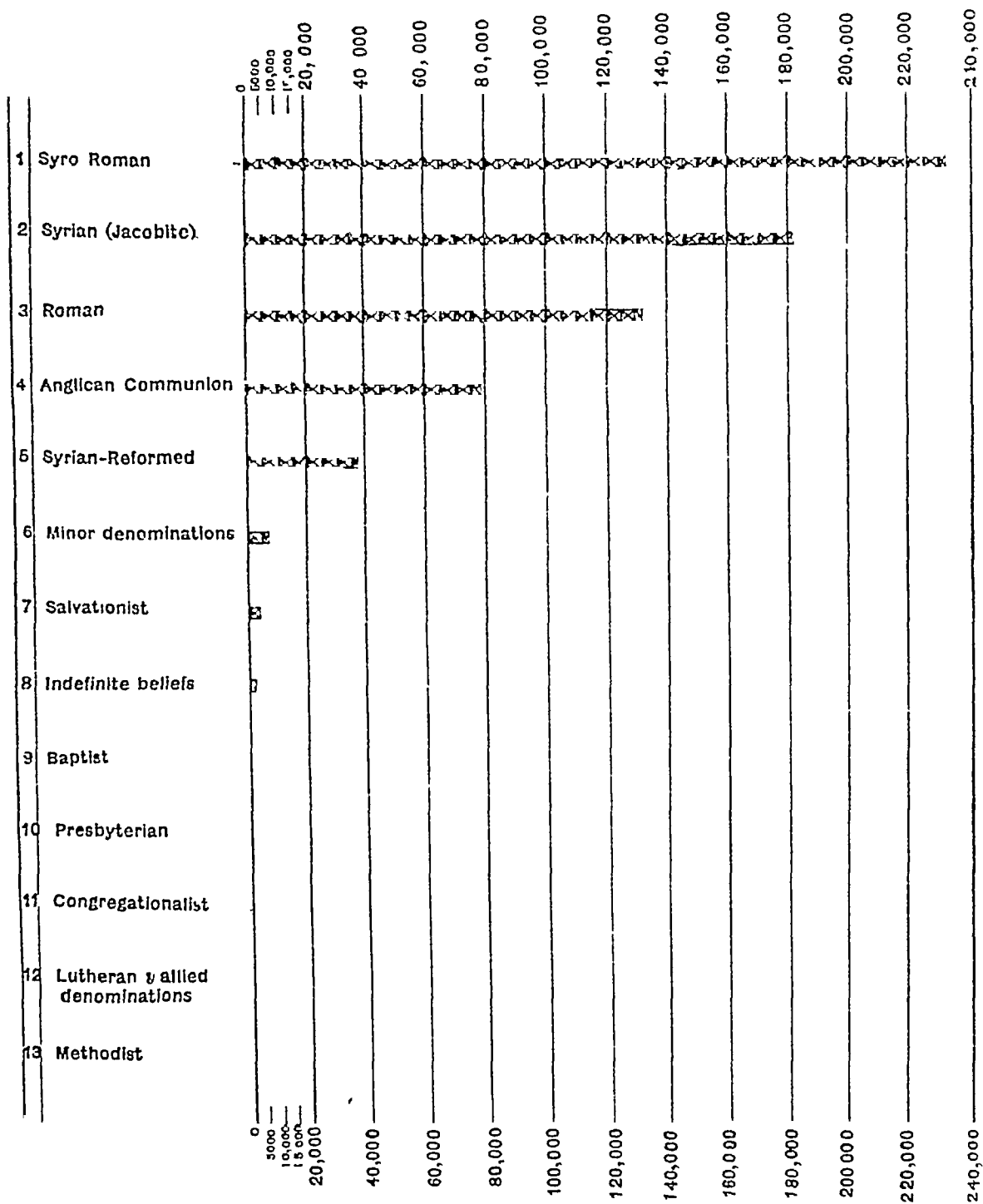
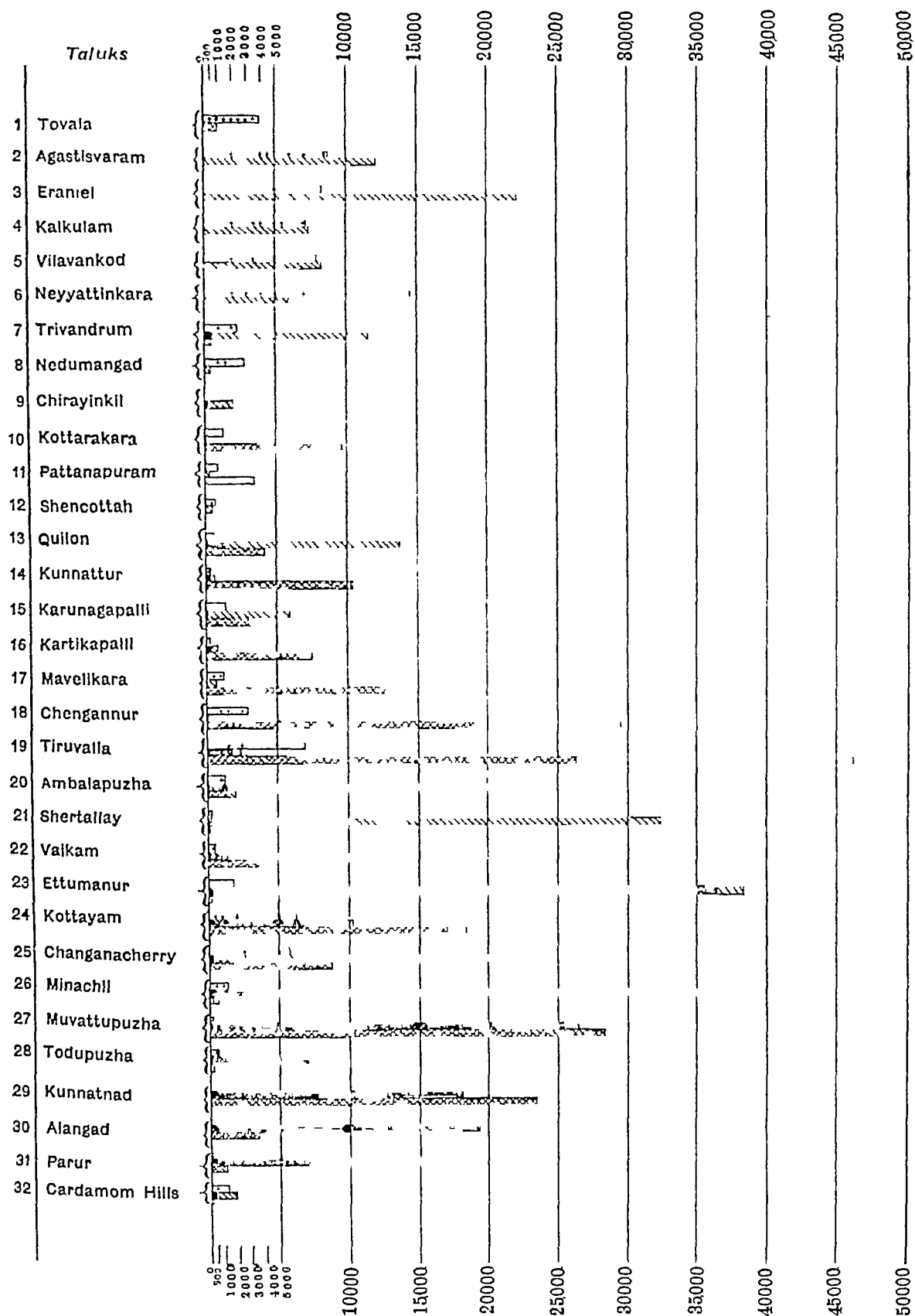




Diagram No 9

Showing the Talukwar distribution of Christianity by main Sects



REFERENCE

Protestant

Roman Catholic

Census Office Trivandrum



## CHAPTER IV.

### AGE

(TABLE VII)

99 *The law of natural sequence*—100 *The age record at this and the previous Censuses*—101 *Comparison with other States and Provinces*—102 *Artificial causes of irregularities*—103 *Their remedy*—104 *Variation in the strength of age-periods*—105 *Age and sex*—106 *Age and religion*—107 *Useful and dependent ages*—108 *Ages of urban and rural population*—109 *Mean age*—110 *Centenarians*—111 *Adjustment of age statistics*

99 “The normal distribution of a community by age” in the words of Mr Baines, “implies a gradual decrease in the number in each year of life, the difference between each year and its predecessor, after early youth, growing wider as the age increases” Under normal conditions the recorded ages of a population are expected to conform to this law of natural sequence In other words, the birth rate and the death-rate remaining constant, the figures for each successive period of life should exhibit a gradually descending order As Mr Bourdillon remarks in his Report on the Census of Bengal, 1881 —

“It is hardly necessary to point out that during a series of average years, and putting aside all abnormal causes tending to check the annual replenishment of the population, such as an unusually low birth-rate or an unusually heavy infant death-rate, of all the children living on a certain date, the number under one year of age will be larger than those who have already lived through one year, the number of those of one year of age will outnumber those of two years of age, and so on Inasmuch as while the actual number of children born in any year cannot by any means be subsequently increased, their numbers are reduced by death every month that passes It is true that the death-rate of children under one year of age is everywhere much higher than that of children in subsequent years of life, but this truth does not affect the argument, because although the death-rate, *i.e.*, the proportion of deaths to living children of the same age, may be greatly lowered in subsequent years, it is impossible that the number of children born in any one year should ever be absolutely increased The natural condition of affairs is, therefore, a sudden fall from the number of births to the number of children alive under one year of age, owing to the heavy infant mortality already stated, and a decrease from that point, more or less gradual, in proportion to the relative death-rate of each age period”

To add the words of Mr Drew by way of further explanation —

“Supposing that the same number of persons is born every year, and that the rate of mortality for each age remains constant, the persons born in one year will lose a certain proportion in each successive year, and therefore the number alive of those born in one year will be less by a gradually increasing difference than those born in each preceding year As a matter of fact, under ordinary circumstances, the number born every year increases instead of remaining stationary, and this would emphasize the difference between each year”\*

CHAP. IV  
PART. 100

The age statistics of European countries furnish striking instances in illustration of the truth of this law. The returns for four of them are given in the margin. The first five years of life are shown separately and from the fifth year onwards the ages are grouped into five year periods up to the sixtieth year. The ages 60 and above are

Age Distribution for 10,000 Persons in four  
European Countries.

AGE		ENGLAND AND WALES.		FRANCE.		PRUSSIA.		AUSTRIA.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Under 5 years	0-1	258	261	22	71	208	246	314	306
	1-2	270	277	77	181	278	265	27	26
	2-3	276	265	196	184	265	5	257	296
	3-4	273	26	90	83	24	247	242	242
Total under 5 yrs.		1,098	1,022	236	236	1,349	263	1,238	1,091
5-60 years	5-9	1,111	1,184	984	804	1,111	958	1,177	1,077
	10-14	1,003	1,098	848	84	1,025	1,043	1,097	923
	15-19	840	91	983	84	971	879	944	820
	20-24	775	806	732	675	776	775	746	744
	25-29	675	670	660	673	676	685	700	700
	30-34	576	597	573	606	593	605	605	607
	35-39	533	545	53	618	541	533	593	54
	40-44	413	33	39	378	36	49	492	326
	45-49	345	304	23	347	376	418	36	47
	50-54	304	319	47	348	357	370	340	340
	55-59	273	286	145	1,236	733	1,246	733	707
On and over 60 yrs.									

then thrown together in a single group. Running the eye down the columns of figures entered against the quinquennial periods we see that, in regard to both males and females, the numbers living in each group diminish as we advance in the scale of ages except in the case of France which shows at the 20-25 period an excess over the immediately preceding group. The decline begins among both the sexes at the age-period 5-10, and continues till the period 55-59 inclusive. As all persons living at the ages of 60 and above are shown together their number is larger than that of any of the immediately preceding age-groups.

Looking at the figures in the ages below five, we notice that in Prussia and Austria the sequence is well kept throughout, while in England and France the drop at age 1 is followed by a rise at age 2. From age 2 however the numbers in the last two countries as in the case of the others decrease till the fifth year of life. The total number of children, male and female, in the age-group 5-10 is everywhere less than the total below five. The age distribution in all these European countries thus conforms to the law of decreasing sequence and indicates what may be expected under ordinary conditions, provided a correct record is obtained.

100 It is necessary therefore to enquire whether the age returns of this and the previous Censuses conform to this law of natural sequence and if so, to what extent.

THE AGE RECORD AT THIS AND THE PREVIOUS CENSUSES.

McKENNAN, JAMES II & IV

The instructions regarding the return of ages was that each person should state the age at last birth day. The ages so returned have been compiled, as in the case of the European countries by single years for the first five years of life and then by quinquennial periods up to sixty, the ages 60 and above being thrown together in one group. The absolute numbers thus arrived at are entered for easy reference in Subsidiary Table IV and compared with those of the previous Censuses. The same reduced to a basis of 10,000 is shown in Subsidiary Table II.

Examining the proportions per 10,000 returned at ages below 5, we find that they fall at age 1 is succeeded by a rise at age 2. At age 3, the number rises still further but drops at age 4. Taking the males separately there is at the age of two a larger number of infants than under one year; while in the case of females an equal number is found at these ages. At age 3 the children of either sex are more numerous than at any of the preceding ages. At age 4 the number

diminishes, but in regard to males, it is greater than that at each of the first three annual periods

CHAP. IV  
PARA 101

Taking next the numbers shown against the twelve quinquennial periods into which the ages above 4 have been divided, a decrease in strength is noticed under each, except in the period 25-30. Here, the proportion is in excess of that immediately preceding by 11 in the case of males, 4 in regard to females, and 8 when both sexes are taken. The successive age periods, however, differ in the amount of decrease shown by them, in some there being no decrease and in others only a very slight one. It is also seen that the number returned in the first quinquennium is, in the case of males, higher than the total of the ages below 5 by 4 per cent.

Diagram No 10 illustrates the age distribution of 10,000 of either sex at this Census.

The age returns of the 1881 and 1891 Censuses disclose similar features. At these enumerations the figures for each successive year of infant life seem to go on increasing. As observed in the 1891 Census Report.—“In a correct Census the infants under 1 year ought to predominate, after which the figures for each successive year up to 4 should gradually decrease. We have here instead a uniform ascent from the figures for babies under 1 to those for children of 3, after which there is a deficit in the number for the year 4.” The 1881 Census gave much the same result, with the difference that, while in 1891 the increase was noticed up to age 4 where there was a fall in both sexes, in 1881, it was kept up till the fifth year. Thus both in 1881 and 1891, the children aged three years were twice as numerous as infants under one year who instead of being the most numerous were fewer than persons at any of the other ages below five.

In the quinquennial periods, however, the diminishing sequence in the numbers returned under each seems to have been well kept up, except in the period 25-30 where, in the case of males at both the Censuses and in regard to females at the 1891 Census, the decline was suddenly converted into a rise. It is further seen that the total number of children between 5 and 10 years of age exceeds those under five years in respect of both the sexes at the 1881 Census and of males in 1891. The want of uniformity in the decrease at each successive quinquennium is also noticeable in the returns of the previous Censuses.

An examination of the age record thus shows that the number at each successive year of infant life increases, that in the quinquennial periods the numbers diminish at each succeeding age-group with one exception and that the variations between one period and another are not uniform.

Diagram No 11 compares the age distribution for both the sexes together at this and the previous Censuses.

101 These peculiarities in the age returns are not confined to Travancore. They were observed in those of the other States and Provinces in 1881 as well as in 1891 and are observable in the age records of this Census too, so far as the Tables that have been yet received go to show. The returns reduced to a base of 10,000 are shown in a separate Table and compared with those of Travancore.

Comparison with other  
States and Provinces

SUBSIDIARY TABLE V

CHAP. IV. On an examination of these proportions, it is noticed that the fall at age 1  
PARA. 101. is everywhere succeeded by a continuous rise till age 4 where a drop occurs in some of the States and Provinces. In the five-year period that follow the usual gradation is observed till we reach the fourth age-group 20-25 where the number suddenly rises. In the two succeeding periods, the rise alternates with a fall according to some returns and in others, continues uninterrupted. In the seventh quinquennium, there is again a resilience and from this period the tendency to see-saw becomes very pronounced. A glance at Diagram No. 12 which compares the age distribution of England, India and Travancore will show how the curve for all India which represents the sum of these peculiarities is backed like a camel. Though, in the ages below five, the returns of Travancore seem disorganized, the distribution in the quinquennial periods appears to be more satisfactory as the break in the natural sequence occurs only once and that invariably in the lustrum, 25-30.

What strikes one as remarkable in an examination of these returns is not that irregularities occur but that their occurrence should be so regular. At Census after Census and in Province after Province, the same features are repeated with remarkable exactitude. The annual ages show a condition of things the reverse of what the law of diminishing sequence would require and what appears to actually obtain in European countries in spite of the ignorance of adult persons as to their ages of uncertainty and mis-statement. In the case of young children parents could easily remember their ages and accuracy may ordinarily be expected in the statistics of the first three or four years of life. And if these figures are accurate, the children of each year of infant life will ordinarily exceed those of the succeeding year as the latter can only be the survivors of the former. But this is not what is actually seen. Very probably the disorganization in the returns of the first few years of child life, may be also due to mis-statement the ages of children one and a half or two and a half years old being returned as two or three years instead of one or two which represents the actually completed years. But children less than a year old are not returned as belonging to age one with the same amount of frequency. And this despoiling of the second year seems to be a matter of universal occurrence. Inaccuracy due to ignorance or caprice need not, therefore, be presumed in regard to these returns as a kind of *a priori* necessity. The figures may possibly reflect an actual condition of things. It is true as Mr. Daines observes, the term infant directed to be used for children less than a year old "applies in nearly all the vernacular tongues, to any unweaned child and as the period during which the latter is kept at the breast is far longer in India than in more temperate climates the second year of life was largely absorbed by the first." But it has to be noted that the parent return the ages of children in months or years as the case may be and that it is the enumerator that put them as infant if less than a year old. The variations in the death-rates at the different ages as well as in the annual birth rate to account for at least a portion of the irregularities. Still it is surprising that the low wave or the wave of infecundity or whatever it is, proceeds in such a way as to gradually diminish the numbers existing at each preceding year of infant life. Where the wave diminishes in intensity the tendency to deviate into inaccuracy perhaps becomes more pronounced by way of compensation as to lead to the same effect. And it is really interesting to observe that viewed as a whole all these causes seem to operate in such varying degrees of force as to produce in all the States and Provinces an almost identical result—not one of decline but of ascent from year to year of infant life.

102 The causes that produce irregularities in the age record may, as seen **CHAP IV**  
 above, be two-fold, one, natural and the other, artificial **PARA 102**  
**Artificial causes of** Unless the birth and death-rates are accurately known,  
**irregularities** it is not easy to determine how far natural causes

**SUBSIDIARY TABLE I**

have been at work In regard to the artificial sources of error, however, the age returns by single years give some help in understanding the direction of their operation For this purpose, the slips written up for 100,000 persons of each sex have been taken at random and their ages abstracted by years from 0 up to the highest age recorded The ages thus tabulated are shown in Subsidiary Table I and illustrated by Diagram No 13 The entries in this special abstraction sheet show certain marked peculiarities in the return of ages Firstly, they appear to be massed on the multiples of five, the even multiples being generally preferred to the odd 25 is, however, an exception and has the greatest number of entries next to 30 It seems quite a common age for young persons to give The Diagram just referred to forcibly illustrates this lumping of ages round multiples of five The years 12, 14, 16 and 18 appear to have similar attractions In respect of figures over 20, 2 and 8 come after 0 and 5 as preferential units 1 and 9 are the least favoured The fewness of ages ending in the last mentioned numbers is marked throughout the sheet and more so, as the years advance For instance, at the ages 19 and 21, the males returned number 934 and 730 respectively, while at age 20, the number stands as high as 2,961 Similarly at ages 39 and 41, the figures are 448 and 254, while at age 40, it is 3,644 The numbers at the ages 70, 69 and 71 are respectively 452, 53 and 38 Again, in regard to females 18 appears to be a favourite age figure The causes of these peculiarities seem to be mainly ignorance or uncertainty as to age The even multiples of five, viz, 10, 20, 30, &c, suggest themselves easily and a greater number is, therefore, returned at these ages

103 Various methods have been proposed and adopted for remedying these

**Their remedy**

and similar defects The plan recommended by the Imperial Census Commissioner has been followed here But as the results thus obtained cannot be fairly compared with the unadjusted ages of the previous Censuses, they are noticed separately at the end of this Chapter Further, the adjustments thus made may, perhaps, have the effect of spreading the inaccuracies over a number of years and may afford no guarantee that the results obtained for a particular year represent the actual condition of things Taking the figures as they are, the unremedied peculiarities with the exception of those exhibited in regard to the multiples of five are not likely to affect the treatment of statistics in 5-year periods as errors would, by balancing or correcting each other, eliminate themselves In regard to the tendency to return ages in multiples of five, the disorganization caused thereby appears, as already observed, prominently only in one age-period If, however, decennial periods are taken, the idiosyncrasies noticed become completely obliterated within their wide limits and the proportions living at each age-period approach the true ratios more closely The returns may, therefore, be dealt with as they are

104 Taking the variations at this Census in the strength of the several age-

**Variation in the strength of age-periods**

**SUBSIDIARY TABLES VI & VII.**

periods, it is noticed that all the groups have shared, though in different proportions, the total increase in the population (15.4 per cent) The percentages of increase are highest in the first three quinquennials 0-5, 5-10, and 10-15 where the numbers have gone up by 20.9, 22.2 and 21.4 per cent respectively and lowest, in the last two where the increase was only 1.6 per cent in the 50-55 period and

CHAP. IV  
PARA. 103.

4 per cent. in the ages 60 and over. The males and females under each age period appear to have respectively increased at almost the rates observed in regard to both the sexes taken together with the exception of a small decrease in the number of males of the age of 60 and above ( $-1.9$  per cent.) and of females in the period immediately preceding ( $-4$  per cent.)

At the 1891 Census, the age-periods did not all come in for a portion of the then total increase of 6.5 per cent. in the population of the State, the variation being in the side of decrease in four of the quinquennials, 3-10, 10-15, 15-20 and 55-60. The divergence from the State average ranged from +25.2 per cent. in the age-period 25-30 to  $-12.7$  per cent. in that of 5-10. The same feature is noticed in the case of males. In regard to females, there was a decrease in another period too, viz 45-50. Further in some of the age-groups the rates of variation among the sexes differ to a considerable extent.

One point worthy of note in this comparison of the numbers returned under the several age-periods at this and the previous Censuses is that in the earlier years there is now a large increase as against a decrease at the 1891 Census. The reverse appears to be the case in respect of the closing years of life. In 1891 the population returned under the ages 0-20 showed a decrease of 58,600 or  $-3.4$  per cent. from the corresponding figure for 1881 the decrease being greater among females ( $-26,478$  or 4.3 per cent.) than among males ( $-12,186$  or 2 per cent.). But at this Census, these ages show an aggregate increase of 298,743 or +19.5 per cent. Males have increased by 111,118 (+20.2 per cent.) and females by 111,032 (+18.8 per cent.). As regards persons aged 60 and above, the previous Census showed an increase of 21,800 or 20.7 per cent. over the 1881 figure for that group since 1891 however their strength has been recruited only by 4,16 persons giving an increase of .4 per cent.

The earlier age-periods thus share in large proportions the high increase in the population as a whole and suggest the probability of a deficiency at the 1891 Census mainly confined to persons at those periods of life. This becomes clear if the number returned at a Census in any age period be compared with that found surviving ten years later at the succeeding Census. For this purpose decennial groups are taken, as within their wide limits any anomaly that may otherwise be prominent can be expected to disappear. The figures for each age-period and the variation in the number of persons while in progress from one group to another are given for the total population and for each of the main religions in Subsidiary Table V. It is seen from that Table that the numbers returned at some of the age period in 1891 and 1901 show an increase over those recorded in 1881 and 1891 respectively and that the increase is shared specially by the Muslims and the Christians. Under ordinary circumstances, the number returned at any age would be less ten years later unless some died or emigrated during the interval. And migration it is known, plays but an insignificant part in the variation of the population.

103 In a total of 10,000 of either sex, there are 4,558 males and 5,442 females under 10 years of age. At the ages of 60 and above there are 393 males and 448 females. The preponderance of females over males at the advanced ages is

Age and sex.

REMARKS TABLE 3

thus one-third of that during the early years of life. If the ages 50 and above are taken, there are only 11 females in excess of the males who number 991 at these ages. The narrowing of this difference in the strength of the sexes begins at the 25 and quinquennial period and operates in full force during the years 15-40 where we find the excess of females to be only 3 or one-half that below 10. This

is a period of trial for women when the cares of maternity are added to the fatigue of toil in regard to a large majority

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In the Eastern Natural division, the people appear to be more prolific than in the Western, female children largely predominating. There are in the former division 2,572 males under 10 in a total of 10,000 and 2,762 females on a like average as against 2,517 males and 2,665 females in the latter. Taking the period 15-40, the same broad features are noticed as in the case of the State as a whole, but both males and females during this period are fewer in the Eastern division than in the Western, the difference between the sexes in the former division being smaller than in the latter. Between the ages 40-60, however, the superiority is reversed and we find males preponderating in both the divisions. At the ages of 60 and above, there are five males more and 5 females less in the interior tracts than in the sea-board regions. Viewing the sexes together, it may be stated that, in the Eastern division, the people are more prolific than in the Western, while in regard to long life the two divisions stand on an equal footing.

Compared with the previous Census, children are now more numerous and old persons appreciably less. In 1881, there were a greater number of children than at the two succeeding Censuses, while the old men and women were distinctly fewer than in 1891 and only slightly larger than at this Census. Judging from the figures, the decade previous to 1881 appears to have been more favourable to fecundity and the decade 1881-1891 to longevity while the last decade takes an intermediate place.

106 The largest number of children are found among the Christians, there being 2,817 between 0-10 per 10,000 of the population. Musalman children are the next numerous (2,783), the Hindus having the smallest number (2,544).

Age and religion  
SUBSIDIARY TABLES III & III A.

At the other end of life, the order appears to be reversed. The Hindus return the highest number of old men and women (441), then follow the Musalmans (382), the Christians with 375 persons coming last. The gain in fecundity among the other religionists as compared with the Hindus appears to be more than counterbalanced by the longevity of the latter. This is seen by tracing the life-history of these religionists. Till the age of 15, Christians are proportionately the strongest and Hindus the weakest, Musalmans occupying an intermediate place. Within the succeeding ten years, the Hindus leave the Musalmans behind and come close to the Christians, and by the time the age of 30 is reached, they surpass even the Christians. From this age onwards, the Hindus preserve their numerical superiority. The Musalmans take 5 years more to outnumber the Christians. Between 40-60, the Hindus, the Musalmans and the Christians number 1,595, 1,451 and 1,415 per 10,000 of their respective populations. At the ages of 60 and above, the Hindus exceed the Musalmans by 62, while the latter outnumber the Christians by 7.

If the sexes are considered separately, it is noticed that, in all the religions, the females exceed the males in the ages below 10. Between 10-15, the males preponderate, after which the females again show an increase till the age-group 30-35. In all the succeeding ages up to sixty, the males are more numerous than the females. In the ages 60 and after, the females are again in excess but not among Musalmans. Viewing the race run by the sexes, we find that while the males among all the religionists run it rather close, the Hindu females come off first with comparative ease.

The age statistics of the three main religions show, when viewed and compared together, that the Christians are the most prolific but the shortest lived and that

CHAP IV  
PART 107

the Hindus combine normal fecundity with comparatively great longevity while the Mussalmans occupy in both respects an intermediate position. These results are not easily accounted for by social causes which do not operate very differently among the several religionists. They may perhaps, be traced to differences in occupation and habits of life in general.

The return for the Hill tribes, though disorganized, is not wanting in certain broad features. Below 10 they are slightly more numerous than the Hindus. If five years more are passed by they become fewer. Between 15-40 they not only exceed the Hindus but the other religionists as well. But towards the middle of life, their ranks become thinned, the women falling fast. The men hold out for a decade more, but before the age of 60 is reached, they too fall off rapidly. The work of mortality must naturally be great at the period when the cares of life are thick upon the hunter roaming among the wilds—a factor which serves to reduce the number at the advanced ages of life.

10. In dividing the population into workers and dependents and in examining the condition of the people from an economical point of view the age returns are of some service. "A population has to be judged, according to this standard, by the ratio to the total of those who reach maturity not by

USEFUL AND DEPENDENT AGES.

SCHEDULE TABLE II & II A.

that of those who come into the world only to leave it before the day of work has been reached. From this point of view the four fold grouping of ages which is recommended as adapted for use in India is into 0-15, 15-40, 40-60 and 60 and over. The working ages come under the two middle groups, while the dependent ages fall under the first and the last. The age of 15 marks the lower limit of the period of useful life for males and females. As Mr Stuart observes, "the period of useful life-time varies a good deal in different classes, and among the agricultural and labouring population, which forms over 60 per cent. of the people of this Presidency boys and girls begin to contribute to the family

Percentages of Males and Females at the useful ages.

		Males.	Females.
Almost Marwars	—	67.7	61
Bengal	—	81.7	84.6
Bihar	—	86.9	82.6
Bombay	—	57.3	57.1
Central Provinces	—	51.8	51.0
Madras	—	54	54.9
United Provinces of Agra and Oudh	—	57	57.3
Punjab	—	57.9	54.3
Rajwats State	—	61.6	61.3
Cochin Do.	—	55.3	57.7
Orissah Do.	—	61.2	60.6
Hyderabad Do.	—	57.3	57.9
Mysore Do.	—	54.7	54
Transvaal Do.	—	55	57.1

income either directly or indirectly at a very early age; but taking the population as a whole a boy or a girl may be assumed to be self-supporting at 15." But in regard to the higher limit of 60 a reduction may be needed in the case of females for whom the period of useful life-time may be taken to stop at the age of 45.

Taking however the age-periods above suggested, we find that the percentage of supporters to the total population amounts to 57.6 the remaining

42.4 per cent. forming the supported. The effectives among the males constitute 58.2 per cent. and those among females, 51.1 per cent. These proportions are tolerably high when compared with those of the other States and Provinces.

In the Western Natural division, the ratios at the useful ages for both the sexes are higher than in the Eastern, the proportions being the same as for the State as a whole.

Taking the followers of each religion separately we find the numbers at the productive and the onerous ages vary. The Animistic males and females with percentages of 60.5 and 59.9 show the highest ratios at the working ages. Among the Hindu the self supporting proportions of their population stand at 59.1 per cent. for males and 58.2 per cent. for females. The Mussalmans come next with

56.4 per cent of male and 55.2 per cent of female supporters. The period of useful life-time appears to be smallest with the Christians, their proportions being 56 per cent in the case of males and 54 per cent in regard to females. The difference, however, is nominal as compared with the Musalmans

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PARA 110

108 The age record of the urban population appears to be more satisfactory than that of the rural. The sequence of diminution is throughout well preserved, especially in respect of females, and the 25-30 age-group where a marked rise is noticed in the case of the rural population as well as in regard to that of the State as a whole is no exception. If the main religions are separately considered, the increase at the 25-30 period occurs only among the Musalmans. The total urban population under 5 is also greater than that between 5-10

**Ages of urban and rural population**  
SUBSIDIARY TABLES VIII & VIII A.

The number of children under 10 is lower in towns, being 2,462 in a ten thousand of the population as against 2,642 on a like average in rural tracts. In almost all the other age-periods, the proportions are higher in urban areas, probably due to the influx of adult persons.

The urban population at the useful ages forms 59.2 per cent of the total as compared with the rural figure, 57.5. The Hindus show the highest proportion of workers—60.1 per cent and the Christians, the lowest—56.1 per cent.

109 The mean age of the population is 24.2 years. For males it is 24.5 and for females, 23.9. This is an increase when compared with the results of the 1881 Census, but a decrease when viewed with reference to the enumeration of 1891. The average duration of life is longest in the case of the Hindus (24.6 years) and shortest in respect of the Christians (23.1). Considering the sexes separately, the Hindu males show the highest average life (24.9 years) and the Christian females, the lowest (22.4 years). The mean age for females is throughout less than that for males.

**Mean age**

Some valuable remarks contained in a Note of the Imperial Census Commissioner on the ages of the people may be appended here with advantage.

"In connection with this as well as with the general question of the value of the mean age of the living, the following remarks of a leading German statistician deserve consideration — 'Great caution is necessary in drawing far-reaching conclusions from statistics of the mean age of the living. Like all large statistical averages, such figures are of value rather for the questions which they suggest than for the answers which they supply. In the case of mean age this remark applies equally to its variations at different periods. Nothing could be more fallacious than to assume, as has been done in France, that a rise in the mean age of the living of itself indicates an increase in the duration of human life, for it is clear that the mean age is affected not only by mortality but also by the course of the birth-rate. If the births increase, the numbers in the younger age groups increase also, and this reduces the mean age of the living. On the other hand, if the birth-rate declines, the converse result follows. A population which is actually dying out is bound to show a constant rise in the mean age of the living.'"

110 5 males and 14 females have returned their ages as 100 and upwards. The details are particularized in the margin and compared with the 1891 Census. The highest age appears to have been reached by a Channan while at the last Census it was a

**Centenarians.**

CHAP IV  
PARA. 111.

Number of persons returned at the  
ages of 100 and over

Age.	Male.		Fem.	
	Males.	Females.	Males.	Females.
100	—	5	—	—
104	—	—	—	—
108	—	—	—	—
112	—	—	—	—
116	—	—	—	—
120	—	—	—	—
TOTAL	5	4	5	—

Pulaya woman who claimed the credit. Of the three persons recorded as aged 110, one is a Nayar and the other two are Chakkals. A Marava woman claims to be 108 years old and a Parava woman, 107. Two males, one a Channan and the other a Pulayan and a Chakkala female have stated their ages as 105. The 9 females returned below 105 belong to the Nayar the Channan, the Parayan and the Pulavan castes. Four native Christian women are also put down at these ages. No general inference, however of any far reaching value regarding the conditions conducive to longevity in Travancore could be deduced from these figures. But it may be stated that the simple unsophisticated life and the disciplined mental habits of the Malabares are helpers to protracted living.

111 To eliminate all probable sources of error certain methods have been recommended which will now be noticed. Complete adjustment can be made only by actuarial experts. What is here attempted therefore, is but an approximation.

Adjustment of age  
statistical.

SECONDARY TABLE IX & X.

The method itself is known as "Boxcar" or "Smoothing" by Boxcar's method and is applied to the ages abstracted by single years for 100 000 of either sex.

"Suppose that the series has irregularities the period of the largest of which is either  $2n$  or  $2n+1$ , where  $n$  is an integer so that  $2n+1$  necessarily represent an odd number. Then in order to distribute these irregularities over the whole of the period and hence practically to eliminate them, the smoothed or smoothed value for any term (say the  $M$ th term) is found by adding the preceding  $n$  and succeeding  $n$  terms to the  $M$ th term making in all  $2n+1$  terms to be summed and dividing the result by  $2n+1$ . The formula for calculation is of the form—

$$\frac{a_1 + a_2 + a_3 + a_4 + \dots + a_{2n+1}}{2n+1}$$

By proceeding regularly through the series, we obtain a series of amended or smoothed values of the terms, from which the irregularities of the period in question are practically eliminated or spread out so as to give fairly regular law of succession.

As the age statistics show irregularities chiefly in the five and ten year periods, two smoothings are made, one to eliminate the tendency to give ages odd multiples of five and the other against the tendency to give even multiples of five. The formula for the first smoothing takes the form—

$$X_3 = \frac{\bar{A}_1 + \bar{A}_2 + \bar{A}_3 + \bar{A}_4 + \bar{A}_5}{5}$$

where  $\bar{A}_1$  and  $\bar{A}_5$  represent the two terms preceding  $\bar{A}_3$  and  $\bar{A}_4$  and  $\bar{A}$  the two succeeding terms and  $X_3$  represents the smoothed value for the same age.

In this smoothing the actual Census number is taken as the first term, while the second term is obtained by dividing the sum of the first three terms by three. Similarly with the two term at the end of the series. For smoothing the accumulations on multiples of ten, the formula used is—

$$X_4 = \frac{\bar{A}_1 + \bar{A}_2 + \bar{A}_3 + \bar{A}_4 + \bar{A}_5 + \bar{A}_6 + \bar{A}_7 + \bar{A}_8 + \bar{A}_9 + \bar{A}_{10} + \bar{A}_{11}}{11}$$

The first and the last five terms are obtained thus —

$$X_1 = A_1$$

$$X_2 = \frac{A_1 + A_2 + A_3}{3}$$

$$X_3 = \frac{\overline{A_1 + A_2 + A_3} + \overline{A_4 + A_5}}{5}$$

$$X_4 = \frac{A_1 + A_2 + A_3 + A_4 + A_5 + A_6 + A_7}{7}$$

$$X_5 = \frac{A_1 + A_2 + A_3 + A_4 + \overline{A_5 + A_6 + A_7 + A_8 + A_9}}{9}$$

The data obtained by these two processes are given in columns 3 and 4 of Subsidiary Table IX. The final figures still show a few outstanding irregularities due probably to natural causes. In regard to females, the numbers at ages 2, 3 and 21 are greater than those at the immediately preceding ages. With these exceptions, the gradation is well preserved from age 0 upwards, the number under one being the highest. In the case of males, the irregularity occurs at the ages 2, 3, 21, and 25, and children under one appear to be very few, being less than those at the ages 2 to 8. Though, as already stated, there is no guarantee that the figures thus obtained represent the *real* numbers at the different ages, it may be safely assumed that errors due to the chief artificial causes have been removed.

The numbers thus arrived at may be compared with those as actually returned. For this purpose, both are reduced to a uniform radix of 10,000. The comparison shows that the proportions at the different age-periods do not differ much from those calculated on the actual totals.

The mean age deduced from the corrected ages is 24.3 for males and 23.4 for females as compared with 24.5 and 23.9 respectively arrived at from the numbers as actually returned at the Census.

SUBSIDIARY TABLE L.—Unadjusted Age Return of 100,000 of each sex

AGE.	MALES.	FEMALES.	AGE.	MALES.	FEMALES.
1	2	3	1	2	3
0	2,525	2,906	53	213	105
1	2,572	2,677	54	227	223
2	2,627	2,711	55	1,503	1,133
3	2,626	3,300	56	213	194
4	2,570	2 36	57	267	217
5	3,123	3,540	58	445	476
6	2,376	2,200	59	173	133
7	2,907	3,033	60	1,677	1,563
8	2,900	2,733	61	141	112
9	1,640	1,871	62	213	194
10	3,329	3,340	63	150	114
11	1,030	1,179	64	124	115
12	4,140	3,473	65	581	645
13	1,350	1,421	66	74	51
14	2,573	2,175	67	96	77
15	1,833	1,819	68	132	175
16	2,481	2,022	69	53	52
17	1,104	1,371	70	453	667
18	2,563	3,331	71	29	40
19	734	1,112	72	20	32
20	2,901	3,465	73	42	34
21	120	777	74	31	36
22	2,572	2,609	75	121	129
23	873	1,013	76	41	45
24	1,307	1,396	77	15	31
25	3,770	4,231	78	43	55
26	923	915	79	9	13
27	1,049	1,161	80	137	178
28	2,726	2,717	81	12	10
29	615	523	82	27	15
30	3,947	4,270	83	9	11
31	371	312	84	13	11
32	1,622	1,476	85	33	40
33	621	531	86	6	8
34	632	549	87	4	4
35	3, 37	3,373	88	11	14
36	645	546	89	5	9
37	731	644	90	11	25
38	1,598	1,306	91	2	1
39	419	373	92	2	3
40	3,641	3,227	93	2	2
41	254	191	94		
42	1,177	912	95	4	11
43	379	330	96	1	2
44	273	271	97		
45	2,725	2,273	98	2	3
46	320	254	99		1
47	415	344	100		
48	945	740	10 & over		2
49	31	214	Total		
50	253	2,371		10 1 1	10 1 1
51	6	12			
52	14	45			

SUBSIDIARY TABLE II — *Age distribution of 10,000 of each sex*

AGE 1	1901			1891			1881		
	Persons. 2	Males 3	Fe- males 4	Persons 5	Males 6	Fe- males 7	Persons 8	Males 9	Fe- males 10
0—1	258	239	277	168	151	185	144	135	154
1—2	228	218	239	246	229	264	218	210	226
2—3	264	251	277	278	264	292	250	248	251
3—4	301	289	314	318	303	333	273	265	281
4—5	269	261	276	250	242	259	281	278	284
TOTAL 0—5	1,320	1,258	1,383	1,260	1,189	1,332	1,166	1,136	1,196
5—10	1,312	1,300	1,324	1,239	1,231	1,246	1,512	1,484	1,540
10—15	1,184	1,227	1,140	1,125	1,162	1,038	1,320	1,310	1,330
TOTAL 0—15	3,816	3,785	3,847	3,624	3,582	3,666	3,998	3,930	4,066
15—20	934	909	958	863	927	1,000	1,048	1,030	1,065
20—25	880	821	940	880	832	930	804	791	818
25—30	954	929	980	942	917	966	801	798	803
30—35	754	761	747	767	776	753	715	733	697
35—40	698	763	633	710	775	645	636	659	613
TOTAL 15—40	4,220	4,183	4,258	4,262	4,237	4,299	4,004	4,011	3,996
40—45	543	578	507	581	619	543	522	546	493
45—50	425	463	386	419	457	379	440	457	423
50—55	359	368	351	385	396	374	341	355	328
55—60	214	225	203	243	251	235	266	275	256
TOTAL 40—60	1,541	1,634	1,447	1,628	1,723	1,531	1,569	1,633	1,505
60 & over	423	398	443	486	468	504	429	426	433
MEAN AGE	24.2	24.5	23.9	25.0	25.4	24.6	23.9	24.3	23.6

SUBSIDIARY TABLE II A — *Age distribution of 10 000 Persons  
by Natural Divisions and Taluks—I Western Division*

A	TOTAL						AGGREGATE SEX.	
	1901			1901			Persons.	
	Persons.	Males.	Females.	Persons.	Males.	Females.	1901	1901.
1	2	3	4	5	6	7	8	9
0-1	270	244	273	109	151	186	322	14
1-2	219	211	227	212	225	271	173	120
2-3	226	214	237	270	258	282	253	240
3-4	260	251	269	346	325	324	316	215
4-5	264	252	273	279	242	277	290	210
T 0-5	1,302	1,258	1,332	1,245	1,177	1,314	1,371	1,269
5-10	1,204	1,206	1,213	1,221	1,222	1,220	1,244	1,211
10-15	1,176	1,220	1,132	1,102	1,112	1,086	1,144	1,061
T 0-15...	3,702	3,707	3,707	3,568	3,538	3,600	3,863	3,591
15-20	841	813	870	872	829	1,018	872	800
20-25	674	618	821	701	639	941	778	640
25-30	654	620	707	663	627	902	824	685
30-35	734	728	742	774	742	808	830	694
35-40	712	775	644	713	777	644	677	704
TOTAL 15-40.	4,237	4,186	4,389	4,305	4,254	4,355	3,989	4,216
40-45	653	600	519	624	637	614	615	670
45-50	427	428	394	414	413	374	424	414
50-55	361	368	357	341	340	373	416	430
55-60	215	227	212	211	211	234	240	240
TOTAL 40-60.	1,558	1,631	1,484	1,640	1,741	1,539	1,695	1,714
60 & over	423	390	450	487	407	507	453	479

AGE.	QUILON.		KANTHA ALL.		KANTHA ALL.		ANJALAPURAM.	
	Persons.		Persons.		Persons.		Persons.	
	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.
1	2	3	4	5	6	7	8	9
0-1	173	172	221	185	223	169	203	221
1-2	201	223	274	278	274	277	291	322
2-3	277	284	270	223	257	271	271	291
3-4	274	322	304	311	341	318	311	313
4-5	251	243	270	225	270	257	272	270
TOTAL 0-5	1,161	1,271	1,342	1,330	1,273	1,275	1,338	1,410
5-10	1,222	1,220	1,201	1,212	1,223	1,177	1,193	1,121
10-15	1,215	1,120	1,177	1,130	1,111	1,115	1,112	1,061
TOTAL 0-15...	3,628	3,725	3,723	3,682	3,708	3,577	3,745	3,602
15-20	874	827	823	841	809	801	844	840
20-25	644	603	624	611	607	607	611	611
25-30	1,061	973	973	973	973	1,015	973	973
30-35	711	671	711	711	711	711	711	711
35-40	711	671	711	711	711	711	711	711
TOTAL 15-40.	4,440	4,126	4,178	4,172	4,309	4,330	4,382	4,219
40-45	644	603	644	644	644	644	644	644
45-50	411	411	411	411	411	411	411	411
50-55	271	271	271	271	271	271	271	271
55-60	271	271	271	271	271	271	271	271
TOTAL 40-60.	1,517	1,514	1,584	1,624	1,580	1,511	1,543	1,723
60 & over	403	318	443	523	413	473	430	447

SUBSIDIARY TABLE II A—Age distribution of 10,000 Persons by Natural Divisions and Taluks—I Western Division

AGE	ERANILI		VILAYANKOD		NEYYATTINKARA		TRIVANDRUM		CHIRAYINKIL	
	Persons		Persons		Persons		Persons		Persons	
	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891
1	10	11	12	13	14	15	16	17	18	19
0—1	298	173	379	206	240	194	273	170	237	191
1—2	186	258	228	223	193	171	200	218	226	242
2—3	232	281	279	218	246	222	246	239	263	288
3—4	316	357	295	339	293	290	304	282	302	327
4—5	243	241	271	247	253	220	278	242	283	272
TOTAL, 0—5	1,275	1,350	1,452	1,233	1,230	1,097	1,301	1,151	1,310	1,320
5—10	1,412	1,315	1,367	1,243	1,315	1,175	1,232	1,140	1,322	1,266
10—15	1,248	1,020	1,157	1,132	1,202	1,113	1,156	1,095	1,187	1,136
TOTAL, 0—15	3,935	3,685	3,976	3,608	3,747	3,385	3,689	3,386	3,819	3,722
15—20	874	892	933	1,080	1,001	1,118	994	1,041	941	990
20—25	771	825	863	912	869	919	954	1,014	847	879
25—30	891	943	966	969	947	995	932	932	948	885
30—35	793	817	741	798	781	766	794	772	724	722
35—40	735	712	690	712	686	746	671	691	708	659
TOTAL, 15—40	4,064	4,189	4,213	4,471	4,324	4,544	4,345	4,450	4,168	4,135
40—45	577	610	459	575	518	611	559	623	514	550
45—50	453	392	416	426	413	324	404	441	465	403
50—55	378	372	334	316	346	343	356	390	355	381
55—60	208	250	216	185	222	220	217	260	242	253
TOTAL, 40—60	1,616	1,624	1,425	1,502	1,499	1,598	1,536	1,714	1,566	1,587
60 & over	385	502	386	419	430	473	430	450	447	556

AGE	SHERTALLAI		PARUR		VAIKAM		TIRUVALLA		MAVELIKARA	
	Persons		Persons		Persons		Persons		Persons	
	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891
1	28	29	30	31	32	33	34	35	36	37
0—1	254	129	292	170	234	119	291	179	247	115
1—2	199	228	214	302	246	210	259	224	218	229
2—3	203	247	286	349	238	248	275	261	274	279
3—4	310	326	283	352	306	303	305	312	292	292
4—5	256	213	322	295	259	229	263	227	266	241
TOTAL, 0—5	1,222	1,143	1,397	1,468	1,283	1,169	1,393	1,203	1,297	1,156
5—10	1,291	1,139	1,392	1,359	1,301	1,251	1,286	1,230	1,285	1,176
10—15	1,149	1,004	1,248	1,194	1,159	1,087	1,174	1,173	1,148	1,038
TOTAL, 0—15	3,662	3,286	4,037	4,021	3,743	3,447	3,853	3,606	3,730	3,420
15—20	914	912	941	933	917	956	943	944	901	962
20—25	919	924	947	904	900	893	904	887	833	857
25—30	1,009	1,090	845	872	956	1,001	926	911	975	959
30—35	787	883	741	787	764	826	706	731	703	777
35—40	789	820	640	630	710	755	664	689	719	734
TOTAL, 15—40	4,118	4,629	4,164	4,128	4,247	4,431	4,143	4,192	4,131	4,289
40—45	611	622	524	533	606	639	523	555	566	615
45—50	440	445	388	371	414	413	433	425	444	444
50—55	346	353	324	329	387	389	361	411	375	407
55—60	178	223	193	220	191	217	231	279	237	261
TOTAL, 40—60	1,575	1,648	1,429	1,453	1,598	1,658	1,553	1,670	1,622	1,727
60 & over	345	437	370	398	412	464	451	532	517	564

SUBSIDIARY TABLE II A.—Age distribution of 10 000 Persons by Natural Divisions and Taluks—II Eastern Division.

Age.	TOTAL						TALUK.		KALKULAM.	
	1901.			1901.			Persons.		Persons.	
	Persons.	Males.	Females	Persons.	Males.	Females	1901	1901	1901.	1901.
	38	39	40	41	42	43	44	45	46	47
0-1	226	223	279	168	153	141	221	117	273	131
1-2	241	251	254	222	224	279	254	319	277	240
2-3	277	281	291	250	271	306	252	244	270	254
3-4	268	266	319	251	261	330	250	221	304	250
4-5	270	250	340	250	211	28	237	252	276	250
Total, 0-5	1,344	1,297	1,423	1,290	1,206	1,356	1,297	1,300	1,350	1,232
5-10	1,322	1,306	1,378	1,293	1,211	1,361	1,313	1,151	1,311	1,257
10-15	1,191	1,203	1,152	1,157	1,103	1,150	1,100	970	1,066	1,094
Total, 0-15	3,860	3,807	3,954	3,700	3,643	3,789	3,715	3,444	3,940	3,625
15-20	221	251	261	250	223	273	225	241	213	194
20-25	227	227	270	224	222	271	221	220	222	220
25-30	252	253	271	223	224	241	227	220	220	211
30-35	254	254	220	227	224	217	224	222	211	206
35-40	250	217	212	205	211	211	224	220	201	211
Total, 15-40.	4,197	4,179	4,217	4,203	4,168	4,221	4,088	4,204	4,212	4,270
40-45	227	222	221	220	223	221	220	211	213	220
45-50	223	224	220	221	223	220	220	211	211	220
50-55	227	220	221	221	221	220	220	211	211	220
55-60	213	223	224	221	221	220	224	220	211	220
Total, 40-60.	1,580	1,613	1,424	1,612	1,690	1,520	1,764	1,774	1,579	1,561
60 & over	423	401	448	488	470	500	423	488	368	424

A.	CHITRA CR.		CHITRA GAYA CR.		KOTT.		CHITRA R.		M. CHIL.	
	Persons.		Persons.		Persons.		Persons.		Persons.	
	1901	1901	1901.	1901	1901	1901	1901	1901	1901.	1901.
	54	55	56	57	58	59	60	61	62	63
0-1	221	222	220	221	224	220	224	223	220	221
1-2	221	221	220	220	220	220	220	220	220	220
2-3	221	221	220	220	220	220	220	220	220	220
3-4	221	221	220	220	220	220	220	220	220	220
Total, 0-5	1,371	1,337	1,408	1,322	1,310	1,353	1,411	1,366	1,409	1,366
5-10	1,371	1,337	1,330	1,312	1,301	1,301	1,301	1,301	1,301	1,301
10-15	1,192	1,203	1,152	1,157	1,103	1,107	1,106	1,134	1,130	1,144
Total, 0-15	3,834	3,878	3,887	3,851	3,821	3,761	3,822	3,673	4,022	3,835
15-20	221	221	220	220	220	220	220	220	220	220
20-25	221	221	220	220	220	220	220	220	220	220
25-30	221	221	220	220	220	220	220	220	220	220
30-35	221	221	220	220	220	220	220	220	220	220
35-40	221	221	220	220	220	220	220	220	220	220
Total, 15-40	4,115	4,156	4,154	4,200	4,209	4,143	4,106	4,130	4,161	4,211
40-45	221	221	220	220	220	220	220	220	220	220
45-50	221	221	220	220	220	220	220	220	220	220
50-55	221	221	220	220	220	220	220	220	220	220
55-60	221	221	220	220	220	220	220	220	220	220
Total, 40-60	1,551	1,607	1,529	1,630	1,484	1,620	1,518	1,600	1,406	1,477
60 & over	510	563	420	529	396	486	414	507	391	477

SUBSIDIARY TABLE II A.—Age distribution of 10,000 Persons by Natural Divisions and Taluk—II Eastern Division

Age.	NEDUMANGAD		KOTTARAIARA		PATTANAILURAM		SHENSCOTTAI		KUNNATTU	
	Persons		Persons		Persons		Persons		Persons	
	1901.	1891	1901.	1891	1901	1891	1901	1891	1901.	1891
1	48	49	50	51	52	53	54	55	56	57
0-1	253	257	229	191	213	161	224	264	223	191
1-2	228	217	191	155	197	221	252	248	211	251
2-3	256	253	256	311	255	119	286	286	215	318
3-4	311	300	279	357	272	310	311	303	314	315
4-5	291	250	250	279	231	233	256	258	266	262
Total 0-5	1,395	1,397	1,237	1,363	1,169	1,244	1,320	1,369	1,313	1,330
5-10	1,251	1,148	1,577	1,322	1,162	1,126	1,290	1,212	1,315	1,219
10-15	1,119	1,173	1,231	1,123	1,149	1,017	1,116	1,106	1,165	1,099
Total 0-15	3,637	3,575	3,735	3,813	3,480	3,417	3,675	3,687	3,793	3,614
15-20	979	1,032	953	908	919	955	967	887	896	889
20-25	859	911	813	811	913	865	871	817	803	826
25-30	974	916	974	913	1,073	1,001	955	867	918	913
30-35	755	718	746	685	851	838	871	801	703	711
35-40	670	688	725	699	763	833	687	657	707	711
Total 15-40	4,234	4,315	4,193	4,055	4,608	4,505	4,221	4,059	4,063	4,050
40-45	725	759	635	515	718	569	614	491	527	516
45-50	425	411	341	303	303	155	355	429	433	427
50-55	318	311	351	279	332	351	427	487	401	429
55-60	228	258	217	218	213	225	267	213	213	269
Total 40-60	1,519	1,619	1,609	1,585	1,568	1,614	1,633	1,628	1,599	1,701
60 & over	420	401	461	547	408	404	441	426	546	605

Age	TODURUTHA		MUVATTUTHA		KUNNATTAAD		ALANGAD		CALAMON Hill	
	Persons		Persons		Persons		Persons		Persons	
	1901	1891	1901	1891	1901.	1891	1901	1891	1901	1891
1	68	69	70	71	72	73	74	75	76	77
0-1	273	257	251	193	250	112	216	187	173	92
1-2	272	110	251	257	212	231	219	215	131	190
2-3	272	336	262	297	255	233	268	257	163	211
3-4	311	399	326	350	286	339	391	277	211	231
4-5	275	232	272	221	257	252	278	306	161	211
Total 0-5	1,407	1,435	1,395	1,261	1,340	1,350	1,315	1,283	810	938
5-10	1,142	1,212	1,414	1,350	1,158	1,358	1,133	1,135	931	891
10-15	1,188	1,303	1,222	1,259	1,123	1,160	1,261	1,226	1,532	932
Total 0-15	4,047	3,955	4,031	3,800	3,631	3,769	3,639	3,643	3,326	2,763
15-20	891	1,061	897	887	956	897	963	970	1,309	1,131
20-25	955	881	865	820	853	842	977	823	1,186	1,227
25-30	987	859	912	926	930	921	897	957	1,255	1,461
30-35	716	689	637	749	773	790	776	739	897	971
35-40	652	649	656	701	670	725	637	727	739	776
Total 15-40	4,202	4,165	4,027	4,086	4,167	4,175	4,250	4,216	5,426	5,563
40-45	414	530	515	561	533	576	551	531	521	576
45-50	411	372	425	409	410	421	385	397	299	352
50-55	333	319	362	392	359	357	317	314	226	252
55-60	214	223	209	214	195	232	172	242	93	192
Total 40-60	1,402	1,479	1,511	1,579	1,497	1,619	1,428	1,517	1,139	1,372
60 & over.	349	401	431	435	405	438	383	424	109	299

SUBSIDIARY TABLE III—*Age distribution of 10,000 of each Sex by Religion*

Age	HINDU			MUSLIM			CHRISTIAN			ANGLO		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
0-1	256	240	273	247	226	269	263	12	20	246	214	279
1-2	216	209	223	239	227	251	264	146	292	181	177	196
2-3	234	211	254	264	271	299	287	266	300	269	27	291
3-4	298	296	304	312	297	324	317	296	328	290	290	290
4-5	261	256	268	297	285	310	282	257	297	296	288	297
Tot 0-5	1,262	1,235	1,230	1,279	1,206	1,287	1,418	1,317	1,816	1,262	1,213	1,351
6-10	1,262	1,256	1,267	1,404	1,392	1,426	1,422	1,329	1,466	1,283	1,217	1,319
10-15	1,146	1,134	1,161	1,250	1,279	1,219	1,278	1,310	1,229	1,072	1,111	1,033
TOTAL 0-15	3,692	3,687	3,698	4,033	3,967	4,104	4,122	4,026	4,221	3,637	3,601	3,673
15-20	929	905	954	941	913	971	945	926	964	892	884	1,001
20-25	684	627	611	646	741	613	678	617	611	674	663	1,046
25-30	970	915	901	925	855	907	913	900	887	1,066	971	1,225
30-35	776	707	771	732	724	730	690	707	673	921	912	871
35-40	710	771	619	690	734	616	681	729	602	814	973	651
15-40	4,269	4,219	4,308	4,134	4,040	4,226	4,083	4,079	4,098	4,598	4,363	4,836
40-45	561	503	566	536	581	574	492	523	453	578	701	541
45-50	438	473	379	401	461	336	403	439	304	368	411	279
50-55	376	371	373	337	341	300	320	311	290	222	354	290
55-60	223	220	211	187	216	156	200	213	146	185	190	179
40-60	1,598	1,676	1,514	1,451	1,603	1,268	1,418	1,623	1,304	1,420	1,666	1,184
60 & over	444	408	480	382	301	372	376	372	377	344	350	238
31-60	24-6	4-0	24-4	22-4	24-0	22-7	23-1	22-7	22-4	24-1	25-2	22-1

SUBSIDIARY TABLE III A—*Age distribution of 10,000 of each Sex by  
Religions and Natural Divisions*

I. WESTERN DIVISION												
AGE	HINDUS			MUSALMANS			CHRISTIANS			ANIMISTS		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
0-1	259	247	271	239	224	255	270	245	297	253	194	310
1-2	211	205	217	230	218	242	247	230	265	169	175	165
2-3	248	238	257	279	273	284	277	254	299	246	226	265
3-4	295	298	301	304	296	313	323	305	341	263	211	312
4-5	260	258	263	298	288	309	285	269	301	276	274	279
TOTAL, 0-5	1,273	1,236	1,309	1,350	1,299	1,403	1,402	1,303	1,503	1,207	1,080	1,331
5-10	1,265	1,264	1,265	1,392	1,360	1,405	1,431	1,393	1,469	1,224	1,200	1,247
10-15	1,146	1,196	1,097	1,245	1,266	1,223	1,275	1,304	1,245	930	1,000	862
TOTAL, 0-15	3,684	3,696	3,671	3,977	3,925	4,031	4,108	4,000	4,217	3,361	3,280	3,440
15-20	936	908	963	957	923	992	956	931	983	853	771	931
20-25	882	828	936	849	790	910	853	788	921	899	532	1,254
25-30	966	942	991	945	858	1,015	919	889	950	1,192	970	1,406
30-35	768	769	767	715	698	733	704	713	695	1,030	1,121	941
35-40	717	776	658	705	773	634	686	757	612	988	1,291	635
TOTAL, 15-40	4,269	4,223	4,315	4,161	4,042	4,284	4,118	4,078	4,161	4,962	4,685	5,227
40-45	568	598	538	539	585	492	508	557	457	597	780	421
45-50	497	473	400	412	478	344	398	444	351	381	509	258
50-55	377	376	379	327	342	311	315	339	292	251	274	229
55-60	222	230	214	192	225	157	195	216	173	142	164	121
TOTAL, 40-60	1,604	1,677	1,531	1,470	1,630	1,304	1,416	1,556	1,273	1,371	1,727	1,029
60 & over	443	404	483	392	403	381	358	366	349	306	308	304

II. EASTERN DIVISION												
AGE.	HINDUS			MUSALMANS			CHRISTIANS			ANIMISTS		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	14	15	16	17	18	19	20	21	22	23	24	25
0-1	253	230	276	259	230	291	261	240	294	242	223	262
1-2	223	213	234	253	240	266	278	260	297	187	178	197
2-3	264	253	275	291	267	319	296	275	317	281	258	304
3-4	296	283	309	324	299	352	312	289	333	303	314	292
4-5	261	253	270	295	279	312	279	266	293	306	305	306
TOTAL, 0-5	1,297	1,232	1,364	1,422	1,315	1,540	1,426	1,330	1,527	1,319	1,278	1,361
5-10	1,258	1,248	1,268	1,487	1,413	1,462	1,433	1,404	1,464	1,313	1,270	1,357
10-15	1,150	1,190	1,109	1,258	1,299	1,213	1,276	1,316	1,234	1,144	1,211	1,076
TOTAL, 0-15	3,705	3,670	3,741	4,117	4,027	4,215	4,135	4,050	4,225	3,776	3,759	3,794
15-20	919	899	939	917	898	939	937	922	952	911	789	1,036
20-25	887	826	948	842	775	916	899	843	958	861	727	999
25-30	975	951	999	912	860	969	907	909	905	1,050	972	1,131
30-35	787	798	777	757	766	748	678	701	653	867	899	833
35-40	700	766	632	667	737	589	641	704	574	727	818	633
TOTAL, 15-40	4,268	4,240	4,295	4,095	4,036	4,161	4,062	4,079	4,042	4,416	4,205	4,632
40-45	549	585	512	530	575	481	478	506	449	568	662	471
45-50	435	472	397	394	438	324	403	435	380	357	407	305
50-55	376	386	364	328	347	306	324	342	306	353	393	322
55-60	222	231	214	180	204	154	204	211	197	162	203	119
TOTAL, 40-60	1,581	1,674	1,487	1,422	1,564	1,265	1,414	1,494	1,332	1,445	1,665	1,218
60 & over	446	416	477	366	373	359	389	377	401	363	371	356

SECONDARY TABLE IV —Statement showing the numbers returned at each age period at the Censuses of 1901 1891 and 1881

A. PERIOD.	BOTH SEXES.						MALLES.	
	1901.		1901.		1881.		1901.	
	Number returned.	Percentage on Total.	Number returned.	Percentage on Total.	Number returned.	Percentage on Total.	Number returned.	Percentage on Total.
1	2	3	4	5	6	7	8	9
0 — 1	76,084	2.6	42,971	17	24,709	14	35,654	2.4
1 — 2	67,414	2.3	63,022	24	52,317	22	22,523	2.2
2 — 3	77,861	2.6	71,070	28	50,929	25	27,206	2.5
3 — 4	88,808	3.0	81,330	32	65,559	27	45,049	2.9
4 — 5	73,275	2.7	63,533	25	67,634	28	39,901	2.6
TOTAL, 0-5	389,607	12.2	322,216	12.6	250,086	11.6	167,561	12.6
5 — 10	367,217	12.1	316,861	124	263,013	12.1	183,654	12.0
10 — 15	340,471	11.6	297,770	11.2	217,940	12.2	162,746	12.2
15 — 20	275,022	9.3	240,296	9.6	251,672	10.5	135,406	9.1
20 — 25	220,706	8.6	225,162	8.8	183,344	8.0	122,573	8.2
25 — 30	261,773	9.6	240,907	9.4	192,370	8.0	129,457	9.3
30 — 35	222,568	7.6	196,213	7.7	171,878	7.2	113,414	7.6
35 — 40	208,163	7.0	181,692	7.1	152,905	6.4	113,643	7.6
40 — 45	160,226	5.4	119,675	5.8	125,301	5.2	86,112	5.6
45 — 50	125,568	4.3	106,267	4.2	106,000	4.6	68,000	4.6
50 — 55	104,108	3.6	94,541	3.9	81,920	3.4	64,906	3.7
55 — 60	63,129	2.1	62,197	2.4	63,906	2.7	35,329	2.2
60 & over	121,970	4.2	121,227	4.5	105,027	4.3	62,214	4.0
TOTAL	2,852,187	100	2,887,728	100	2,401,188	100	1,490,188	100

SUBSIDIARY TABLE IV—*Statement showing the numbers returned at each age period at the Censuses of 1901, 1891 and 1881*

MALES				FEMALES					
1891		1881		1901		1891		1881	
Number returned.	Percentage on Total	Number returned	Percentage on Total	Number returned.	Percentage on Total.	Number returned	Percentage on Total	Number returned	Percentage on Total
10	11	12	13	14	15	16	17	18	19
19,526	1.5	16,213	1.4	40,430	2.8	23,445	1.9	18,495	1.5
29,500	2.3	25,094	2.1	34,881	2.4	33,522	2.6	27,223	2.3
34,039	2.6	29,712	2.5	40,486	2.8	37,031	2.9	30,227	2.5
39,140	3.0	31,709	2.6	45,865	3.1	42,180	3.3	33,849	2.8
31,194	2.4	33,313	2.8	40,384	2.7	32,639	2.6	34,221	2.8
<b>153,399</b>	<b>11.8</b>	<b>136,041</b>	<b>11.4</b>	<b>202,046</b>	<b>13.8</b>	<b>168,817</b>	<b>13.3</b>	<b>144,015</b>	<b>11.9</b>
158,901	12.3	177,619	14.8	193,563	13.2	157,960	12.5	185,394	15.4
149,926	11.6	156,870	13.1	166,685	11.4	137,884	10.9	160,170	13.3
119,558	9.3	123,390	10.3	140,126	9.6	126,727	10.0	128,282	10.7
107,327	8.3	94,725	7.9	137,493	9.4	117,835	9.3	98,439	8.2
118,359	9.2	95,530	8.0	143,326	9.3	122,448	9.7	96,740	8.0
100,124	7.8	87,708	7.3	109,144	7.5	96,089	7.6	83,870	7.0
99,938	7.7	78,864	6.6	92,519	6.3	81,744	6.5	73,841	6.1
79,920	6.2	65,372	5.5	74,147	5.1	68,755	5.4	59,929	5.0
58,984	4.6	54,680	4.6	56,498	3.9	47,983	3.8	50,926	4.2
51,118	4.0	42,481	3.5	51,301	3.5	47,426	3.7	39,439	3.3
32,417	2.5	32,921	2.7	29,659	2.0	29,770	2.3	30,885	2.6
60,444	4.7	50,933	4.3	65,485	4.5	63,883	5.0	52,094	4.3
<b>1,290,415</b>	<b>100</b>	<b>1,197,134</b>	<b>100</b>	<b>1,461,992</b>	<b>100</b>	<b>1,267,321</b>	<b>100</b>	<b>1,204,024</b>	<b>100</b>

SUBSIDIARY TABLE V—Age distribution of 10,000 persons of either Sex in Travancore and other States and Provinces.

AGE.	A. K. - MIND RA.		ADAM.		DESMAL. (1891).		BERAR.		BO RA.		CENTRAL PROVINCE (1891).		COORG.		MADE.	
	M	Pa.	M.	Pa.	M.	Pa.	M.	Pa.	M.	Pa.	M.	Pa.	M.	Pa.	M.	Pa.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0 - 1	130	120	343	323	319	335	187	194	306	214	396	200	225	361	294	277
1 - 2	65	66	174	191	141	151	140	153	160	164	194	210	81	104	155	161
2 - 3	126	128	301	307	303	323	232	273	233	276	310	242	245	293	340	296
3 - 4	155	167	304	330	334	372	301	336	332	376	339	342	183	200	340	322
4 - 5	157	169	303	320	307	317	217	239	348	303	332	330	212	237	297	300
TOTAL, 0-5	673	645	1,620	1,590	1,304	1,429	997	1,096	1,149	1,233	1,460	1,563	856	1,232	1,336	1,304
5 - 10	1,040	1,130	1,516	1,584	1,551	1,608	1,264	1,358	1,414	1,436	1,578	1,446	1,191	1,233	1,434	1,403
10 - 15	1,267	1,342	1,189	965	1,214	969	1,317	1,383	1,396	1,178	1,303	1,001	1,185	1,272	1,200	1,140
15 - 20	1,172	1,094	751	871	818	839	743	777	858	805	800	626	973	934	815	737
20 - 25	1,112	1,366	758	671	702	629	771	346	604	653	707	633	1,013	1,034	711	625
25 - 30	1,002	933	857	905	841	855	877	854	942	936	840	911	1,218	1,044	735	721
30 - 35	098	917	808	833	802	819	1,004	947	845	890	923	804	1,071	839	816	811
35 - 40	591	512	709	627	649	508	706	845	623	623	625	496	747	643	590	520
40 - 45	630	665	621	547	621	609	754	714	627	610	756	674	643	657	670	675
45 - 50	248	311	337	363	300	322	845	322	378	332	290	230	347	245	376	320
50 - 55	494	545	571	531	394	410	521	495	408	431	464	416	418	550	463	490
55 - 60	181	157	143	131	109	170	149	118	170	163	85	100	130	120	100	102
60 and over	373	430	391	407	480	630	423	400	374	473	448	632	343	337	590	594

A	UNITED PRODUCE OF SALE TO OTHER (1901)		PUNJ (1911)		BARODA		GUJARAT		H. DEHRADUN		HYDERABAD		TANJAVUR	
	M	Pa.	M	Pa.	M	Pa.	M	Pa.	M	Pa.	M	Pa.	M	Pa.
1	19	19	20	21	22	23	24	25	26	27	28	29	30	31
0-1	330	314	40	40	15	154	178	13	14	10	15	90	330	377
1-2	111	161	271	313	133	13	187	103	204	222	100	160	214	220
2-3	211	224	204	213	206	213	211	12	17	204	271	240	251	277
3-4	22	222	202	221	220	219	143	14	211	271	228	220	220	211
4-5	27	22	21	22	22	24	219	216	221	207	211	214	271	274
Total, 0-5	1241	1413	1221	1271	93	1004	972	201	1102	1271	1202	121	1204	1200
5-10	120	124	120	121	124	12	120	101	121	127	121	120	120	121
10-15	124	121	120	121	124	12	121	121	127	121	120	120	120	121
15-20	124	121	120	121	124	12	121	121	127	121	120	120	120	121
20-25	124	121	120	121	124	12	121	121	127	121	120	120	120	121
25-30	124	121	120	121	124	12	121	121	127	121	120	120	120	121
30-35	124	121	120	121	124	12	121	121	127	121	120	120	120	121
35-40	124	121	120	121	124	12	121	121	127	121	120	120	120	121
40-45	124	121	120	121	124	12	121	121	127	121	120	120	120	121
45-50	124	121	120	121	124	12	121	121	127	121	120	120	120	121
50-55	124	121	120	121	124	12	121	121	127	121	120	120	120	121
55-60	124	121	120	121	124	12	121	121	127	121	120	120	120	121
60-65	124	121	120	121	124	12	121	121	127	121	120	120	120	121
65-70	124	121	120	121	124	12	121	121	127	121	120	120	120	121
70-75	124	121	120	121	124	12	121	121	127	121	120	120	120	121
75-80	124	121	120	121	124	12	121	121	127	121	120	120	120	121
80-85	124	121	120	121	124	12	121	121	127	121	120	120	120	121
85-90	124	121	120	121	124	12	121	121	127	121	120	120	120	121
90-95	124	121	120	121	124	12	121	121	127	121	120	120	120	121
95-100	124	121	120	121	124	12	121	121	127	121	120	120	120	121

length of each age-period  
**SUBSIDIARY TABLE VI—Variation in the size of the population**  
*at the Censuses of 1891 & 1901*

INCREASE (+)  
 DECREASE (-)

VARIATION INCREASE (+) OR DECREASE (-) IN POPULATION													
AGE.	BOTH SEXES.				MALES.				FEMALES.				
	1881-1891		1891-1901		1881-1891		1891-1901		1901	1881-1891		1891-1901	
	Number	Per cent- age.	Number	Per cent- age.	Number	Per cent- age.	Number	Per cent- age.	Number	Per cent- age.	Number	Per cent- age.	
	2	3	4	5	6	7	8	9	10	11	12	13	
1	2	3	4	5	6	7	8	9	10	11	12	13	
0-5	+ 42,160	+15.1	+ 67,391	+20.9	+ 17,358	+12.8	+ 34,112	+22.3	+ 24,802	+17.2	+ 33,229	+19.7	
5-10	- 46,152	-12.7	+ 70,566	+22.2	- 18,718	-10.5	+ 34,213	+21.9	- 27,434	-14.8	+ 35,603	+22.0	
10-15	- 29,250	- 9.2	+ 61,661	+21.4	- 6,944	- 4.4	+ 32,838	+21.9	- 22,286	-13.9	+ 28,801	+20.0	
15-20	- 5,987	- 2.1	+ 29,337	+11.9	- 3,892	- 3.1	+ 15,938	+13.3	- 1,555	- 1.2	+ 13,399	+10.6	
20-25	+ 31,998	+16.6	+ 34,604	+15.4	+ 12,602	+13.3	+ 14,916	+13.9	+ 19,396	+19.7	+ 19,608	+16.7	
25-30	+ 48,587	+25.2	+ 48,976	+17.0	+ 22,829	+20.9	+ 20,038	+17.0	+ 25,708	+26.6	+ 20,878	+17.1	
30-35	+ 24,636	+14.4	+ 26,345	+15.4	+ 12,416	+14.2	+ 13,230	+13.3	+ 12,219	+14.6	+ 13,055	+13.6	
35-40	+ 28,977	+19.0	+ 24,480	+13.5	+ 21,074	+26.7	+ 13,705	+13.7	+ 7,903	+10.7	+ 10,775	+14.2	
40-45	+ 23,374	+18.7	+ 11,621	+ 7.8	+ 14,548	+22.3	+ 6,229	+ 7.8	+ 8,826	+14.7	+ 5,392	+ 7.8	
45-50	+ 1,361	+ 1.3	+ 18,001	+17.4	+ 4,304	+ 7.9	+ 10,336	+17.1	- 2,943	- 5.8	+ 8,515	+17.7	
50-55	+ 16,634	+20.3	+ 7,562	+ 7.7	+ 8,637	+20.3	+ 3,687	+ 7.2	+ 7,987	+20.3	+ 3,675	+ 8.2	
55-60	- 1,619	- 2.5	+ 1,011	+ 1.6	- 504	- 1.5	+ 11,222	+ 3.5	- 1,115	- 3.6	- 111	- 4	
60 & over	+ 21,300	+20.7	+ 478	+ 4	+ 9,511	+19.7	- 1,126	- 1.9	+ 11,789	+22.6	+ 1,602	+ 2.5	
TOTAL	+156,578	+ 6.5	+394,421	+15.4	+ 93,281	+ 7.8	+189,740	+15.5	+ 63,297	+ 5.3	+194,671	+15.4	

SUBSIDIARY TABLE VII—Variation in the strength of each age period while in progress to next decade

RELIGION.	CORRESPONDING AGES.			POPULATION.					
	1881.	1891.	1901.	1881.		1891.		1901.	
				Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
All Religions.		0-10	10-20			312,300	320,777	318,292	300,911
	0-10	10-20	20-30	312,000	320,400	229,484	254,611	260,730	280,919
	10-20	20-30	30-40	290,200	298,400	225,696	240,293	227,057	204,603
	20-30	30-40	40-50	180,250	195,179	300,002	177,833	128,219	130,643
	30-40	40-50	50-60	108,872	157,111	129,904	146,739	88,341	80,900
	40-50	50-60		120,052	110,050	85,005	77,190		
	50 & over	60 & over	60 & over	128,300	121,418	60,444	63,993	82,319	65,155
Hindus.		0-10	10-20			222,300	231,648	217,332	210,778
	0-10	10-20	20-30	222,300	231,616	183,902	191,600	180,805	160,219
	10-20	20-30	30-40	202,736	209,903	168,896	178,171	161,519	143,912
	20-30	30-40	40-50	120,470	145,180	149,433	133,218	100,584	91,577
	30-40	40-50	50-60	121,291	118,300	103,678	87,902	63,171	60,039
	40-50	50-60		80,850	81,611	61,420	58,011		
	50 & over	60 & over	60 & over	85,016	81,910	45,312	49,337	42,500	40,137
Muslims.		0-10	10-20			20,971	21,600	21,096	20,164
	0-10	10-20	20-30	20,020	21,572	17,142	18,200	16,177	17,590
	10-20	20-30	30-40	17,697	18,245	13,920	14,826	14,617	12,477
	20-30	30-40	40-50	11,029	11,635	12,353	10,023	10,209	7,591
	30-40	40-50	50-60	9,704	8,957	8,390	6,075	5,521	4,290
	40-50	50-60		6,517	5,951	5,127	4,511		
	50 & over	60 & over	60 & over	7,802	6,961	3,503	3,307	3,700	3,429
Christians.		0-10	10-20			67,076	73,025	70,200	73,615
	0-10	10-20	20-30	70,643	74,112	58,229	64,678	60,990	63,995
	10-20	20-30	30-40	59,923	61,295	47,045	47,204	50,992	47,556
	20-30	30-40	40-50	39,131	39,073	39,261	34,000	34,330	29,079
	30-40	40-50	50-60	21,694	20,112	20,009	22,376	19,034	16,031
	40-50	50-60		22,576	20,371	16,543	14,849		
	50 & over	60 & over	60 & over	24,493	21,237	11,446	11,100	13,197	12,977

SUBSIDIARY TABLE VII—*Variation in the strength of each age-period while in progress to next decade*

VARIATION INCREASE(+ ) OR DECREASE (—)							
1881 — 1891				1891 — 1901			
Males		Females		Males		Females	
Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
11	12	13	14	15	16	17	18
				+ 5,982	+ 1 9	— 19,966	— 6 1
— 44,176	— 14 1	— 64,788	— 19 7	— 8,754	— 3 2	+ 16,208	+ 6 1
— 54,574	— 19 5	— 48,169	— 16 7	+ 1,371	+ 0 6	— 88,620	— 16 1
+ 9,807	+ 5 2	— 17,346	— 8 9	— 44,843	— 22 4	— 47,188	— 26 5
— 27,668	— 16 6	— 40,973	— 26 0	— 50,560	— 36 4	— 35,778	— 30 6
— 36,517	— 30 4	— 33,659	— 30 4	} — 84,661	— 58 8	— 75,594	— 53 6
— 65,891	— 52 2	— 58,535	— 47 8				
				— 4,903	— 2 2	— 20,572	— 8 9
— 28,583	— 12 9	— 41,857	— 17 9	— 10,197	— 5 3	+ 7,559	+ 3 9
— 36,000	— 17 8	— 30,819	— 14 7	— 5,168	— 3 1	— 32,361	— 18 2
+ 8,950	+ 6 4	— 12,192	— 8 4	— 37,849	— 25 5	— 38,271	— 28 7
— 20,616	— 16 6	— 30,473	— 25 8	— 40,507	— 39 1	— 27,824	— 31 7
— 29,007	— 31 9	— 26,600	— 31 4	} — 64,895	— 60 6	— 58,251	— 54 2
— 47,704	— 51 3	— 42,578	— 46 3				
				+ 625	+ 3 0	— 1,426	— 6 6
— 3,478	— 16 9	— 5,103	— 23 9	— 965	— 5 6	+ 1,311	+ 8 1
— 3,648	— 20 7	— 3,550	— 19 5	+ 678	+ 4 9	— 2,218	— 15 1
+ 625	+ 5 4	— 1,112	— 9 6	— 1,984	— 16 2	— 2,942	— 28 0
— 1,344	— 13 8	— 2,192	— 24 7	— 2,839	— 34 0	— 2,285	— 35 8
— 1,490	— 22 5	— 1,540	— 26 3	} — 4,860	— 55 8	— 4,278	— 55 5
— 4,249	— 54 3	— 3,566	— 51 2				
				+ 10,214	+ 14 8	+ 1,990	+ 2 7
— 12,116	— 17 2	— 17,844	— 23 9	+ 2,360	+ 4 0	+ 7,323	+ 12 9
— 14,878	— 24 8	— 13,807	— 22 6	+ 5,837	+ 13 0	— 4,940	— 8 5
+ 230	+ 0 6	— 4,034	— 10 6	— 5,022	— 12 8	— 5,980	— 17 6
— 5,707	— 17 5	— 8,307	— 27 2	— 7,225	— 26 9	— 5,571	— 25 1
— 6,023	— 20 7	— 5,521	— 27 1	} — 14,900	— 53 0	— 13,012	— 50 3
— 13,937	— 54 7	— 12,388	— 52 6				

SUBSIDIARY TABLE VIII.—*Ages of Urban and Rural Population*

AGE	URBAN						RURAL					
	PERSONS.		MALES.		F. MALES.		PERSONS.		MALES.		FEMALES.	
	Number	Proportion per 10,000	Number	Proportion per 10,000	Number	Proportion per 10,000	Number	Proportion per 10,000	Number	Proportion per 10,000	Number	Proportion per 10,000
1	2	3	4	5	6	7	8	9	10	11	12	13
0 — 1	4,820	208	2,372	253	2,448	262	71,164	257	33,392	236	37,992	276
1 — 2	8,720	270	1,817	191	1,914	212	63,681	220	30,718	220	32,963	240
2 — 3	4,434	241	2,122	227	2,249	254	72,477	265	33,373	253	39,104	278
3 — 4	4,991	208	2,437	259	2,470	274	84,066	294	40,081	251	43,986	31
4 — 5	4,778	200	2,271	253	2,405	267	74,090	290	36,630	281	37,970	277
TOTAL 0—5	22,760	1,236	11,309	1,186	11,551	1,201	306,517	1,325	176,532	1,263	190,206	1,346
5 — 10	22,108	1,251	11,129	1,180	11,251	1,261	304,711	1,317	182,522	1,207	182,189	1,228
10 — 15	21,954	1,194	11,415	1,219	10,529	1,168	227,517	1,183	171,371	1,227	156,146	1,138
TOTAL 0—15	67,220	3,684	33,853	3,584	33,561	3,730	1,038,745	3,835	630,345	3,797	628,730	3,694
15 — 20	18,491	1,011	8,433	1,014	8,008	1,009	257,031	926	125,003	918	131,028	860
20 — 25	17,197	806	8,704	830	8,493	941	232,628	878	113,520	813	122,000	940
25 — 30	16,872	806	8,428	803	8,310	970	265,121	854	130,005	831	135,116	840
30 — 35	14,273	777	7,259	777	7,014	778	209,297	732	108,145	760	102,150	743
35 — 40	12,750	694	7,102	726	6,648	626	173,412	620	106,541	703	86,871	623
TOTAL 15—40	79,423	4,321	41,010	4,380	39,463	4,264	1,168,618	4,213	682,273	4,169	684,145	4,254
40 — 45	10,661	580	5,627	601	5,034	548	119,633	541	80,621	577	69,115	504
45 — 50	7,997	431	4,408	477	3,491	394	117,841	423	64,894	463	53,007	340
50 — 55	6,900	379	3,329	356	3,040	390	90,257	353	51,470	363	47,877	340
55 — 60	3,998	212	2,016	215	1,981	270	50,302	211	31,221	224	27,778	202
TOTAL 40—60	29,556	1,602	14,437	1,649	13,546	1,502	428,023	1,520	228,186	1,620	197,977	1,412
60 and over	7,400	427	3,277	377	4,223	479	116,954	423	64,722	399	61,962	444
TOTAL	161,905	8,000	81,629	8,000	80,254	10,000	2,200,222	8,000	1,200,000	8,000	1,200,000	8,000

SUBSIDIARY TABLE VIII A—Ages of Urban and Rural Population by Religion

AGE	URBAN							
	HINDUS		MUSALMANS		CHRISTIANS		OTHERS	
	Number	Proportion per 10,000	Number	Proportion per 10,000	Number	Proportion per 10,000	Number	Proportion per 10,000
1	2	3	4	5	6	7	8	9
0-1	3,489	275	444	200	982	282	5	811
1-2	2,493	197	437	197	802	230	1	62
2-3	2,078	235	575	259	879	253	2	124
3-4	3,359	265	607	274	926	266	6	373
4-5	3,164	250	655	295	950	273	7	430
<b>TOTAL, 0-5</b>	<b>15,482</b>	<b>1,322</b>	<b>2,718</b>	<b>1,225</b>	<b>4,539</b>	<b>1,304</b>	<b>21</b>	<b>1,305</b>
5-10	15,110	1,193	2,800	1,262	4,568	1,312	28	1,739
10-15	14,220	1,123	2,813	1,268	4,902	1,408	19	1,180
<b>TOTAL, 0-15</b>	<b>44,812</b>	<b>3,538</b>	<b>8,331</b>	<b>3,755</b>	<b>14,009</b>	<b>4,024</b>	<b>68</b>	<b>4,224</b>
15-20	12,633	997	2,095	944	3,841	1,104	22	1,366
20-25	12,010	948	2,006	901	3,163	909	18	1,118
25-30	11,632	918	2,007	927	2,968	853	5	311
30-35	10,217	807	1,690	762	2,306	677	10	621
35-40	8,796	694	1,646	742	2,298	660	10	621
<b>TOTAL, 15-40</b>	<b>55,288</b>	<b>4,364</b>	<b>9,494</b>	<b>4,279</b>	<b>14,626</b>	<b>4,203</b>	<b>65</b>	<b>4,037</b>
40-45	7,589	599	1,317	594	1,750	503	5	311
45-50	5,551	498	979	441	1,391	400	6	373
50-55	4,925	389	783	353	1,090	313	11	683
55-60	2,839	224	392	177	663	190	2	124
<b>TOTAL, 40-60</b>	<b>20,904</b>	<b>1,650</b>	<b>3,471</b>	<b>1,565</b>	<b>4,894</b>	<b>1,406</b>	<b>24</b>	<b>1,491</b>
<b>60 &amp; over</b>	<b>5,678</b>	<b>448</b>	<b>891</b>	<b>401</b>	<b>1,276</b>	<b>367</b>	<b>4</b>	<b>248</b>
<b>TOTAL</b>	<b>126,682</b>	<b>10,000</b>	<b>22,187</b>	<b>10,000</b>	<b>34,805</b>	<b>10,000</b>	<b>161</b>	<b>10,000</b>

AGE	RURAL							
	HINDUS		MUSALMANS		CHRISTIANS		OTHERS	
	Number	Proportion per 10,000	Number	Proportion per 10,000	Number	Proportion per 10,000	Number	Proportion per 10,000
1	10	11	12	13	14	15	16	17
0-1	48,695	235	4,259	253	17,529	265	691	249
1-2	41,440	217	4,120	245	17,609	266	512	180
2-3	48,790	255	4,831	287	19,122	289	764	269
3-4	56,722	297	5,340	317	21,171	319	823	290
4-5	49,950	262	5,005	297	18,705	282	839	295
<b>TOTAL, 0-5</b>	<b>245,527</b>	<b>1,286</b>	<b>23,555</b>	<b>1,399</b>	<b>94,136</b>	<b>1,421</b>	<b>3,629</b>	<b>1,277</b>
5-10	241,826	1,267	23,953	1,423	95,304	1,498	3,628	1,276
10-15	219,410	1,149	21,012	1,248	84,032	1,268	3,063	1,077
<b>TOTAL, 0-15</b>	<b>706,763</b>	<b>3,702</b>	<b>68,520</b>	<b>4,070</b>	<b>273,472</b>	<b>4,127</b>	<b>10,320</b>	<b>3,630</b>
15-20	176,510	925	15,840	941	62,130	938	2,551	897
20-25	167,883	880	14,114	838	58,078	877	2,494	877
25-30	185,742	973	15,580	925	60,676	916	3,123	1,099
30-35	147,643	773	12,259	723	45,760	691	2,623	923
35-40	135,784	711	11,499	683	43,824	661	2,305	811
<b>TOTAL, 15-40</b>	<b>817,562</b>	<b>4,262</b>	<b>69,292</b>	<b>4,115</b>	<b>270,468</b>	<b>4,083</b>	<b>13,096</b>	<b>4,607</b>
40-45	106,557	558	8,894	528	32,540	491	1,644	578
45-50	83,206	436	6,660	396	26,737	404	1,038	345
50-55	71,689	376	5,455	324	21,233	320	920	324
55-60	42,411	222	3,171	188	13,282	200	498	154
<b>TOTAL, 40-60</b>	<b>303,863</b>	<b>1,592</b>	<b>24,180</b>	<b>1,436</b>	<b>93,792</b>	<b>1,415</b>	<b>4,040</b>	<b>1,421</b>
<b>60 &amp; over</b>	<b>84,745</b>	<b>444</b>	<b>6,387</b>	<b>379</b>	<b>24,850</b>	<b>375</b>	<b>972</b>	<b>342</b>
<b>TOTAL</b>	<b>1,908,933</b>	<b>10,000</b>	<b>168,379</b>	<b>10,000</b>	<b>662,582</b>	<b>10,000</b>	<b>28,428</b>	<b>10,000</b>

SUBSIDIARY TABLE IX—Table showing the recorded and smoothed ages for 100 000 of either Sex

A. 22.	RECORDS IN SCHEDULE.		SMOOTHED A. 17E. (INTERMEDIATE).		SMOOTHED A. 17E. (FINAL).	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0	2,525	2,006	2,625	2,006	2,825	2,970
1	2,573	2,607	2,641	2,005	2,812	2,907
2	2,677	2,711	2,570	2,000	2,802	2,957
3	2,866	2,820	2,715	2,040	2,830	2,977
4	2,870	2,799	2,708	2,914	2,827	2,932
5	2,922	2,549	2,764	2,978	2,801	2,768
6	2,928	2,570	2,733	2,979	2,801	2,708
7	2,907	2,605	2,675	2,898	2,800	2,671
8	2,900	2,553	2,600	2,854	2,845	2,597
9	1,690	1,674	2,349	2,432	2,518	2,527
10	3,329	2,340	2,616	2,605	2,411	2,423
11	1,000	1,178	2,306	2,44	2,306	2,319
12	4,116	3,490	2,408	2,306	2,311	2,253
13	1,550	1,491	2,156	2,004	2,069	2,071
14	2,333	2,106	2,449	2,181	2,170	2,166
15	1,935	1,819	1,980	1,774	2,129	2,151
16	2,474	2,002	2,184	2,148	2,005	2,096
17	1,478	1,571	1,904	1,800	2,007	2,060
18	2,908	2,331	2,109	2,268	1,952	2,022
19	854	1,112	1,754	2,015	1,925	2,025
20	2,861	2,470	1,973	2,291	1,951	1,907
21	730	737	1,573	1,797	1,903	2,013
22	2,572	2,609	1,698	1,844	1,829	1,892
23	970	1,613	1,600	2,001	1,925	1,891
24	1,307	1,548	1,870	2,001	1,792	1,919
25	3,770	4,251	1,625	1,711	1,801	1,908
26	71	844	1,801	2,000	1,753	1,801
27	1,944	1,161	1,921	1,922	1,770	1,804
28	2,276	2,717	1,601	1,928	1,715	1,774
29	61	53	1,717	1,908	1,640	1,700
30	2,117	4,700	1,802	1,971	1,636	1,628
31	351	344	1,606	1,634	1,615	1,600
32	1,522	1,678	1,679	1,673	1,673	1,611
33	624	531	1,701	1,523	1,527	1,479

SUBSIDIARY TABLE IX — *Table showing the recorded and smoothed ages for 100,000 of either Sex — Continued*

AGES	RECORDED IN SCHEDULE		SMOOTHED ARITH (INTERMEDIATE)		SMOOTHED ARITH (FINAL)	
	Males.	Females.	Males	Females.	Males	Females.
1	2	3	4	5	6	7
34	632	548	1,446	1,295	1,480	1,379
35	3 707	3,363	1,280	1,133	1,450	1,324
36	646	556	1,473	1,288	1,388	1,245
37	791	666	1,436	1,252	1,361	1,203
38	1,583	1,306	1,423	1,239	1,315	1 143
39	448	370	1,345	1,167	1,276	1,100
40	3,644	3,297	1,418	1,196	1,217	1,045
41	254	194	1,176	1,001	1,185	1,013
42	1,157	812	1,142	979	1,136	966
43	378	330	939	769	1,085	924
44	278	261	954	782	1,033	880
45	2,629	2,250	806	689	991	845
46	329	268	923	779	929	797
47	415	344	931	774	889	766
48	965	783	877	784	832	716
49	318	234	853	765	794	686
50	2,360	2,301	887	781	749	651
51	206	162	736	664	722	628
52	584	426	732	663	682	595
53	213	195	517	430	645	570
54	297	233	518	435	611	543
55	1,283	1 135	455	394	579	517
56	213	188	509	436	538	485
57	267	217	484	416	510	463
58	485	405	523	502	465	424
59	173	136	509	487	439	406
60	1,477	1,565	504	483	410	384
61	141	112	432	425	386	368
62	245	198	423	421	357	346
63	126	116	241	237	327	327
64	123	115	227	226	294	300
65	564	646	198	201	261	274
66	74	54	199	213	228	247
67	96	75	184	200	201	224

SUBSIDIARY TABLE IX.—Table showing the recorded and smoothed ages for 100,000 of either Sex—Continued

A	RECORDED IN SCHEDULE		SMOOTHED ARITH. (INTERMEDIATE)		SMOOTHED ARITH. (FIN. L.)	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
69	132	173	141	200	169	194
70	83	52	134	202	155	181
71	44	667	133	210	140	164
72	34	40	145	179	124	157
73	80	92	131	175	116	145
74	42	34	79	83	103	103
75	31	36	81	94	93	120
76	100	259	68	92	83	104
77	44	45	82	95	72	92
78	15	31	61	81	64	80
79	43	51	80	64	54	65
80	9	13	43	57	44	59
81	137	178	46	54	42	52
82	12	10	36	45	34	44
83	17	15	40	47	33	40
84	9	11	20	19	24	34
85	13	11	19	18	1	20
86	36	29	14	17	21	35
87	6	8	1	1	17	30
88	4	6	14	1	14	17
89	14	16	9	13	11	13
90	5	9	8	11	9	12
91	14	15	7	11	7	10
92	2	1	5		6	9
93	2	3	4	6	5	8
94	1	2	2	3	4	6
95			2	4	3	5
96	4	11	1	3	2	4
97	1	2	1	3	3	3
98			1	3	1	3
99	2	3	1	2	1	2
100		1	1	2	1	2
101	1	2	1	2	1	2

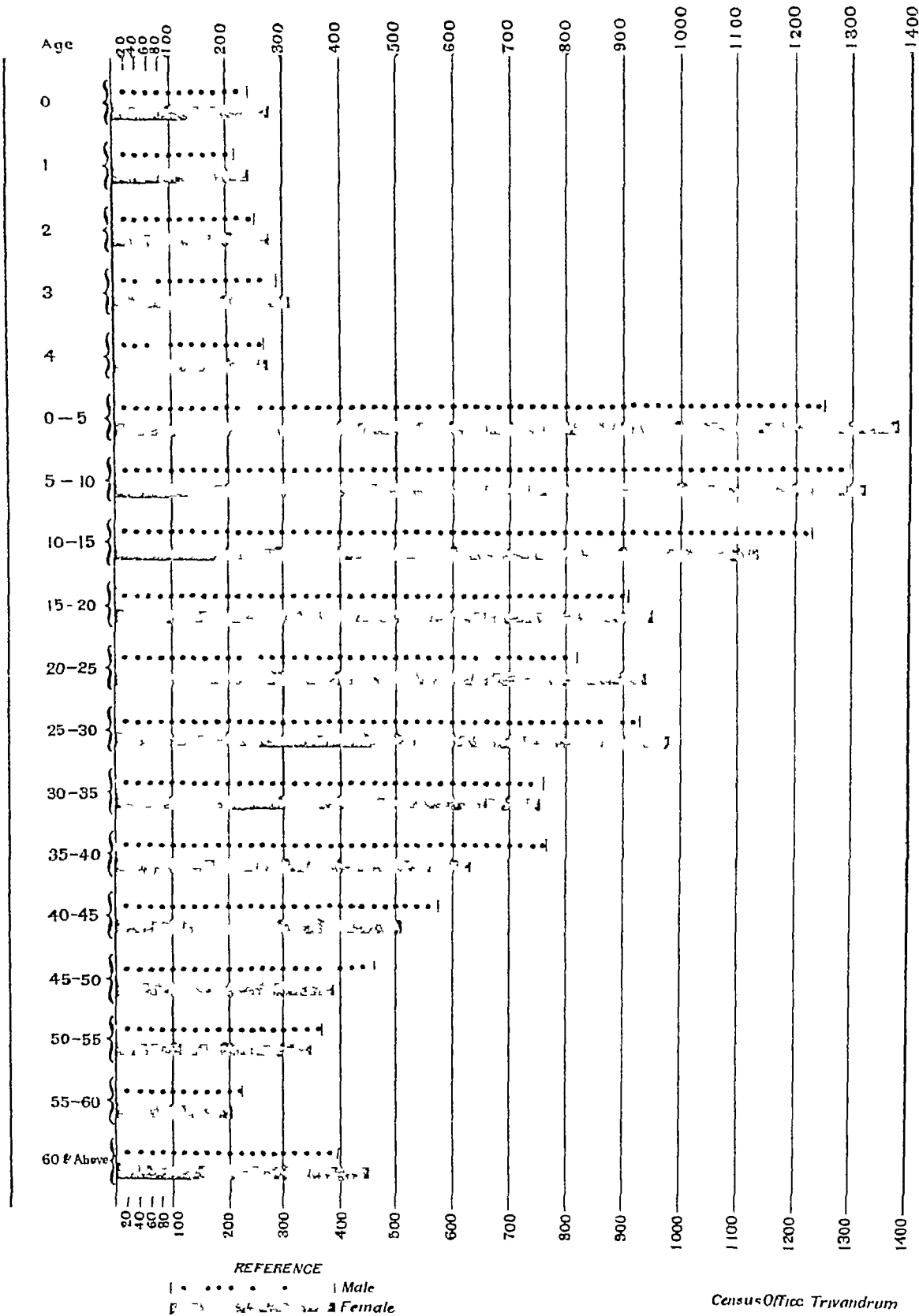
SUBSIDIARY TABLE X—*Comparison of adjusted with unadjusted ages*

AGF	AS ACTUALLY RETURNED		AS ADJUSTED	
	Males	Females	Males.	Females
1	2	3	4	5
0-1	239	277	253	290
1-2	218	239	252	280
2-3	251	277	260	285
3-4	289	314	264	287
4-5	261	276	263	283
<b>TOTAL 0-5</b>	<b>1,258</b>	<b>1,383</b>	<b>1,292</b>	<b>1,425</b>
5-10	1,300	1,324	1,284	1,320
10-15	1,227	1,140	1,162	1,141
<b>TOTAL 0-15</b>	<b>3,785</b>	<b>3,847</b>	<b>3,738</b>	<b>3,891</b>
15-20	909	958	1,012	1,032
20-25	821	940	917	992
25-30	929	980	870	910
30-35	761	747	782	754
35-40	763	633	680	601
<b>TOTAL 15-40</b>	<b>4,183</b>	<b>4,258</b>	<b>4,261</b>	<b>4,289</b>
40-45	578	507	566	482
45-50	463	386	444	380
50-55	368	351	341	298
55-60	225	203	254	229
<b>TOTAL 40-60</b>	<b>1,634</b>	<b>1,447</b>	<b>1,605</b>	<b>1,389</b>
<b>60 &amp; over</b>	<b>398</b>	<b>448</b>	<b>396</b>	<b>431</b>
<b>MEAN AGE</b>	<b>24.5</b>	<b>23.9</b>	<b>24.3</b>	<b>23.4</b>



Chapter IV

Diagram No 10  
Showing the ages of 10,000 of either sex as returned  
at the 1901 Census

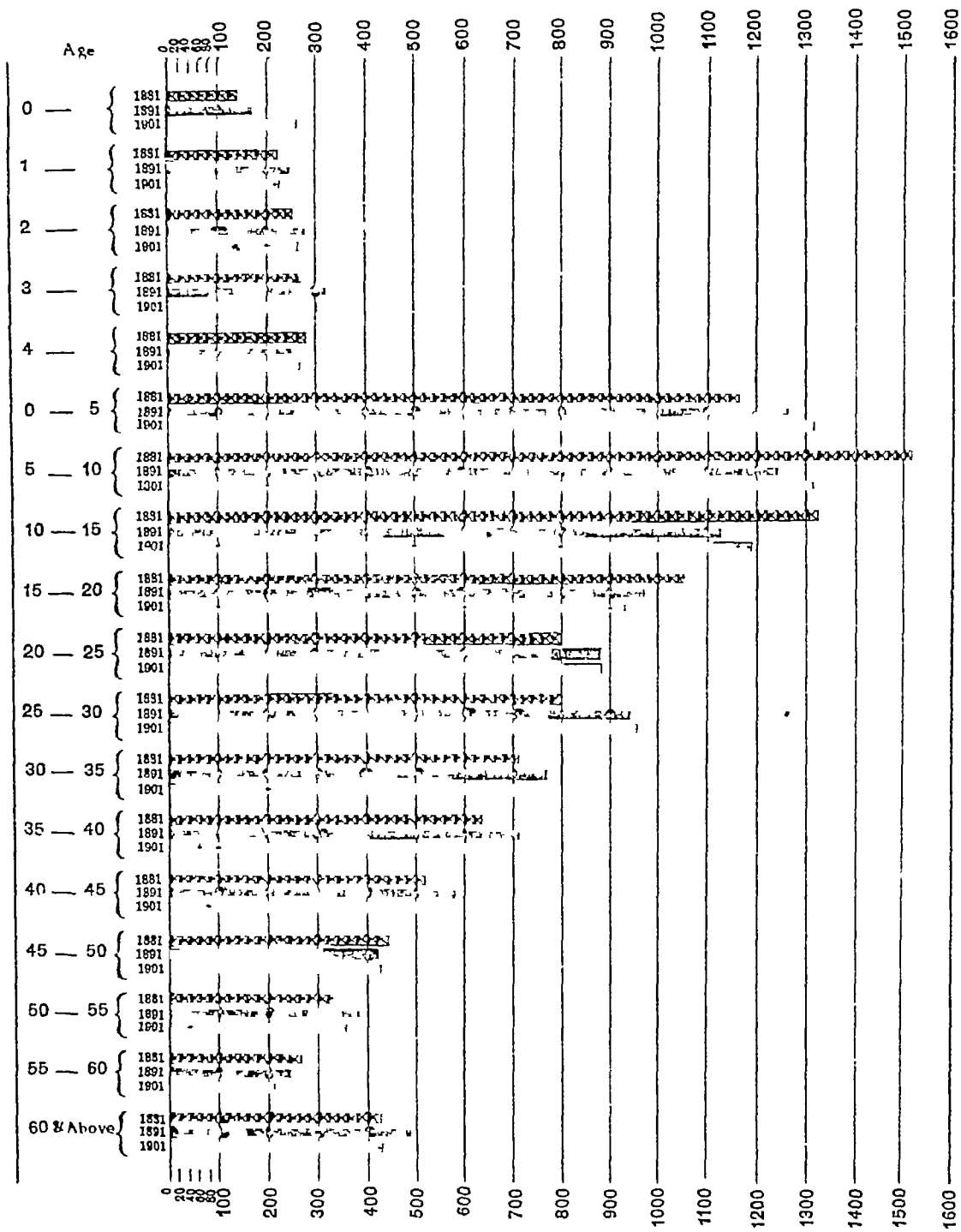




Chapter IV

Diagram No 11

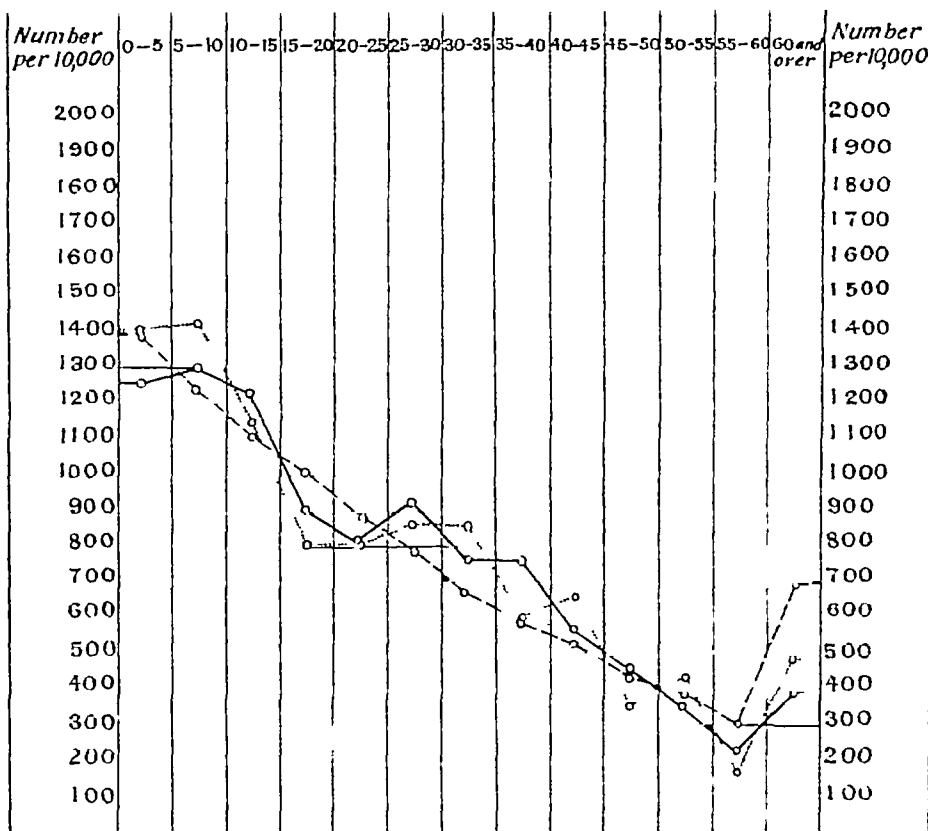
Comparing the ages of 10,000 persons as returned at the  
Censuses of 1881, 1891 & 1901



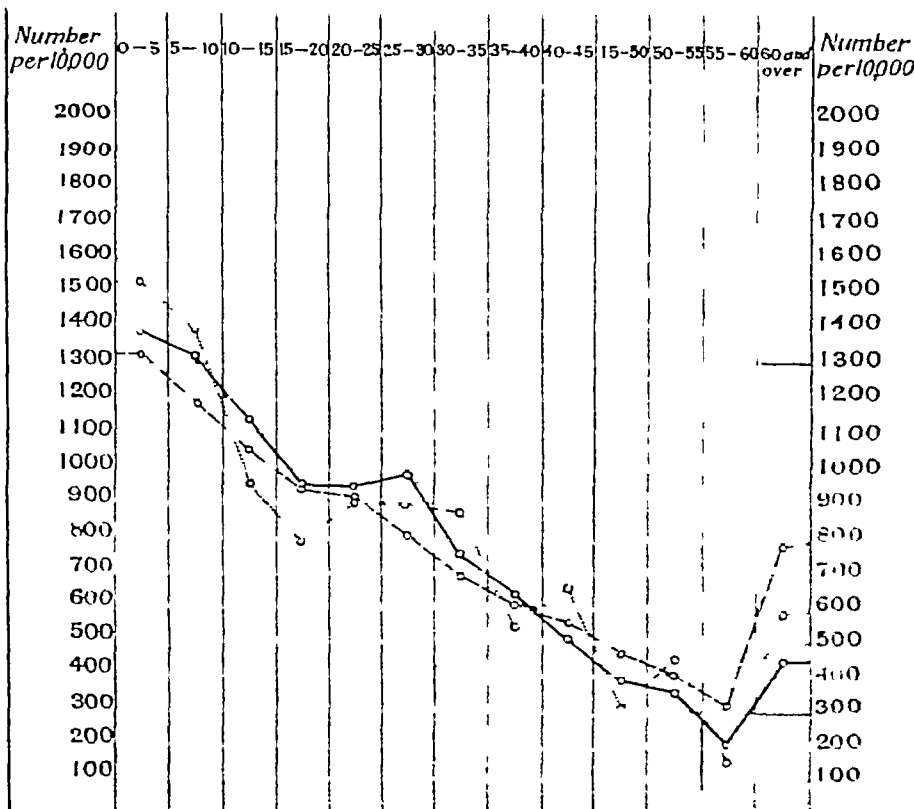


**Diagram No 12**  
**Showing age distribution of 10,000 of each sex**  
**in England and Wales, India & Travancore**

**I MALES**



**II FEMALES**

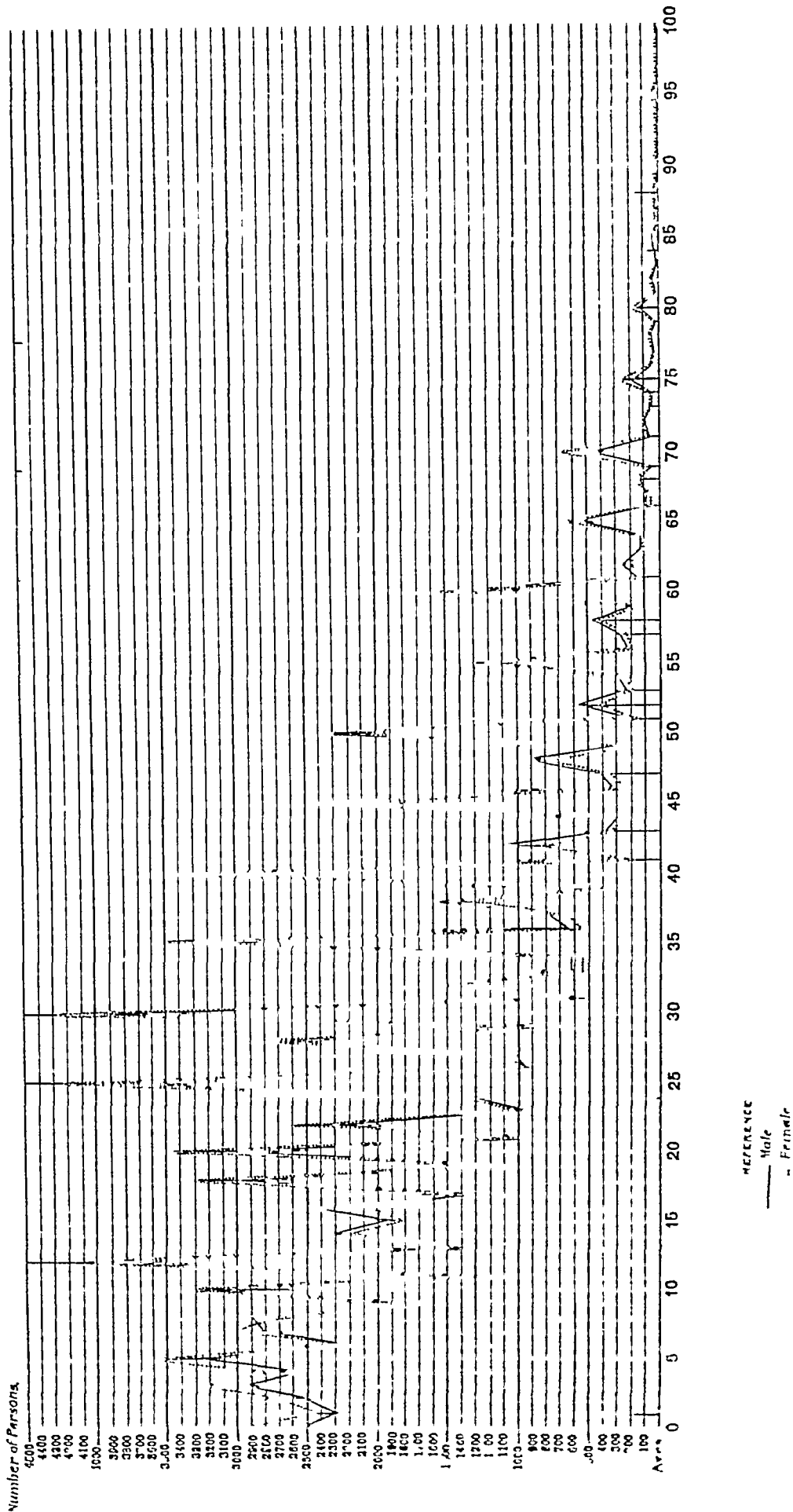


**REFERENCE**  
 —○— England & Wales  
 - - -○- India  
 . . .○. Travancore

Census Office Travancore



Showing the ages of 100,000 persons as actually returned  
 (The ages are given at the foot and the number of persons alive at each age at the side)





## CHAPTER V.

### SEX

(TABLE VII)

*112 Proportion of the sexes—113 Importance of the subject—114 Low proportion of females examined—115 Comparison with other States and Provinces—116 Proportions of the sexes at different ages—117 Comparison with the previous Census—118 Proportions in the different religions—119 Proportions in town and country—120 Sex and Caste*

112 According to the first Census taken in 1875, there were in the State 1,010 females for every 1,000 males. In 1881, the proportion was reduced to 1,006 females and in 1891, there was a further fall to 982. At this Census, 1,490,165 males and 1,461,992 females have been enumerated which give 981 females to 1,000 males—a ratio almost the same as in 1891.

#### Proportion of the sexes

##### SUBSIDIARY TABLE I

As between the Natural divisions, the Western division exhibits a higher proportion of females to males than the Eastern, being 991 against 968. The low figure for the Eastern division is due to the greater immigration of males coupled with a greater emigration of females.

The sub joined figures calculated from the Birth-Place returns inter compare the ratios of females per mille of males in the two divisions.

	Ratio among those born		Ratio among those born	Ratio for total of
	In division where enumerated	In contiguous division	outside Travancore	immigrants
Western division	991	1,290	800	936
Eastern division	973	983	803	855

It is seen from these figures that the proportion between the sexes in the Eastern division is disturbed by the excess of male over female immigrants, that it would have exhibited a higher ratio but for the greater number of males it received from outside Travancore and that the Western division would have returned a lower ratio but for the larger number of females recruited from the Eastern division. If the factor of migration be left out of account, the Eastern division would show a higher figure, while the other division would remain unaltered.

Compared with the previous Censuses, the Western division is seen to return a higher ratio at each enumeration than the Eastern. The proportions at each Census are compared below.

	1901	1891	1881	1875
Western division	991	992	1,016	1,017
Eastern division	963	963	991	999

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Examining the Taluk of each division we find that in 1873 the females exceeded the males in 1 of them—10 being in the Western and 1 in the Eastern division. At the next Census, 4 Taluks—9 in each division—fell off while one in the Eastern division was added to the list. These 14 Taluks dwindled to 9 in 1891 and to 8 at this Census. They are Agasthavaram, Chirayinkil, Karunagapalli, Kartikapalli and Shertallay in the Western division and Tovala, Kalkulam and Kunnamad in the Eastern. Of these, the first six have preserved this excess at every Census since 1873, while the last two have regained the position they lost in 1891.

A Diagram (No. 14) at the end of this Chapter illustrates and compares the Talukwar proportions at the last four Censuses.

If the features disclosed by these proportions may be expressed in broad terms it may be remarked that, setting aside the operation of temporary influences, the ratio of females to males tends to diminish as we proceed from the sea board to the hilly tracts in the interior.

113 In view of "the fashion to judge of the accuracy of an Indian Census by the nearness with which the female total approaches that of the males," the proportion of the sexes has acquired an adventitious value, apart from and independent of its intrinsic interest. The enumerations in European countries show a greater number of females than males, even though the number born is more of the latter than of the former sex. But in India successive Censuses have shown a deficiency of females in almost all the States and Provinces. Apart from the natural and social causes which are regarded as possibly contributing to this difference between India and Europe a greater portion of the deficiency is considered as due to omission. The neglect and contempt with which women are said to be regarded are, it is believed, such as to lead to their existence being ignored during Census enquiries. "In the European countries it is not far from the truth to say that the proportion of females gradually increases from the first year to the last. In the Indian Provinces there is usually an excess of females at the last age-period, and generally in the first four or five years of life, while at most of the other ages they show a deficiency especially between 10 and 15. It has always been held as a sort of axiom of Indian enumeration that the women are less carefully enumerated than the men and that the deficiency of females is to be accounted for in this way and further that the greater the proportion that they bear to the men is, the greater is the accuracy of the Census." A deficiency in females is taken to detract from the truthfulness of a Census, thus a part of the question would deserve special treatment.

114 It may be observed that the state of feeling alluded to in the preceding paragraph resulting in the eventual omission of females is entirely absent in Travancore. Viewing the special condition of the population *en masse* it may be said that reverence in regard to the female member of the family seldom obtains to such an extent as to lead to their omission from the Census schedules. Among the Mummakkathayees who form the majority of the population, women are regarded as of equal importance with men if not more and enjoy a comparatively amount of personal freedom. Girls are at least as much valued and cared for as boys not because they are sources of income but, what is of greater moment to the family, because they are the channel by which the Tirukal properties are preserved and

transmitted. The *Purdah* system is unknown among the Hindus and the Christians and if exclusion behind the curtain obtains at all, it is confined to a numerically insignificant portion of the population—the Nambuthiri Brahmins and the foreign Muslims. The Census enquiries about women have not been regarded as an interference with domestic privacy and the baseless fears and suspicions that are once said to have hedged round a Census are now things of the past.

Apart from the omission on the part of the enumerated to make mention of the women of their households, there may be another source of inaccuracy, namely, the neglect of the enumerating agency. But the unprecedented increase in the total population and the marked uniformity in the rates of advance among both the sexes show alike that the work of counting has been well performed. This point may be gone into a little in detail.

The variations in the Talukwar proportions of the sexes may first be considered. Between 1875 and 1881, the ratio of females per 1000 males fell in 17, was the same in 2 and rose in the remaining 12 Taluks. In 1891 there was a falling off in as many as 27 Taluks and a rise only in 1. At this Census, the decrease is confined only to 12 of the Taluks, while a rise is noticed in 17, two remaining stationary. Even in regard to the 12 Taluks which now show a decline, the proportion would have increased in 1 but for the greater immigration of males. In two others the decrease is immaterial as the ratio is still above a thousand. If these are added to the 17 Taluks which exhibit a higher ratio than in 1891, the total comes to 23. It is noteworthy that the five southernmost Taluks within or bordering the cholera zone in which there was a decrease in 1891—a decrease then traced to heavy mortality from cholera—now exhibit a marked increase. Though the ratios of the sexes are still removed from what obtained at the first two Censuses, still an improvement over the last returns is perceptible inasmuch as more than half the number of Taluks which showed a falling off in 1891 have now more than recovered their loss.

This improvement in the proportion of the sexes is further evidenced by the variations from Census to Census of females as compared with males. These are subjoined for the whole State and for the two Natural divisions.

	1875—1881		1881—1891		1891—1901	
	Percentage of variation		Percentage of variation		Percentage of variation	
	Males	Females	Males	Females	Males	Females
State	+ 4.1	+ 3.7	+ 7.8	+ 5.3	+ 15.5	+ 15.4
Western Division	+ 2.6	+ 2.5	+ 7.1	+ 4.5	+ 13.7	+ 13.6
Eastern Division	+ 6.3	+ 5.3	+ 8.8	+ 6.3	+ 17.9	+ 17.8

It is seen from these percentages of increase that, while at the Censuses of 1881 and 1891, the females in the State as a whole as well as in the two Natural divisions progressed very slowly when compared with the males, at this Census, both the sexes have advanced *pari passu*. The extent of this improvement is clearly traceable in detail in the Talukwar variations. In 1891, only in three Taluks did the females show a greater percentage of increase than the males, the difference in their favour being + 1 in one Taluk and + 3.6 in the other. In some of the other Taluks, the rates were perceptibly slower, being even less than half, while in a few more the females declined while the males increased. But at this Census, the females have increased more rapidly than males in as many as 19 Taluks, the excess being more than 2 per cent in six and more than one per cent in eleven.

One more test may be applied to see how far the proportion of the sexes as returned at this Census bears on the accuracy of enumeration of females. In no

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concordance with experience elsewhere, omission of females is considered to occur especially in regard to unmarried girls and girls of the nubile age. In other words, the omission would be mainly confined to the ages 5-20. The Taluks then which show the greatest disparity between the sexes should also show the lowest proportion of females at these ages as compared with the total female population. Subjunctive Table VII shows for each Taluk the ratio of females to males, the number between the ages 5-20 out of 10 000 females and the serial order in respect of both. It will be seen from that statement that the order of the Taluks differs in regard to either proportion. The Taluks of Pattanapuram, Tiruvalla and Kottayam which show the lowest proportions stand high in the number of females between 5-20 while Parur and Alangal which are highest in respect of the latter come low in the ratio of females to males.

From the foregoing analysis it is apparent that artificial causes have played but a small part in the observed proportions of the sexes. Any further evidence on this point that an examination of the subject from other aspects may afford will be recorded in due course.

115 A comparison with other  
States and Provinces.

	Per 1000 of females to 1000 males
Port Moresby	900
Assam	942
Bengal	1000
Burma	975
Penang	96
Central Provinces	934
Coorg	301
Madras	930
Punjab	936
United Provinces of Agra and Oudh	97
Canada	971
Columbia	904
Switzerland	906
Netherlands	904
East India	844
Mexico	900
Transvaal	91
India	963
England and Wales (1891)	964

for Travancore compares favourably with most of the other States and Provinces. Only in three of these Madras, the Central Provinces and the Cochin State, females are in a majority while in one Province, Bengal the sexes equal. In all the others the proportion of females to males is distinctly less than in Travancore Mysore alone coming almost abreast of it. To illustrate the general disparity between the sexes in India, the proportion obtaining in England and Wales is also added at the foot of the statement. The proportion for all India is only 963 females to 1 000 males.

116 The relative proportions at the different age periods may now be  
Proportions of the sexes at examined.  
different ages.

See also Table VII.

At the ages below five, the number of girls exceed that of boys in the ratio of 1 0 to 1 000. The excess is most marked under one year where there are 1 131 females for 1 000 males. Between the ages 5-10 the sexes equal while in the succeeding period 10-15 males out-number the females. This may be partly due to the ages of 12 and 14 having greater attraction for males than females and partly also to the greater mortality of females at this time of life. At the next quinquennium 15-20 the relation reverses, the number of females rising to that of males. This balance in favour of females is kept up for two periods more 20-25 and 25-30, the former presenting the greatest extreme. From the age of 30 onward female life appears to decline more perceptibly and males preponderate till the last age-period (60 and above) when the balance is once more and finally turned again in their favour. Female life sinks to its lowest point at the ages 35-40.

The Natal data also reflect these features in detail. Taking them apart we find that in the Western Province females are in excess. In the first five quinquennia 1-5, 5-10, 10-15, 15-20, 20-25, females are in the following excess over the males. The

same obtains in the Eastern division with the difference that males predominate in the second quinquennium in addition. Comparing the several age-periods, it is seen that the proportions are throughout higher in the Western than in the Eastern division, with the exception of the first period and the last but one, the difference, however, being very slight in regard to the latter ages. Below 5, there are in the former 1,070 females to 1,000 males as against 1,087 in the latter and at the 55-60 period, the ratios are respectively 883 and 886. In both the divisions, the disparity between the sexes becomes widest at the ages 35-50, revealing itself in the Eastern division at the beginning of these ages and towards the close in the Western division.

The Talukwar proportions show that, till the age of 5, females predominate in every Taluk, the number per mille of males varying from 1,161 in the Taluk of Kalkulam to 1,011 in that of Ettumanur. Between 5-10, half the Taluks lose this excess and at the ages 10-15, the loss extends to all, males preponderating in every one of them. In another five years, however, the females gain ground in 23 Taluks which, in the main, they retain at the two succeeding periods 20-25 and 25-30, the further gain of seven Taluks at the former ages being nearly balanced by the loss of nine at the latter. But at the ages of 30-35, the downward tendency in the Talukwar ratios of females begins and from this period onwards, they give way to the males who, completely overwhelming them in the next five years, maintain the ascendancy till the age of 60. At the end of life, however, females regain their vitality and exhibit not only higher proportions throughout but predominate over males in 28 out of the 31 Taluks.

To summarise the features presented by the sex averages at the different ages, there is a preponderance of—

(1) Females from	0—5 years of age
(2) Males „	5—15 „ „
(3) 1 males „	15—30 „ „
(4) Males „	30—60 „ „
(5) Females „	60 and over

117 Since the last Census, females between 0-5 years of age have declined while those at 5-10 have increased. They have decreased again between 10-20 and increased at the next age-group 20-25. At the ages 25-50, the ratios at the two Censuses have been almost the same. At the following period, there was an increase which was reversed at the two succeeding age-groups.

At the 1891 Census, females increased at the first quinquennium 0-5, declined till 15, increased till 35, decreased till 50, remained stationary thereafter for five years, declined again for another five years and finally increased at the ages of 60 and above.

The principal features noticed in respect of these variations at the two enumerations are, firstly, that the decline now shown at the several age-groups has not been continuous in more than two nor confined to any particular period of life. In 1891, the increase or decrease is seen to have been continuous, the former at four and the latter at three of the age-periods. Secondly, the amount of the variation was very large at the last Census as compared with the present one. It ranged from a decrease of more than one hundred in three quinquennials to an increase of 59 in one as against a decline of 53 in one period and an increase of 26 in another.

CHAP V  
PART II.

118. On comparing the differences in the relative strength of the sexes in the main religions, it is found that the ratio of females is highest among the Hindus—920 per mille of males—and lowest among the Mussalmans—935, the Christians returning a mean of the two figures. The Western division shows higher proportions for all the religions than the Eastern. In regard to the Christians, the difference between the two divisions is but nominal being 968 against 960. The Mahomedans who predominate in the Western division show a ratio amounting to 953 against 909 in the Eastern. Among the Hindus the balance between the sexes is preserved in the Western division, while there are 975 females per 1 000 males in the inland tracts.

The three religions exhibit an excess of females, under five years of age the Christians returning the highest ratio—1 113 for every 1 000 males. As between the Natural divisions, the Hindus and the Mussalmans of the Eastern division share this excess in a greater degree than their co-religionists in the other division while in regard to the Christians, the latter shows a higher proportion. Judging from the average of females under one year of age, the mortality of male infants seems greatest with the Christians and least with the Mussalmans. In the period 5-10 the Christians alone maintain the preponderance of females. The sexes border on equality among the Hindus; while among the Mussalmans, females have gone down considerably more so in the Eastern division. In another five years, however the Christian females too become fewer so that, between the ages 10-15 the males predominate in all the religions and in both the Natural divisions, the predominance being most noticeable among the Mussalmans of the inland tracts. But at the following period 15-20 the females of all the religions recover their vitality to a great extent, the Hindu and the Christian females even exceeding the males. The Mussalman females join them before five years more pass by and we find that between 20-25 the females in all the religions and in both the divisions are in a decided majority. In the next period, however this excess becomes narrowed the Christian females losing their preponderance never to recover it at any subsequent period of life. With the next quinquennial period 30-35 the Hindu and the Mussalman females too lose their numerical superiority and lag behind with their Christian sisters. At the advanced ages of 60 and above, the Hindu females get ahead of the males and more than re-gain their position, numbering 1 165 to 1 000 males—a proportion higher than that at any other age-period, that of the other religionists included.

In this comparison, the Animists have not been taken in, as they are extremely few and do not present any peculiar features different from those of the Hindus. The actual excess of males over females is only 95. The strength at each age-period is so small in either division that the proportions worked out appear to be considerably large at some of them and wanting in sufficient statistical value.

119. In the total urban population of the State, there are 963 females per 1 000 males, while the ratio on the rural population is as much as 992. The difference would be further enhanced in favour of the country to 28 per mille. If the average is taken for the rural portions of the Taluks in which the towns are respectively situated. The proportion for each town is shown in the margin. In seven out of the nine towns males are in a majority while in the remaining two the relation is reversed. In the town of Shencottah there are

Proportions in town and country

Summary Table VIII

PER 1,000 MALES.

	Urban.	Rural.
Travancore	963	992
Mysore	963	992
Coimbatore	963	992
Malabar	963	992
Changanassery	963	992
Shencottah	963	992

1,115 females to 1,000 males while the rural ratio is 944, that in the Taluk as a whole being the same as the State average—981. The high urban proportion is caused by the emigration of males in connection with the Railway works outside the town—a circumstance which further explains the low ratio in the rural portion. Nagercoil, again, shows a female proportion of 1,059 which is but part of the preponderance of females found throughout the Taluk.

In regard to the urban and rural proportions by age, it is enough to mention the chief feature disclosed, *viz.*, that under the age of 30, females in the country are in excess of males; in the ratio of 1,027 to 1,000 while in towns they are in a minority of 984, and that, above that age, the proportion in the rural areas is lower than in the urban being 902 against 925.

120 Elsewhere in India, a relation has been observed between the status of a caste

**Sex and Caste**  
SUBSIDIARY TABLES IV & V

and the proportion of the sexes in it, and, in his Note on Sex, the Imperial Census Commissioner has suggested a Table to show the proportion in each caste

of females to males and observed that, if arranged in order, it would "illustrate the general tendency for the ratio of females to vary inversely with the status of the caste, so that it is highest in the lowest castes, and lowest in the highest." Viewed in this light, the figures embodied in Subsidiary Table IV are not seen to have any established relation to social grading. The Table shows the proportion of females to 1,000 males for castes numbering 2,000 and over and the order exhibited does not seem to accord with their relative status. In many castes which are high up in the social scale, females not only exceed the males but their ratios are distinctly greater than those of several others low down the scale. The Nāyar and the Vellala return 1,027 and 1,020 females per mille of males, while the Pallan and the Pulayan show proportions of 913 and 957 respectively. These figures only show that the phases of the marital institution to which the tendency above noted is traceable are not, with the bulk of the people, the invariable concomitants of social status and that a high position in the scale of precedence does not connote the adoption of early marriage or the prohibition of widow marriage, both of which are generally known to be important regulating principles in the ordering of society. *Jeste*, the Nāyars, high in the scale, but among whom re-marriage is far from uncommon. Among the Nambūthiri Brahmins, the highest caste in Malabar, marriage takes place after puberty, and women sometimes continue single throughout life.

This inversion of social precedence is also seen if the proportions under five years of age are taken and compared. In this period, females are in excess of males in the case of all the selected castes entered in Table V. Such influences then as modify the observed ratios are evidently at work only in later years. One of these influences becomes apparent, if the proportions returned at the different age-periods be examined. Between the ages 12–15, a deficiency of females occurs in all the selected castes. It has already been seen that, in the different religions, in both the Natural divisions and in every Taluk of the State, women are at a discount at the period 10–15. This may be due to mortality consequent on premature child-bearing. The effects of lowered vitality are also perceptible in the period 40–60 and re-marriage means a fresh exposure to the trials of maternity. Doubtless, other and equally potent influences are at work in reducing the proportion of females. But what their precise nature is and to what extent they operate, it is difficult to accurately determine—so varied are the factors that combine in producing the final result. And it would be hazardous to build any conclusions on a subject of this kind except on the basis of more extended observations.

SUBSIDIARY TABLE I—General proportion of the Sexes by  
Natural Divisions and Taluks

NATURAL DIVISIONS AND TALUKS.	NUMBER OF FEMALES PER MALE.			
	1901.	1901	1901	1901.
I	2	3	4	5
<i>Western Division.</i>				
1 Agasthiyakurum	1,065	1,011	1,000	1,001
2 Eraniel	990	947	1,004	1,029
3 Vilavankod	936	947	940	1,170
4 Keryattinkara	954	940	940	973
5 Tiruvandrom	974	967	906	903
6 Chirayinkali	1,037	1,000	1,064	1,033
7 Qullon	990	1,004	1,048	1,000
8 Kurumagupala	1,033	1,066	1,070	1,000
9 Kattikuppalli	1,032	1,004	1,049	1,006
10. Annapalappala	978	1,020	940	1,072
11. Koorallay	1,006	1,006	1,000	1,004
12. Parur	953	971	973	906
13. Vallam	964	960	998	970
14. Tiruvalla	939	904	906	900
15. Mavelikara	999	974	1,006	1,004
TOTAL	991	993	1,016	1,017
<i>Eastern Division.</i>				
16. Totals	1,007	1,003	1,011	1,071
17. Kallakuram	1,008	903	1,007	970
18. Nedumangal	970	902	973	975
19. Kottarakkum	984	944	903	911
20. Pattanamparam	905	946	940	904
21. Koorattah	901	1,041	1,073	1,071
22. Kumbaloor	992	904	1,000	1,040
23. Cherpasoor	900	940	976	977
24. Changanacherry	951	907	943	978
25. Kottayam	942	940	977	940
26. Ettimamangal	903	946	970	1,000
27. Muvattupuzha	951	941	941	970
28. Tedupuzha	979	971	972	974
29. Muvattupuzha	990	974	1,011	1,014
30. Kumbaloor	1,000	971	1,000	1,000
31. Alappuzha	983	971	971	1,011
32. Cardamom Hills	903	941	972	1,070
TOTAL	982	969	991	999
Total, State	991	993	1,006	1,016

[Note.—The proportions for the previous Censuses have been calculated on the adjusted figures embodied in Table II.]

SUBSIDIARY TABLE II—*Number of females to 1,000 males at each age by  
Natural Divisions and Religions*

AGE	NUMBER OF FEMALES TO 1,000 MALES											
	TOTAL				WESTERN DIVISION				EASTERN DIVISION			
	Hindu	Musal- man	Christ- ian	Animis- tic	Hindu	Musal- man	Christ- ian	Animis- tic	Hindu	Musal- man	Christ- ian	Animis- tic
1	2	3	4	5	6	7	8	9	10	11	12	13
0 — 1	1 126	1 112	1,157	1,295	1,100	1,084	1,174	1,656	1,169	1,151	1,143	1,142
1 — 2	1,061	1 036	1,111	1,044	1,055	1,059	1,118	975	1 068	1,006	1,106	1,077
2 — 3	1,071	1,029	1,125	1,166	1,081	990	1,139	1,210	1 057	1,086	1,114	1,147
3 — 4	1,054	1,033	1,102	1,061	1,047	1,007	1,082	1,531	1,065	1,071	1,121	906
4 — 5	1,028	1,018	1,073	1,000	1,019	1,018	1,084	1,055	1,043	1,017	1,064	976
TOTAL, 0—5	1,067	1,043	1,113	1,106	1,060	1,028	1,117	1,275	1,079	1,065	1,109	1,036
5 — 10	997	966	1 014	1,051	1,001	984	1,021	1,075	990	940	1,007	1,040
10 — 15	914	890	914	872	917	919	925	892	908	849	906	864
15 — 20	1,044	994	1,009	1,268	1,061	1,023	1,022	1,249	1,018	951	998	1,277
20 — 25	1,126	1,089	1,113	1 626	1 131	1,098	1,132	2,437	1,118	1,075	1,098	1,336
25 — 30	1,041	1,085	994	1,253	1 052	1,127	1,035	1,500	1,025	1,024	961	1,132
30 — 35	978	951	920	889	997	999	943	869	949	888	900	902
35 — 40	831	760	786	668	848	781	784	558	804	727	787	753
40 — 45	882	784	827	643	900	801	794	558	803	759	807	692
45 — 50	897	680	807	653	847	685	765	520	820	673	844	731
50 — 55	973	840	850	816	1,008	865	834	866	920	803	863	799
55 — 60	920	673	843	625	930	664	777	763	904	687	901	570
60 and over	1,165	890	979	960	1,196	900	923	1,021	1,118	874	1 026	935
TOTAL	990	935	967	993	1,000	952	968	1,035	975	909	966	973

Subsidiary Table III—Actual excess or defect of females  
by Natural Divisions and Taluks.

NATURAL DIVISIONS AND TALUKS.	NUMBER OF FEMALES IN EXCESS (+) DEFECT (—).			
	1901.	1901	1901	1901.
1	2	3	4	5
<i>Western Division.</i>				
1 Agathavaram	+ 2,889	+ 779	+ 3,437	+ 4,015
2 Erumal	— 35	— 668	+ 1,005	+ 1,454
3 Vilavalkod	— 1,902	— 1,793	— 314	+ 317
4 Neyyattinkara	— 2,276	— 2,141	— 230	— 1,208
5 Trivandrum	— 1,783	— 1,940	— 390	— 263
6 Chirayinkal	+ 2,061	+ 1,420	+ 2,696	+ 2,254
7 Quilon	— 672	+ 271	+ 2,315	+ 2,603
8 Kannanapalli	+ 2,114	+ 2,102	+ 3,403	+ 3,160
9 Kattappalli	+ 1,547	+ 1,614	+ 1,951	+ 1,613
10 Anapalapuzha	— 1,171	+ 327	— 810	+ 72
11 Sherialay	+ 450	+ 365	+ 1,206	+ 1,907
12 Parur	— 1,704	— 856	— 891	— 162
13 Vaikom	— 1,727	— 1,508	— 462	— 219
14 Thiruvalla	— 4,446	— 2,948	— 2,562	— 2,565
15 Mavelikkara	— 49	— 1,203	+ 223	+ 173
TOT	— 7,839	— 8,634	+ 11,490	+ 11,787
<i>Eastern Division.</i>				
16 Tiruvalla	+ 1,082	+ 723	+ 800	+ 1,016
17 Kalluvu	+ 267	— 194	+ 228	— 604
18 Nedumangudi	— 1,021	— 217	— 719	— 612
19 Kottarakkara	— 903	— 583	— 536	— 167
20 Pattanamparam	— 2,461	— 303	— 140	— 74
21 Kallarottah	— 374	+ 694	1,101	+ 960
22 Kumbalangi	— 242	— 1,205	+ 84	+ 197
23 Cheppanar	— 2,242	— 2,205	— 1,028	— 925
24 Chingumcherry	— 2,263	— 2,470	— 2,184	— 823
25 Kottayam	— 2,229	— 1,264	— 800	— 323
26 Ettimannur	— 1,777	— 209	— 53	+ 316
27 Munchal	— 1,780	— 1,641	— 1,138	— 821
28 Thalapuzha	— 353	— 370	— 349	— 525
29 Muvattupuzha	— 1,281	— 141	+ 670	+ 812
30 Kumbalangi	8	— 303	+ 334	+ 127
31 Alangud	— 644	— 690	— 110	— 361
32 Cardamom Hills	— 3,697	— 2,906	— 62	+ 11
TOTAL	— 20,634	— 17,480	— 4,000	— 222
Total, State	— 28,473	— 26,114	+ 7,490	11,565

SUBSIDIARY TABLE IV — *Proportion of the sexes in Castes numbering more than 2,000 persons*

CASTE	FEMALES TO 1,000 MALES	CASTE.	FEMALES TO 1,000 MALES	CASTE	FEMALES TO 1,000 MALES
1 Ilavatti	1,078	18 Nayar	1,001	35 Pantaram	968
2 Patnui	1,073	19 Panan	1,001	36 Kannan	964
3 Kuravan	1,059	20 Urali	997	37 Kammalan	961
4 Tantan	1,042	21 Asari	996	38 Velan	959
5 Veluttetan	1,041	22 Mannan	991	39 Pulayan	957
6 Kallasari	1,031	23 Tattan	992	40 Varyar	948
7 Parayan	1,030	24 Vaniyan	992	41 Pallan	944
8 Velan	1,030	25 Itayan	983	42 Kavati	940
9 Krishnan Yaksi	1,030	26 Ullatan	983	43 Ilayatu	934
10 Vellalan	1,020	27 Kollan	981	44 Kanian	933
11 Marakkan	1,015	28 Channan	980	45 Chayakkaran	930
12 Maran	1,012	29 Ilavannan	979	46 Konkani	899
13 Ilavan	1,012	30 Maravan	974	47 Brahmin (Others)	880
14 Nulavan	1,012	31 Ampattan	974	48 Brahmin (Malayala)	851
15 Chetti	1,010	32 Parayan	972	49 Kudumi	832
16 Salan	1,010	33 Kusavan	969		
17 Chakkala	1,003	34 Valan	969		

[ NOTE —The proportions are calculated on the figures given in the Table VIII ]

SUBSIDIARY TABLE V — *Proportion of the sexes by age-periods in selected Castes*

1	NUMBER OF FEMALES PER 1,000 MALES					
	0—5	5—12	12—15	15—20	20—40	40 & over
	2	3	4	5	6	7
Brahmin (Malayala)	1,023	886	856	838	795	840
Brahmin (Others)	1,043	993	794	997	835	979
Channan	1,145	1,017	903	902	993	880
Ilavan	1,047	994	903	1,082	1,033	979
Kammalan	1,060	1,013	849	1,024	1,001	944
Konkani	1,011	859	747	956	884	920
Kuravan	1,165	1,069	951	1,222	1,110	887
Nayar	1,038	970	896	1,031	989	1,018
Parayan	1,074	1,009	839	1,048	1,041	800
Pulayan	1,107	972	829	1,123	1,022	750
Valan	1,124	990	799	992	1,058	779
Vaniyan	1,008	991	949	969	1,036	941
Vellalan	1,097	1,038	884	1,056	965	1,080

[ NOTE —The proportions are calculated on the figures entered in Table VIII ]

SUBSIDIARY TABLE VI.—Variation in population by Sex

No. of Divisions	PERCENT AGE VARIATION INCREASE (+) DECREASE (-)						
		1891-1901		1901-1911		1911-1921	
		Males	Females	Males	Females	Males	Females
1		2	3	4	5	6	7
<i>Western Division</i>							
1. Agasthyapuram		+ 47	+ 98	+ 146	+ 87	- 2	- 37
2. Eraniel		+ 42	+ 55	- 41	- 64	+ 48	+ 3
3. Vda. uncod		+ 136	+ 147	+ 63	- 37	+ 14	- 19
4. Vengattukara		+ 257	+ 270	+ 30	- 23	+ 20	+ 52
5. Trivandrum		+ 195	+ 203	+ 102	+ 72	+ 24	+ 26
6. Churayinkal		+ 117	+ 155	+ 144	+ 108	- 14	- 65
7. Qules		+ 71	+ 55	+ 127	+ 150	+ 17	+ 32
8. Karmagapali		+ 158	+ 130	+ 85	+ 72	+ 58	+ 59
9. Karikkapali		+ 53	+ 82	+ 120	+ 114	+ 18	+ 26
10. Anayalpancha		+ 142	+ 95	- 61	+ 37	+ 54	+ 36
11. Abertalay		+ 201	+ 202	+ 40	+ 23	- 66	- 16
12. Parur		+ 103	+ 82	- 62	- 64	+ 55	+ 32
13. Vallam		+ 178	+ 172	+ 65	+ 45	+ 62	+ 58
14. Taveralla		+ 142	+ 144	+ 26	+ 25	+ 48	+ 49
15. Ma. elikara		+ 111	+ 129	+ 73	+ 39	+ 17	+ 18
TOTAL		+ 13-7	+ 12-8	+ 7-1	+ 4-5	+ 2-5	+ 2-5
<i>Eastern Division</i>							
16. Tirupur		+ 62	+ 96	- 23	- 11	+ 36	+ 67
17. Kallikulam		+ 173	+ 190	- 17	- 30	- 24	- 68
18. Nethermangudi		+ 255	+ 257	+ 55	+ 74	+ 25	+ 24
19. Kottarakkara		77	+ 78	+ 129	+ 206	+ 42	+ 31
20. P. Hattaparam		310	+ 293	+ 184	+ 180	32	+ 25
21. P. Hattaparam		+ 253	+ 178	+ 69	+ 38	+ 58	+ 62
22. Kozhikottar		101	120	+ 114	+ 74	+ 40	+ 39
23. Chempuram		+ 113	+ 158	108	+ 67	+ 78	+ 78
24. Chempuram		+ 252	253	11	+ 64	+ 88	+ 60
25. Kottayam		+ 278	278	+ 92	+ 86	+ 46	+ 33
26. Ettimamangudi		162	145	128	+ 76	+ 87	+ 48
27. Manakul		176	182	59	+ 42	+ 79	+ 70
28. Tolepancha		278	277	+ 37	36	+ 33	+ 50
29. Marattapancha		+ 250	+ 250	89	70	43	+ 39
30. Kumbakonam		+ 92	+ 99	+ 58	+ 41	117	+ 125
31. Ali. pal		+ 122	+ 132	21	- 61	17	+ 62
32. Carlsberg Hills		369	+ 627	+ 1741	67	1702	+ 1706
TOTAL		+ 17-8	+ 17-8	+ 8-6	+ 6-3	6-3	+ 5-3
TOTAL, State		15-8	15-8	+ 7-6	+ 5-3	+ 4-1	+ 2-7

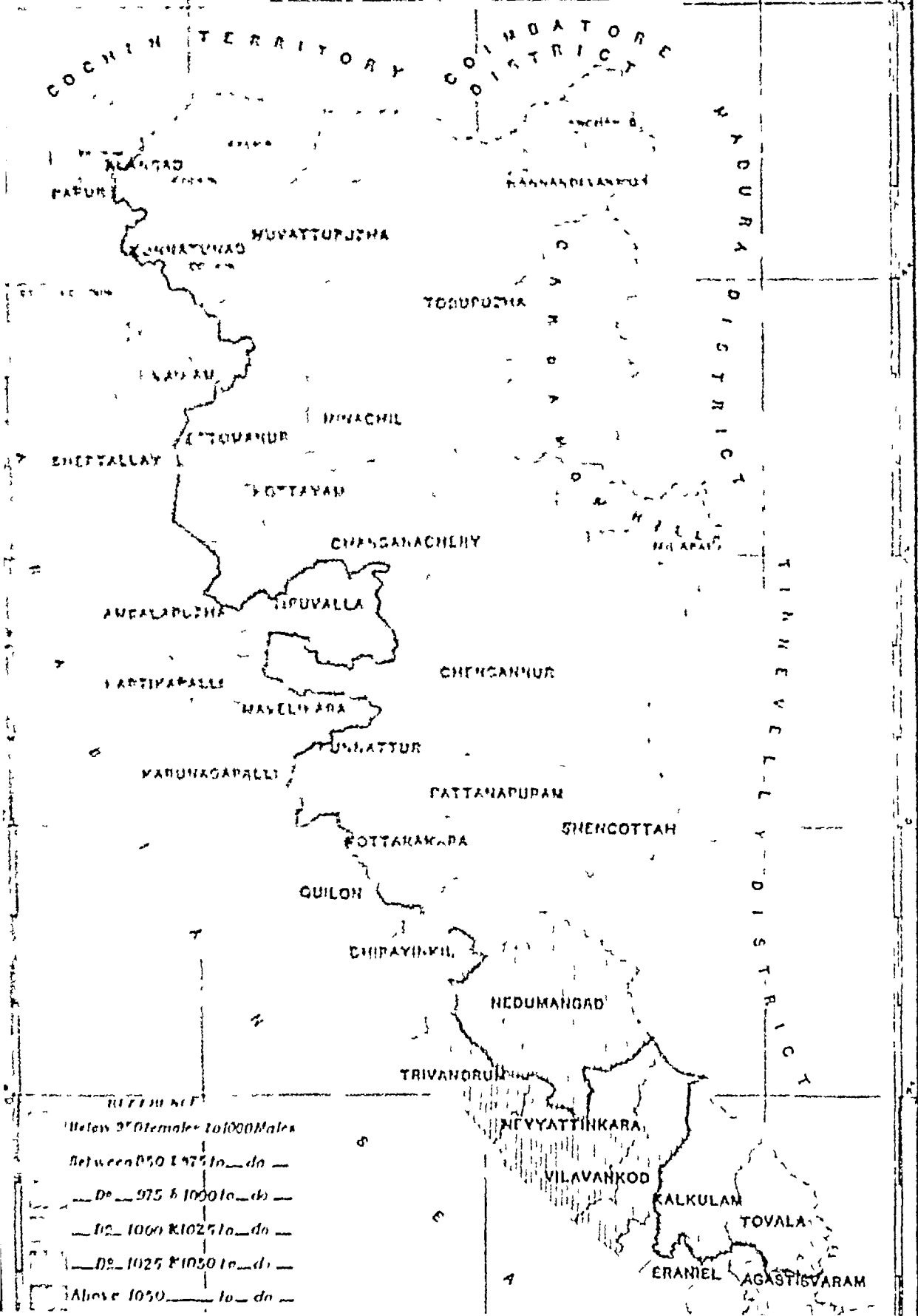


SUBSIDIARY TABLE IX — Number of females to 1,000 males at each age period by Natural Divisions and Taluks.

NATURAL DIVISION AND TALUKA	0-5	5-10	10-15	15-20	20-25	25-30	30-35	35-40	40-45	45-50	50-55	55-60	60 & OVER
1	2	3	4	5	6	7	8	9	10	11	12	13	14
<i>Western Division</i>													
1 Agastawaras	1,133	1,098	923	1,041	1,172	1,182	1,222	854	855	861	1,127	1,000	1,255
2 Eraniel	1,134	1,066	920	900	1,115	1,077	1,084	836	801	813	838	882	1,128
3 Vilarvalod	1,300	925	877	1,045	1,186	898	890	755	878	788	878	758	1,074
4 Veyyattinkara	1,103	1,001	884	1,044	1,129	1,057	933	720	821	793	791	780	894
5 Tiruvandam	1,029	1,007	941	1,040	1,028	890	912	781	807	754	1,003	887	1,227
6 Chirayankal	1,020	890	879	1,134	1,285	1,077	1,021	825	1,008	874	1,137	1,004	1,054
Quilon	1,051	1,028	858	1,048	1,301	1,075	991	797	858	780	850	821	1,043
8 Karamanapalli	1,021	898	845	1,112	1,178	1,069	1,080	900	1,050	845	1,112	910	1,267
9 Kartikapalli	1,042	1,000	869	1,085	1,161	1,154	1,028	857	812	815	1,011	843	1,248
10 Ampalapuram	1,097	873	918	1,028	1,120	1,071	851	775	854	804	803	822	1,118
11 Eboyalu	1,000	1,008	825	1,095	1,225	1,133	951	802	772	844	893	808	1,276
12 Paravada	1,000	892	875	806	908	1,000	829	848	845	831	845	836	1,124
13 Varkala	1,000	898	828	1,020	1,098	1,025	837	800	821	787	828	878	1,215
14 Tiruvare	1,000	890	860	1,009	902	951	841	748	794	862	847	882	
15 Malappuram	1,000	894	814	1,040	1,169	1,051	871	803	871	825	906	901	1,122
TOTAL	1,070	1,007	892	1,028	1,134	1,056	898	823	873	819	947	880	1,128
<i>Eastern Division</i>													
16 Tiruvalla	1,069	1,070	890	1,102	1,208	1,188	1,004	877	1,118	891	1,161	1,170	1,311
17 Kallankulam	1,161	1,068	893	1,103	1,037	934	730	851	822	872	904	1,150	
18 Nedumangudi	1,041	822	801	1,076	1,040	833	742	880	800	882	808	1,084	
19 Kottarakkara	1,124	1,005	894	1,014	1,091	1,016	864	752	840	825	908	900	1,105
20 Puthupparan	1,012	1,013	811	946	1,060	872	813	641	602	702	931	727	1,071
21 Ponnani	1,051	874	846	944	1,022	908	1,077	755	803	853	1,083	917	1,258
22 Kannur	1,072	890	825	1,062	1,214	1,067	870	806	884	805	841	870	1,109
23 Chengannur	1,003	894	890	970	1,004	1,075	891	857	803	808	911	863	1,091
24 Chirayankery	1,102	900	871	1,023	1,213	1,028	906	791	782	670	846	820	1,072
25 Kottayam	1,119	852	817	990	1,067	1,018	849	714	782	734	854	908	1,045
26 Ettimannur	1,011	877	848	944	1,012	1,022	1,147	863	871	820	837	914	1,020
27 Muvattupuzha	1,145	890	844	1,065	1,037	900	842	844	718	851	783	857	974
28 Telipuzha	1,122	1,000	891	1,041	1,214	900	802	846	819	803	805	865	1,020
29 Maraypuzha	1,043	1,000	892	1,025	1,101	900	867	841	801	881	902	1,007	
30 Kumbakonam	1,112	1,000	891	1,000	1,104	1,002	917	834	842	801	915	887	1,079
31 Alangudi	1,054	1,011	871	1,022	1,135	1,037	840	816	840	767	802	900	1,045
32 Lakkamangudi	1,079	1,000	890	974	1,020	1,027	822	848	844	877	861	843	867
TOTAL	1,067	890	890	1,011	1,112	1,067	891	734	840	817	897	846	1,077
TOTAL	1,067	1,000	890	1,004	1,146	1,023	892	844	871	819	944	886	1,104

## 1901

### Scale of Miles



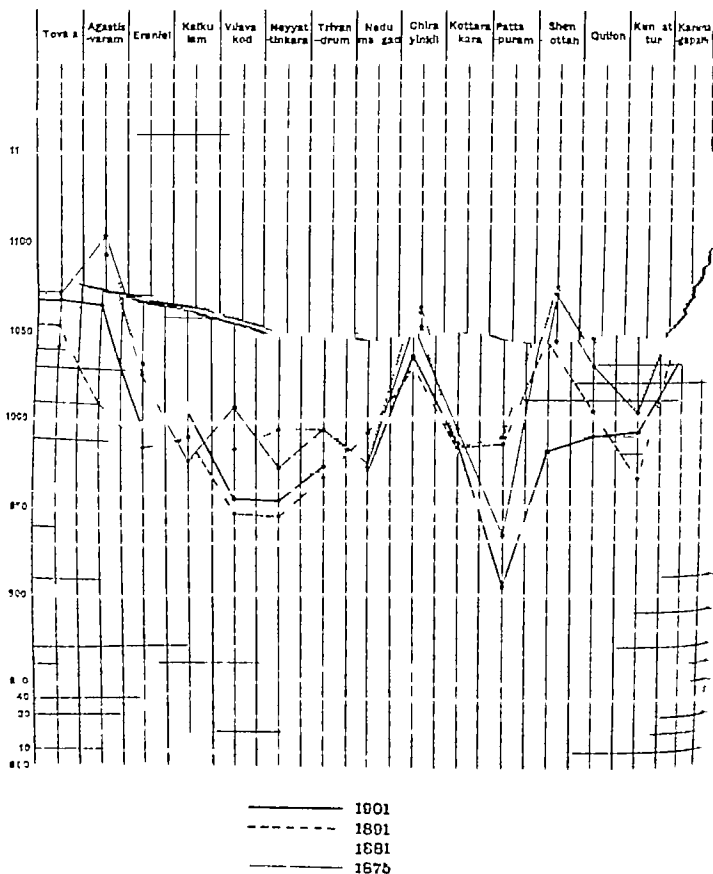
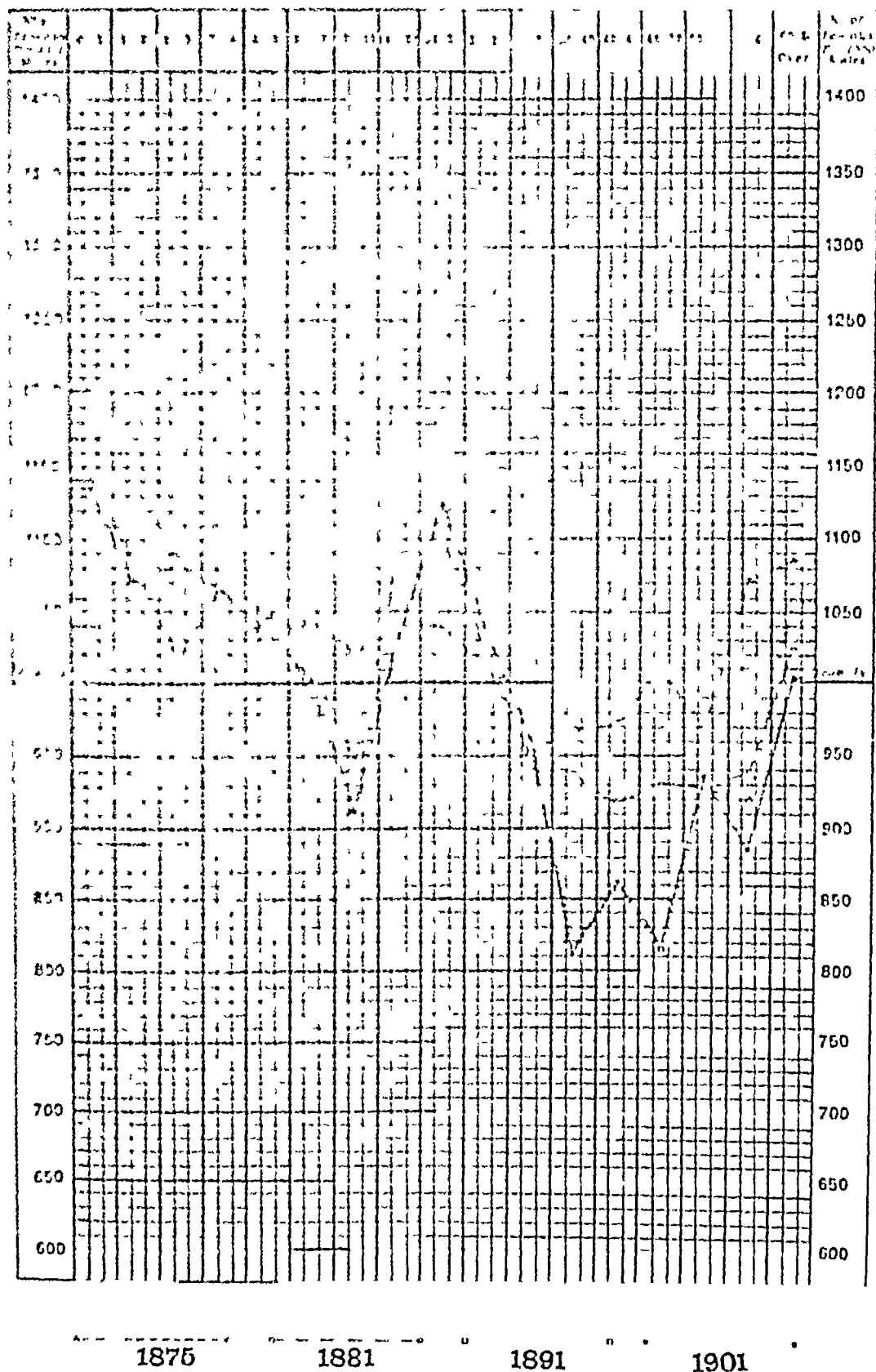






Diagram No 15  
 Showing the relative proportion of the Sexes  
 at different ages in 1875 1881, 1891 and 1901





## CHAPTER VI.

### CIVIL CONDITION

(TABLES VII AND XIV)

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*121 Introductory—122 The record of civil condition—123 Civil condition of the population—124 Comparison with last Census—125 Comparison with other States and Provinces—126 Civil condition by age—127 Age by civil condition—128 Civil condition in the different religions—129 Civil condition by caste—130 Civil condition in Natural divisions and Taluks—131 Civil condition in towns—132 Proportion of the sexes in each civil condition—133 Proportion of wives at the reproductive ages*

121 From a Census point of view, statistics of civil condition are of importance in that they throw light upon the influences that accelerate or retard the growth of population. They are of further sociological interest inasmuch as they enable us to read in figures and study with advantage those phases which characterize and distinguish the marital institutions of different communities. As some knowledge of the customs, therefore, may help us to better appreciate the statistics which reflect them, the general features presented by the marriage practices now obtaining in the State may be noted before proceeding to a consideration of the returns.

#### Introductory

To begin with, we have the Brahmins among whom a distinct difference is noted according as they are Malayala or Non-Malayala Brahmins. Among the latter, marriage of girls takes place before puberty. Widow marriage is absolutely prohibited. Men seldom remain unmarried and widowers can re-marry, the privilege being exercised perhaps too often. Polygamy, though allowed, is rarely practised. The Brahmins are exogamous in that intermarriage is prohibited within the same eponymous sept or *Gôtha* and endogamous in that marriage takes place only within the same sub-division of caste.

The marriage customs of the Malayala Brahmins who occupy in Malabar the foremost rung in the social ladder present some notable features. In India generally, Brahmin girls are married before puberty. Nambûthiri girls, on the other hand, are always married after puberty and consummation is part of the marriage ceremony. The eldest son of a family is alone allowed to marry in his own caste and the other sons consort with Non-Brahmin women. In consequence of this, the difficulty of getting husbands is great and marriage frequently comes to Nambûthiri women late in life, some remaining single till the end. In common with the other Brahmins, widow marriage is prohibited. The Nambûthiris are not only not monogamists, but, with only the eldest son marrying, too many girls are thrown on the market and the tendency towards polygamy is strong among them. Marriage is enjoined only outside the *Gôtha*.

But the most noteworthy features in the marriage system on this side of the ghâts are to be found in that obtaining among the Marumakkathâyees, the effects of whose practices greatly influence the statistics of civil condition. Marriage among

**CHAP. VI.** the Nayar for instance may be divided into two stages—the *Tāliettu* (tying the  
**PARA. 121** *til*) and the *Mundu kolukku* or presenting the cloth. *Tāliettu* gives the girl a marriageable status and is cherished as a preliminary to the second stage. The origin and significance of the ceremony has formed the subject of great speculation. A certain section looks upon it as a rite, while others take it as an interjection. What we are now concerned with, however, is the social interest which chiefly resides in the second stage. It is the *Sambandham* that launches the parties into the world as husband and wife. This takes place after the girl attains years of maturity. The liability by *Sambandham* need not be the *Tāliettu* and most often is not so. The chief feature of the ceremony is the presentation of the bridal cloth by the husband to the wife, a practice which is part of all marriage ceremonies. The union is intended to be permanent and as a matter of fact it is so in the generality of cases. But should the parties separate during life or by death, re-marriage is permitted, no social or religious sanction operating as a bar.

Among the Pulavars, an unmarried girl allowed to attain puberty passes from the hands of the parent to the hands of the Valluvan or priest who may marry her to one of his sons or send her beyond Cochin as an out-caste. If a particular match is disapproved of by the astrologer, the difficulty is got over by the brother of the intended husband marrying the girl by proxy and handing her over to his possession after the performance of the ceremonial rite. With the Pulavars, the *Tāliettu* is the real husband. Widows may take a second husband by receiving a cloth present. Polygamy is permitted but polyandry is strictly tabooed.

The Hill tribes, taken either as the unclarified portion of a primordial forest or as the degenerate specimen of an ancient civilization present a few curious marital customs. Among the Urais for instance the widow marrying her deceased husband's brother is seen to prevail as a regular practice. The Kauls of Malatturai look upon celibacy on the part of both men and women as a social offence of the blackest dye and adultery is savagely avenged. The *Tāliettu* is the husband and in his death the wedding jewel is re-strung and worn and the second husband as in all immigrant castes partially naturalised in Malabar has only the ceremony of cloth presentation to go through. The Hill Pandarams, the Malankuravans, the Ullalans and the Malayaravans who live more in the interior celebrate the marriage ceremony with greater formality. The exogamous sects are comparatively numerous among the Nishavars.

To correctly understand the marriage custom of the Hindus the original standard has to be discriminated from its subsequent modifications. And the fact that in Malabar could be seen the nearest approach as well as the greatest divergence from the earliest Aryan types lends the subject a special aptness in this respect. With the education of Hindus the view is daily gaining ground that the order of social evolution in India is not from chaos to cosmos, not from promiscuity to the man-one-wife system but the reverse and that the various peoples of Hindustan far from being separate ethnic entities represent different stages of degeneration of a once highly civilized nation. The system of caste as it was in the earliest times was evidently a scheme of distribution of function with vital differentiation of structure by which orderly progress was sought to be promoted in the nation. From the nature of the Brahmins' function, their indefinite multiplication was not necessary. Women were educated to almost the same rank of perfection as men and marriage was not considered by man or woman the *ultima ratio* of existence. While the highest Adepts looked upon and practised the marital rite as a sacramental union of *Paruska* represented by man with *Prakriti* or qualities

which formed the materials of the great Builder, represented by woman, the general mass of orthodoxy took it merely as a means to beget a son to continue the caste function (*Pr gâjau Grihamâdânam*). The marriage of one son in a family was sufficient for the purpose and connection after the birth of a male issue was regarded as a heterodox act of mere carnality. No Brahmin was married until, by what are called *Yogin* processes practised during the *Brahmacharya* stage, the senses and passions had been controlled (mark the words *Jitendriya* and *Urdhva-râttas*)—an arrangement necessary for the maintenance of the canonical ideal. The unmarried persons, called *Snânikas*, led lives of pious celibacy and worked in various ways for the temporal and spiritual welfare of society. With these high ideals, the marriage of widows was placed entirely out of court. In regard to the other castes these restrictions were, of course, unnecessary. But the fundamental principles of marital morals were identically the same. With the course of time, the ascendancy of the flesh set in, and every Brahmin wished to be a *Grihastha* (married man) and every woman, a *Grihini* (married woman). To prevent the possibility of marital desires arising under the influence of unregulated love in the adult, the *Sâtrikâs* or the Hindu ordinance-makers declared ante-nubile marriage compulsory for all females. A similar perhaps more radical, disturbance set in among the other castes and worked profounder mischief. And with the steady economic decay and general enfeeblement that have been working in India for a period extending even earlier than the first Mahommedan invasion, vast changes in family and social life have ensued. The exigencies of an unsettled condition in a people who had to keep up a perpetual struggle for existence naturally loosened the marital ties in diverse ways. Suffice it to say, therefore, that if certain Indian castes present curious marriage customs they represent adjustments rather than defections and as such deserve sympathetic notice. With the restoration of peace, however, all second rate customs are fast dying out, and the hope is entertained by many that, in grateful return for the light that once passed from the East to the West, the West may prove the Karmic agent for the re-establishment of the ancient ideals in the land.

122 Statistics of civil condition were not collected at the first two Censuses and it was only in 1891 that the return was first attempted. In regard to its value, it was remarked in

**The record of civil condition.**

the Report on that Census that "in a Marumakkathayam country like ours, the expression 'married' is not however unexceptionable. A Nair lady would not speak of her 'Sambandhakken' as her married husband, nor a Nair husband speak of his 'Bharya' as his married wife. I understand there is a general feeling in the minds of the educated members of that community to gravitate towards the more civilized form of domestic relationship in the other coast, but these educated are as yet only a microscopic minority. There is considerable opposition to it among themselves, the influential classes particularly are against it. The masses at any rate remain unleavened. Added to this intrinsic difficulty, the translation of the words 'married,' 'unmarried' and 'widowed' (we adopted *in toto* the Malabar translation of the British Census schedule) has not been fortunate. It is not clear whether the 'Tali-kettu kallyanam' of Marumakkathayam people was meant to be included or not. The column was altogether much too vague and puzzling. We did our best to remove all ambiguity by adopting the following explicit rule in the vernacular "\*\*

For future Censuses, it was suggested that the column for civil condition should be elaborated to 17, eight for males and nine for females, in order that full particulars

**CHAP. VI.** may be recorded in respect of the Makkanthayam marriage, the Marumakkathayam  
**PARA. 123.** *Talikutu*, and the Marumakkathayam *Sambandham*. In framing the schedule for this Census, this subject came up for consideration and was one of the points personally discussed with the Imperial Census Commissioner. But the suggestion had to be given up as the questions suggested were of a searching character especially those relating to *Talikutu* and *Sambandham* and as the results would be difficult to compile and probably untrustworthy. In these circumstances, attention was directed towards making the instructions on the subject as clear as possible even at the expense of prolixity and the vernacular headings were framed so as to convey an accurate idea of what was required. The instructions to the Enumerators for filling up the column of civil condition ran as follows—

Enter each person whether male, female, child or adult, as married, unmarried or widowed. This column should never be left blank even for infants. If on asking a person whether he or she is married, the answer is yes the person should next be asked where his wife or her husband, & the case may be, is living, as from the answer to the former question, when put in the vernacular one cannot be sure whether the person is married, and has living wife or husband, or whether the person is widow or widower. In filling up this column the Enumerator should not question the validity of any marriage or be guided by his own notions of what is or is not a marriage but should accept the statements made by the person, or in the case of children, by their relatives. Every person who has wife or husband living at the time of the Census should be entered 'married'. Persons who have been divorced and who have not married again should be entered as 'widowed'. Enter dancing girls as married or unmarried according as they return themselves.

13. For easy reference, the absolute figures for the civil condition of the entire population are particularized below:—

Civil condition of the population

SUMMARY TABLE II.

	BOTH SEXES.	MALES.	FEMALES.
Unmarried	1,419,723	792,115	627,608
Married	1,57,376	639,072	61,244
Widowed	225,064	67,933	80,103

Of the total population, 49.6 per cent. are returned as married the rest being distributed into 49.1 per cent. unmarried and 0.3 per cent. widowed. Among males more than one half and among females more than two-fifths are shown as single. The proportion of the married is almost the same in both the sexes, the males forming 4.9 per cent. and the females, 4.3 per cent. of their respective total while among the widowed, the females are more than three as numerous as the males.

Taking 10,000 of each sex and distributing them according to their ages and civil condition we find that the unmarried under 10 years of age constitute about a fourth of the total population in either sex the females showing a higher ratio than the males. One-eighth of the total males are unmarried and are between the ages 10-14 and one-seventh between 15-40. The ratio among females falls to about one-ninth at the former period and one-eighteenth at the latter ages. In the last period 10 and over the unmarried amount in each sex to 98 in a total of 10,000. In regard to the married, the highest proportions are returned at the prime of life 15-40 the males exceeding the females by over 100 in every 10,000. At the ages 10 and above the ratio of married women to the female total is only 8 per cent. while men are still married four-fifths that proportion. The widows at these ages are three times as numerous as the widowers there being 10 of the former in every 100 females against 3 of the latter per 100 males.

124 The noticeable features in a comparison of the statistics of this  
**Comparison with last**  
**Census**  
 SUBSIDIARY TABLE III

Census with those of the last are the decrease in the married of both sexes and the increase in the widowed. There are at this Census 4,229 married women in a ten thousand of the sex against 4,360 in 1891. The proportion of married men has similarly fallen from 4,395 to 4,289. Of the widowed, the females return 1,110 per 10,000 of their number and the males 463 as compared with 1,115 and 354 respectively at the last enumeration. Wives are thus fewer now by 131 and husbands by 106, while there are 295 more widows and 109 more widowers than ten years ago. Again, in regard to the unmarried of both sexes there is a decrease, but the fall is perceptible only in regard to the females, these having gone down from 4,526 to 4,361 for every 10,000 of that sex.

The variations since the last Census in the civil condition of the population show, when distributed by main age-periods, that the unmarried have increased while the married have decreased at the younger ages *i.e.* 0-15. Between 15-40, however, the unmarried are fewer than in 1891, considerably so among females, while at the age of 40 and over, the proportion has declined heavily and to the same level in both the sexes. Among the married too there is a general decline which is spread over the later ages. In regard to the widowed, the rise is shared by all the ages except the period below ten.

One might be easily tempted to attribute the fall in the number of the married to a growing recognition of a standard of personal comfort and convenience, a recognition which would give due weight to prudential considerations in the matter of incurring the responsibilities of matrimony. But the rise consequent on their fall is not in the unmarried but in the widowed, more a case of "loved and lost" than one of not having loved at all.

125 Contrasting the returns of Travancore with those of other States and  
**Comparison with other**  
**States & Provinces**  
 SUBSIDIARY TABLE IX.

Provinces, a distinct difference is noted in respect of the three features of the civil condition. Marriage is relatively less universal, juvenile marriage less common and immutable widowhood less prevalent here than elsewhere.

The proportion of male unmarried is exceeded only by four out of the ten States and Provinces taken in for comparison, while in regard to females unwed the ratio is higher than in any except Cochin. This difference is better appreciated when viewed in relation to age. Below 10 years, Mysore and Cochin alone show a relatively greater number of unmarried males, but even here the difference is negligible. The proportion in 10,000 of the sex is only 3 more in the former State and 6 more in the latter than in Travancore. In respect of the unmarried females, even Mysore is pushed a good distance behind and a comparison with other places makes the preponderance more marked. At the ages 10-15, Cochin and Travancore occupy in order the foremost place and it is noteworthy that Mysore has now receded still further.

As regards the married males and females, the ratios are comparatively low, 42.9 per cent of the males are wedded against an average of between 48.9 in Hyderabad and 38.4 in Cochin, while wives constitute 42.3 per cent as compared with a maximum of 52 per cent in Baroda and a minimum of 38.7 per cent in Cochin. The comparison by age shows the striking nature of the difference in favour of Travancore, the ratios below 10 and between 10-15 being almost insigni-

CHAP VI  
PART. 126

nificant. It is also observed that in the married condition the sexes are more nearly balanced than in most of the other States and Provinces.

The proportion of the widowed is smaller than in all of these, excepting Ceylon and Madras in regard to widowers. Under 10 there is only one widower in a ten thousand males living at this age-period and juvenile widows on a like average number only two. Between 10-15 the ratios are respectively 10 and 31. In some Provinces the widowed number over 200 per 10 000 of the population at these ages. Above the age of 40 widows are relatively the least numerous in Travancore.

The high proportion of the unmarried and the low ratio of the widowed may be due to the fact of the comparative excess of children on the one hand and the fewness of old women on the other having influenced the final results. But this can only partially explain the proportions observed which are mainly due to the difference in the general marriage relations. Infant marriage is not here compulsory, the married state can be dissolved with great freedom and the restriction upon re-marriage is comparatively small.

Comparing the figures of Travancore with those of England and Wales in 1891 we find that the proportions of the married and the widowed are here higher and that of the unmarried lower than in that country. In England, 59 per cent. of the females are unmarried as against 43 per cent. in this State. The married women constitute a third of the sex in England, here, the percentage is 49. The greatest difference is with reference to the widowed females. There are in England only bereaved in every 100 females, in Travancore, twice that number. In other words here one in females is a widow in England one in 14. In the case of males the unmarried are higher in England by 10 per cent. while the married are lower by 8 per cent. The widowers are one per cent. less than in Travancore. Both here and in England, the number of spinsters is in excess of the number of married women.

10. The statistics of civil condition will now be more closely examined. Two Tables (IV and V) illustrating the relation between age and civil condition, one showing the number of persons in each civil condition distributed according to age and the other the number of persons at each age distributed according to civil condition have been prepared and appended. The relative age of the population in each condition may first be taken up.

*The unmarried*—The majority of the unmarried are below 15 years of age, females being relatively more numerous than males. Out of 10 000 spinsters more than one-half are under the age of 10 and more than three-fourths under 15; while of the same number of bachelors the proportion are nearly one half and three fourths respectively. At the period 15-20 the unmarried males are relatively twice as many as the females. The prevalence of the married state is shown by the very low average of unmarried, both males and females. Above the age of 40 males will altogether obtain from matrimony amount to only 2 in ten thousand persons, unmarried in that sex and females 60.

*The married*—This state seems to be very scarce at the younger years, 37 males and 13.8 females out of 10 000 of each sex in this condition being returned at the ages below 10. At the next age-period 10-15 the ratios stand in the case of males and 41.6 in regard to females, the ladies being nearly seven times numerous as the bachelors. The largest number of the married of both

sexes are found in the period 15-40, where the proportions tend to approach each other. Above 40, the ratios are inverted and the men are more than twice as numerous as the women.

CHAP VI  
PARA 128

*The Widowed*—Widowers and widows are few and far between at the commencing years of life only 6 of the former and 1 of the latter out of a total of 10,000 widowed in each being aged below 10. Between 10-15 too, the ratios for males and females are very low. But in the next period, the proportions rise considerably being 26.4 per cent for females and 32.7 per cent for males, and at the advanced ages, widowhood attains the stage of maximum prevalence, the widows preponderating over the widowers in the ratio of 73.3 per cent against 66.9.

*Mean age*—The proportions of each civil condition at the different age-periods show that the average age of unmarried males is higher than that of unmarried females, being 11.4 years against 9.1, while that of widowers is lower than that of widows—46.9 as compared with 48.1. The difference between the ages of husband and wife is 7.2 years, the mean age for the former being 38.1 years and for the latter 30.9.

127 Distributing the total population at each age period with reference to

#### Age by civil condition

SUBSIDIARY TABLE V

civil condition, it is seen that the unmarried state is almost universal with both males and females in the ages up to 10. The curious custom of the betrothal of children not yet born said to be prevalent in some parts of Northern India is entirely unknown on this coast. Child marriage again is very rare, there being only 20 wedded females out of a total population of 389,607 at ages below 5. Of these, 6 are three years old and 14, four. One is an Animist and the rest belong to the general class of Hindus. Between 5-10, 1,193 persons are returned as being married, boy husbands numbering 235 and girl wives, 958. In a total of 10,000 of either sex, the married under 10 amount to 6.2 males and 24.7 females. It is at the next five years, 10-15, that the tendency to matrimony first shows itself. This is very pronounced in the case of girls, who enter the wedded life much sooner than boys and in distinctly larger numbers. 900 girls in a ten thousand at these ages are married as compared with 124 boys. This rapid transition eagerly sought sometimes results in merely placing them under a different category. The help-mates gained so early fail them occasionally and a few are left single again and in a worse condition and all this before five years have barely elapsed. This forlorn condition is, however, extremely infrequent, the proportions of widowers and widows being only 10 and 31 respectively. If the age of 15 is passed by, the marrying tendency develops more and more fully, the married predominating over the unmarried till the age of 40 in the case of females and in all the subsequent age periods in respect of males. At the last age-period 40 and over, the unmarried condition is almost out of vogue. At the younger ages, 99 out of a hundred are unwed, but now these have passed by that state, leaving only one per cent to plod life's way in single blessedness. But, in regard to the married, the condition of wedded happiness is not life-long. With nearly one seventh of the males in the later years of life, the housewife is *non est*, while the support in life seems to fail more than half the females.

128 The married state seems to be most widely prevalent among the

#### Civil condition in the different religions

SUBSIDIARY TABLE V A.

Animists who return in this condition a percentage of 48.4 for males and 47.9 for females. Confining the comparison to the main religions on the plains, we

CHAP. VI.  
PARA. 129

find marriage more common among the Christians than among the other religions, 45.3 per cent. of the males and 43.1 per cent. of the females being in marital harness. Marriage is equally common among the Musalmans and the Hindus, 42 per cent. of the males in either religion being husband. As regard the other sex the Musalmans show a slightly higher ratio, 42 per cent. of their women being joined off against 41.9 per cent. of Hindu females.

On comparing the proportion of the single the Musalmans come highest in respect of both the sexes and the Animists occupy the lowest place. Hindu bachelors are proportionally larger in number than Christian while the reverse is the case in regard to spinsters.

Widowed males and females are relatively most numerous among the Hindu and least among the Hill tribes in respect of widows and among the Musalman in regard to widowers. 3 per cent. of the Hindu males and 15.6 per cent. of their females being widowed as compared with 3.4 per cent. of Musalman males and 9.3 per cent. of Animist females. The Musalmans and the Christians interchange in order in respect of widows and exchange places in regard to widowers.

Viewed in reference to age, the statistics for the main religion show that the married among the Hindus are at every age relatively less numerous than among the other two religionists. The order is reversed in respect of the unmarried and the widowed, the Christians and the Musalmans returning at each age-period smaller proportion than the Hindu. Juvenile marriage seems to be less common with the Christian males and more common with the Christian females than among the Hindus or the Musalmans. Between 10 and 20 years of age, the number unwed is relatively largest with the Hindus, the lateness of marriage being specially marked in respect of females. Of women who continue single through life the Musalman return the smallest ratio.

Diagram N. 16 illustrates and compares for each decennial age-period the condition in each of the three main religions.

The mean ages of married males and females in the three religions are compared below.

	MEAN AGE OF MARRIED	
	Males	Females
Hindus	34.7 years.	31.7 years.
Musalmans	30.9	30.6
Christians	35.1	30.2

The difference between the ages of the husband and wife is greatest with the Musalman and smallest with the Christian.

In passing it has to be noted that though the proportional numbers in each civil condition are in the several religions, the range of difference is not such as would indicate any striking similarities in marriage practices which seem to resemble each other pretty closely the diversity in religion being notwithstanding.

129. Subjunctive Table N. shows by sex the percentage of each civil condition in different ages for certain selected castes enumerated in Imperial Table XIV the age period being framed with reference to their bearing on marriage custom. It is intended to illustrate the prevalence of infant marriage and of the prohibition of the re-marriage of widows in groups of different social standing. These are features not generally characteristic of the Musalman speaking

Maramakkathayam castes but generally obtain among the Makkathayees. In the case of some castes such as the Kammala, it has not been possible to distinguish these divisions in the returns and such castes, one or two in number, form an intermediate stage, in respect of whom it is not easy to come to any definite conclusion. The figures entered in the Table generally corroborate these facts and it is not necessary, therefore, to dwell on them at any length. A few of the main facts may be noted.

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*Males*—The percentage of unmarried is lowest among the Brahmmins, 13.9 per cent among the Malayali and 11.3 per cent among the others. It is highest in the Channan (57.6) the Navar (55.7) and the Kammala (51) castes. The ratio of the married is highest among the Brahmmins—over 50 per cent and is less than the State average—42 per cent—in the case of the Nâvar, the Channan and the Nava castes. It is also high among the Hill-tribes. Of widowers, the Brahmmins again show the highest percentage, being higher among the Malayala Brahmmins than among the rest 6.1 per cent against 5.8 per cent. With the immemorial custom among the Malayala Brahmmins permitting only the eldest son to marry within their own caste, the high position among the married and the widowed that the males of that community enjoy can only refer to their Non-Brahminical consorts whom they as frequently lose as win. The proportion of male widowed is over 7 per cent among the Konkams, the Navars, the Vellalans and the Valans and is lowest among the Kammalams (3.6 per cent).

*Females*—The unmarried are relatively least numerous among the Brahmmins, the Konkams and the Vellalans. The ratio of the married is highest amongst the Brahmmins other than the Malayali who show a comparatively low proportion of married and a high percentage of widows. The Annamitic hill-tribes show but a small ratio of persons in the widowed condition.

Taking marriage at the ages below 12 as premature wedlock, we see that it obtains only to a slight extent in the different castes. The proportion for the Brahmmins shows that married girls under 5 form 1 per cent against 5 in the Madras Presidency. Between 5-12, the percentage is 12.6, while in Madras the ratio for all Brahmmins rises to nearly 20 per cent with a maximum of about 30 among the Telugu Brahmmins. At the ages 12-15, the proportion is 64.5 against 86.4 in Madras.

The highest percentage of widows at the 12-15 period is returned by the Hill tribes and at the 15-20 period by Brahmmins other than the Malayali. Most of the castes show at the advanced ages a percentage above 50, it being highest among the Brahmmins and the Vellalans.

130 The features noticed in the statistics of civil condition in regard to the Civil condition in Natural population as a whole are repeated in fuller detail divisions and Taluks by the two Natural divisions and by the Taluks SUBSIDIARY TABLE VII comprised in each. It is superfluous to go over the ground again and where the areas concerned are so small, it is unprofitable to descend into minutiae. Only the main variations, therefore, need be commented on here.

To take the Natural divisions first, the ratios of the unmarried and the widowed are higher and that of the married lower in the Western than in the Eastern division. In the latter, the proportion of married males below ten years of age is double that in the former, while in regard to the female married, the relative numbers are

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near each other. In another five years however the differences get wider in respect of both the sexes, while above the age of 15 they again become narrowed.

Examining the Talukwar proportions in each civil condition, we notice that the largest ratio of bachelors is returned by Parur 57·2 per cent. Next come Vilavankod, Chirayinkil and Eraniel. Single males are fewer in Muvattupuzha, Changanachery Pattanamparam and fewest in Minachil (45·8 per cent.) where an industrious Christian population find in the soil an abundance of food-giving labour tempting them to married life. In the proportion of unmarried females again, Parur heads the roll with 1·5 per cent. of the total of that sex and is followed by Eraniel Chirayinkil Quilon and Vilavankod. Shencottah and Tovala with 33 per cent. of spinsters occupy the other end with Tiruvalla and Kottayam just above them.

The most married Taluks are Tiruvalla, Changanachery and Kottayam, Minachil crowning the ratios for both the sexes with 50 per cent. of the population married. The Taluks which contain relatively the smallest number of husbands are Vilavankod, Parur and finally Eraniel with 38 per cent. Of wives the lowest ratio is in Eraniel (3 per cent.); Agastivaram and Karunagapalli stand one step higher.

Widows are relatively most numerous in Tovala (90·9 per cent.) the Taluks of Shencottah and Agastivaram following a close second. The least widowed Taluk is Minachil (1 per cent.) Todupuzha, and Changanachery just preceeding it. In respect of widowers, the lowest proportion is 3·5 per cent. which is the ratio in Neyyattinkara. The highest is 3·8 per cent. and is shown by the Taluk of Valiam.

To sum up the results of this general examination of the Talukwar statistics, the Taluks largely given to matrimony are chiefly those in which the Christian population predominates and the Taluks where the bereaved females most avoid re-marrying are those in which the Tamil speaking Hindus are relatively the most numerous. In the former set of Taluks, not only does the wedded condition prevail largely but the proportions of single and widowed are comparatively small—a circumstance which reveals the marrying as well as the re-marrying tendency in the population. The larger prevalence of widowhood in the latter class of Taluks indicates the greater restriction on re-marriage obtaining among the Tamil speaking castes.

The civil condition of the Taluks may now be glanced at in relation to age. In the first decennial period, the unmarried males and females constitute 93 per cent. of the total strength in every Taluk with the exception of Parur and Tovala where the entire male population is unmarried at those ages. In nine Taluks Tovala, Agastivaram Kunnittur Kartikapalli, Karunagapalli, Ettumanur Kunnittur Todupuzha and Parur it is refreshing to note that during this early age period there are neither widowers nor widows. In the next five years the single males lose their high proportion in 11 of the Taluks while in almost all the unmarried girls become fewer the extremes varying from 93 per cent. in Eraniel to 81 per cent. in Minachil. In the other two age periods, the married and the widowed are preponderant, the proportion in respect of widows at the last period being on an average ranging from 69 per cent. in Tovala to 36 per cent. in Minachil.

131 The distribution of the urban population according as they are single, married, or widowed is shown for 10,000 persons of each sex in Sub-Table XI in which is also entered the proportion of each civil condition in the 10,000 at each main category.

Civil condition in towns.  
Sub-Table XI.

In the unmarried condition the males constitute 51 per cent of the sex while the females show a percentage of 41. The married proportions are the same in both the sexes while in the widowed state women are four times as numerous as men. With the exception of the unmarried males and widowed females, the proportions of the sexes in the other conditions are less than the respective State averages. At the riper years there are 1,057 bachelors in every 10,000 males against a total average of 3,171. At the ages of 40 and over, the widowed males and females are relatively more numerous the urban averages being 1,618 and 6,266 against 1,524 and 5,151 respectively for the whole territory.

132 In the total population there are 815 unmarried females to 1,000 unmarried of the other sex, the proportion being highest at the ages below ten—1,036. The ratio falls to 838 in the period 10–15 and reaches the lowest point at the ages 1–10 where there are 404 spinsters per mille of bachelors. Married women are in excess till the middle age. At the earlier years, there are 1,162 wives to 1,000 husbands, while at 10–15 the ratio rises to 6,637. Taking the two age-periods together, there are between 0–15 years 6,404 wives per mille of wedded males. Between 15 and 25 too, wives are more numerous, the ratio falling below one thousand—938 only at the period 25–40. After the age of 40, the number steadily decreases and a rise is noticed in the ratio of widows to widowers. Taking all ages, we have 967 wives to 1,000 husbands and 2,959 widows to 1,000 widowers. The proportion of wives to husbands is relatively largest among the Animists who show the lowest proportion of widowed females to widowed males, and smallest among the Muslims who return the highest ratio of widows to widowers. The disparity in the ratio of wives to husbands is shared by every religion. But this excess of husbands cannot be taken as real. That women have not been omitted from enumeration has been seen in the Chapter on Sex. The explanation for the deficiency in wives seems to be therefore, in the disproportion that is apparent between the widowers and widows. Probably, males who are married but have lost their wives by divorce have returned themselves as still married. Taking the proportion of the sexes in the nonmigrant population, there are only 805 females to 1,000 males while among the emigrants, females preponderate in the ratio 1,123 per mille of males. This too may have contributed a small share to the excess in husbands. It may be stated, however, that the actual excess of husbands over wives is not so large as to seriously affect comparison.

133 Taking the reproductive period as 15–40 years of age, we find that out of 10,000 women capable of child-bearing, 7,718 are wives as against 7,662 in 1891. In a total of 10,000 females of all ages, the ratio at the reproductive period amounts to 33 per cent, the same as at the last Census. Of the total population of both sexes, the wives at the child-bearing ages constitute 16.3 per cent which was the identical proportion shown ten years ago.

Subsidiary Table I.—*Distribution of 10,000 of each Sex by Age and Civil Condition*

Age	Males			Females		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0 — 5	1,587			1,519	1	
— 10	1,577	10	3	1,518	66	6
10 — 15	1,510	12	12	1,010	808	36
15 — 20	766	272	85	400	509	198
20 — 25	411	306	197	1157	776	461
25 — 30	189	700	373	501	619	809
30 — 35	517	648	417	196	631	706
35 — 40	212	610	414	122	469	1217
40 — 45	114	517	440	86	530	1306
45 — 50	66	412	417	58	210	1,67
50 — 55	44	300	546	53	180	2064
55 — 60	26	100	396	27	604	1307
60 or over	58	700	1210	64	672	3713
Total	5,248-5	4,200-7	462-6	4,261-2	4,229-1	1,400-7

Subsidiary Table II.—*Distribution by Civil Condition and within age periods of 10,000 of each Sex*

Age	Unmarried		Married		Widowed		Total		
	Males.	Females.	Males.	Females.	Males.	Females.	Un-married.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0 — 10	2,000	2,000	16	67	3	6	1,000	4,000	1,000
10 — 20	1,500	1,000	12	100	12	36	800	6,000	2,000
20 — 30	1,000	500	2,500	3,000	1,000	3,000	400	1,200	2,000
30 — 40	500	500	1,000	1,000	300	1,000	800	400	1,000
Total	5,248-5	4,261-2	4,200-7	4,229-1	462-6	1,400-7	815	987	2,000

SUBSIDIARY TABLE III—*Distribution by Civil Condition and main age-periods of 10,000 of each Sex at the last two Censuses*

Age	MALES						FEMALES					
	Unmarried		Married		Widowed		Unmarried		Married		Widowed	
	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13
0—10	2,336.3	2,416.6	1.6	3.0	1	5	2,698.7	2,568.5	6.7	9.1	6	9
10—15	1,210.2	1,141.6	15.2	19.1	1.2	8	1,034.0	979.2	102.6	107.0	3.6	1.8
15—40	1,473.1	1,571.2	2,578.0	2,608.5	151.5	46.2	599.7	820.9	3,286.9	3,221.0	371.9	184.3
40 and over	28.9	121.8	1,673.7	1,703.6	799.7	399.8	23.8	156.9	832.8	919.7	1,033.7	927.8
All ages	5,248.5	5,251.1	4,288.7	4,391.6	462.8	361.3	4,261.2	4,525.5	4,229.1	4,359.7	1,409.7	1,114.8

SUBSIDIARY TABLE IV—*Distribution by main age periods of 10,000 of each Civil Condition*

Age	MALES			FEMALES		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
0—10	4,670.6	3.7	6.2	6,188.0	15.8	4.0
10—15	2,399.8	35.4	26.7	2,370.8	242.6	25.2
15—40	2,768.6	6,011.2	3,274.3	1,375.2	7,772.4	2,638.1
40 and over	55.0	3,919.7	6,692.8	66.0	1,969.2	7,332.7

SUBSIDIARY TABLE V—*Distribution by Civil Condition of 10,000 of each main age period for each Sex*

Age	MALES			FEMALES		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
0—10	9,992.7	6.2	1.1	9,973.2	24.7	2.1
10—15	9,866.3	123.6	10.1	9,068.8	900.0	31.2
15—40	3,474.1	6,163.6	362.3	1,409.3	7,718.4	873.3
40 and over	142.1	8,334.0	1,523.9	151.9	4,394.0	5,454.1

SUBSIDIARY TABLE V A.—*Distribution by Civil Condition of 10,000 of each Sex at each age-period*

## A—Hindus.

A	UNMARRIED.		MARRIED.		WIDOWED.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0-10	9,522.1	9,974.6	6.4	22.7	1.6	2.5
10-20	9,508.8	7,130.1	480.2	2,265.6	23.0	124.4
20-30	8,847.5	9,06.0	8,136.1	8,229.4	274.4	774.6
30-40	5,421.5	248.2	8,753.2	7,860.0	628.3	1,003.4
40-50	123.5	103.8	8,461.4	8,295.3	544.7	3,037.9
50-60	122.1	122.0	8,214.6	8,673.2	1,678.8	6,814.6
60 and over	88.6	180.6	8,758.1	1,577.1	3,123.3	8,421.1
Tot. L.	5,257.9	4,210.8	4,198.8	4,122.7	870.3	1,568.0

## B—Musalmans.

AGE	UNMARRIED.		MARRIED.		WIDOWED.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0-10	2,072.4	2,974.4	8.8	23.7	4	19
10-20	4,445.0	4,033.3	471.4	2,042.1	29.6	104.6
20-30	3,717.8	896.5	8,979.5	8,747.7	302.9	527.4
30-40	413.9	1,779	9,151.0	8,441.2	419.1	1,300.9
40-50	103.2	114.8	9,278.8	8,402.8	629.3	2,406.0
50-60	68.4	105.1	8,402.5	3,977.0	1,044.9	8,222.9
60 and over	24.1	113.8	7,272.2	1,801.8	2,221.7	8,224.7
TOTAL	6,477.7	4,844.2	4,197.1	4,779.1	315.2	1,191.7

## C—Christians.

AGE.	UNMARRIED.		MARRIED.		WIDOWED.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0-10	8,944.0	9,403.1	6.7	27.6	2	13
10-20	428.7	6,177.8	127.6	2,414.9	24.5	53.3
20-30	2,027.9	6,127	7,799.6	9,129.9	1,072	2,044
30-40	257.7	1,023	9,133.7	8,246	416.6	1,246.1
40-50	131.3	1.07	9,029.9	8,373	408.8	2,061.0
50-60	17.8	124.1	8,444.7	4,846	1,564.7	8,222.9
60 and over	114.2	1.05	6,802.2	1,312.2	3,146.6	7,222.4
Tot.	8,070.9	4,404.4	4,197.1	4,207.7	571.1	1,027.9

## D—Animists.

A	UNMARRIED.		MARRIED.		WIDOWED.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0-10	10,000.0	9,900.3	6.0	34.7	14	10.6
10-20	2,224.2	6,174.6	6.0	32.4	14	10.6
20-30	2,224.2	6,174.6	6.0	32.4	14	10.6
30-40	2,224.2	6,174.6	6.0	32.4	14	10.6
40-50	2,224.2	6,174.6	6.0	32.4	14	10.6
50-60	2,224.2	6,174.6	6.0	32.4	14	10.6
60 and over	2,224.2	6,174.6	6.0	32.4	14	10.6
Tot. L.	4,700.1	4,200.2	4,200.2	4,200.2	2,400.2	2,400.2

SUBSIDIARY TABLE VI—*Proportion of the Sexes by Civil Condition for Religions and Natural Divisions.*

All Religions

NATURAL DIVISIONS	NUMBER OF FEMALES PER THOUSAND MALES														
	AT ALL AGES			0 — 10			10 — 15			15 — 40			40 AND OVER		
	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL	815.2	967.5	2,988.5	1,035.7	1,161.7	1,930.2	838.2	6,637.2	2,826.1	404.9	1,250.9	2,407.8	977.9	482.3	3,274.2
Western Division	811.4	976.9	3,135.1	1,034.9	1,845.4	1,291.3	856.3	7,905.6	2,794.6	418.0	1,308.5	2,505.3	964.7	459.9	3,471.8
Eastern Division	820.7	955.9	2,777.1	1,036.8	1,681.2	3,818.2	814.3	5,813.9	2,875.6	383.1	1,184.4	2,249.7	998.8	512.4	3,007.4

Hindu

NATURAL DIVISIONS	NUMBER OF FEMALES PER THOUSAND MALES														
	AT ALL AGES			0 — 10			10 — 15			15 — 40			40 AND OVER		
	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL	805.7	972.6	3,031.7	1,030.0	3,635.2	1,710.5	853.2	7,404.8	3,459.5	417.0	1,290.1	2,440.6	948.9	476.8	3,420.8
Western Division	803.7	981.1	3,220.3	1,028.5	4,647.1	1,200.0	860.0	8,110.1	3,061.7	426.0	1,328.5	2,512.6	929.5	463.7	3,621.7
Eastern Division	809.0	960.3	2,854.5	1,032.2	2,939.4	3,625.0	842.4	6,639.7	4,533.3	400.9	1,236.4	2,309.0	982.7	497.0	3,109.6

Musalman

NATURAL DIVISIONS	NUMBER OF FEMALES PER THOUSAND MALES														
	AT ALL AGES			0 — 10			10 — 15			15 — 40			40 AND OVER		
	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL	778.4	951.6	3,200.0	1,001.5	3,500.0	2,500.0	824.4	10,138.7	2,266.7	333.5	1,305.0	2,403.4	971.6	411.5	3,630.6
Western Division	774.0	982.3	3,457.2	1,003.7	3,416.7		856.4	9,705.9	2,444.4	325.7	1,390.0	2,639.7	840.7	400.1	3,901.4
Eastern Division	785.1	908.5	2,828.1	998.3	3,666.7		778.7	10,760.0	2,000.0	347.3	1,185.5	2,066.1	1,206.3	429.2	3,237.8

Christian

NATURAL DIVISIONS	NUMBER OF FEMALES PER THOUSAND MALES														
	AT ALL AGES			0 — 10			10 — 15			15 — 40			40 AND OVER		
	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL	852.4	957.4	2,601.7	1,059.0	5,509.1	4,333.3	803.5	5,593.4	1,655.2	374.0	1,142.9	2,275.0	1,072.3	523.4	2,718.3
Western Division	851.6	958.6	2,648.6	1,065.5	6,294.1		843.0	7,161.8	1,954.5	414.8	1,213.2	2,434.7	1,154.6	470.5	2,729.8
Eastern Division	853.2	956.5	2,559.2	1,053.6	5,157.9	2,666.7	769.5	5,005.5	1,472.2	319.1	1,092.5	2,111.4	984.0	569.7	2,708.2

Animistic

NATURAL DIVISIONS	NUMBER OF FEMALES PER THOUSAND MALES														
	AT ALL AGES			0 — 10			10 — 15			15 — 40			40 AND OVER		
	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed	Un married	Mar ried	Wid owed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL	886.3	980.7	2,480.7	1,074.5			792.3	5,720.0		503.3	1,266.7	1,883.9	2,000.0	444.3	2,880.0
Western Division	953.8	1,011.9	2,144.3	1,166.4			854.3	5,250.0		603.0	1,319.9	1,786.7	3,400.0	401.0	2,357.1
Eastern Division	856.2	964.4	2,678.4	1,034.3			767.1	5,809.5		540.1	1,092.5	1,932.9	1,650.0	464.8	3,222.8

SUBSIDIARY TABLE VII.—*Distribution by Civil Condition of 10 000 of each Sex for Natural Divisions and Taluks—Males.*

NATURAL DIVISIONS AND TALUKS.	CIVIL CONDITION OF 10,000 MALES.					
	A. ALL AGES.			C-M.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
<i>W. divn. Division.</i>						
1 Agastavaram	5,006 5	3,900 8	502 7	9,907 2	9	
2 Eravel	5,617 8	3,513 2	580 0	9,901	79 2	7
3 Velavankod	5,057 5	3,994 2	443 2	9,902 9	144	27
4 Neyyattinkara	5,109 7	4,130 7	350 6	9,990 0	34	6
5 Trivandrum	5,124 7	4,078 6	306 7	9,907 0	30	
6 Chirayinkul	5,038 0	3,966 5	335 5	9,904 6	47	7
7 Quilon	5,419 6	4,180 2	416 2	9,908 1	39	
8 Karunagapalli	5,563 2	3,964 1	486 7	9,907 6	24	
9 Kartikapalli	5,951 1	4,305 7	303 2	9,907 5	24	
10 Ambalapuzha	5,189 0	4,307 3	541 7	9,973	15	192
11 Eloorally	5,211 2	4,213 7	535 1	9,904 3	57	
12 Parur	5,719 6	3,921 6	458 8	10,000 0		
13 Vaikom	5,119 9	4,207 8	582 5	9,909	41	
14 Thuvvala	4,903 2	4,673 1	461 7	9,907 9	21	
15 Mavelikkara	5,307 6	4,252 2	56 0	9,993	7	
TAL.	5,322 9	4,138 8	478 0	9,904 0	4 5	1 8
<i>Eastern Division.</i>						
16 Tervai	5,354 3	4,944 7	361 0	9,902 7	73	
17 Kalladum ..	5,309 5	3,979 1	400 4	9,902	67	11
18 Nedumangad	5,465 2	4,121 9	600 9	9,904 5	55	
19 Kettavakara	5,111 1	4,476 2	392 7	9,903 4	55	11
20 Pattanamparam	4,000 4	4,977 7	353 9	9,900 0	70	
21 Ponnacottah	5,218 0	4,555 5	429 5	9,903 7	163	
22 Kumbattur	5,170 0	4,966 8	413 2	9,972	28	
23 Cheyranur	5,113 2	4,413 2	413 6	9,993	117	
24 Changanachery	4,819 7	4,606 4	453 9	9,970 2	198	40
25 Kottayam	4,900 8	4,733 4	415 8	9,977 9	213	8
26 Ettimannur	5,006 8	4,419 6	403 6	9,900 2	38	
27 Munnich	4,707	4,032 8	385 5	9,970 0	190	
28 Telapuzha	5,043 5	4,204 2	363 3	10,000 0		
29 Muvattupuzha	4,843 5	4,667	458	9,900 0	29	11
30 Anantnath	5,137 6	4,316 2	540 2	9,974	55	
31 Alangudi	5,279 3	4,296 5	411 6	9,970 9	21	10
32 Carletonville	5,275	4,254 7	347 8	9,973 7	263	
Total	8,070 8	4,487 6	441 9	9,981 0	8 4	8
Total, State	8,348 8	4,388 7	402 8	9,992 7	6 2	1 1

SUBSIDIARY TABLE VII—*Distribution by Civil Condition of 10,000 of each Sex for Natural Divisions and Taluks—Males*

## CIVIL CONDITION OF 10000 MALES

CIVIL CONDITION OF 10 000 MALES									
10-15			15-40			40 and over			Number
Unmarried.	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married.	Widowed	
8	9	10	11	12	13	14	15	16	
99189	703	108	4093 9	5536 9	369 2	105 1	8,264 3	1,630 6	1
99316	531	153	4,348 8	5190 5	460 7	103 8	8093 4	1,802 8	2
98818	93 8	21 4	4,122 5	5,481 8	392 7	133 0	8,378 5	1,488 5	3
99173	49 4	3 3	4296 4	5407 9	295 7	120 8	8,804 6	1,074 6	4
98937	101 3		4275 9	5451 3	269 8	154 9	8,451 4	1,393 7	5
99202	57 6	22 2	4206 2	5473 0	320 8	185 8	8524 1	1,290 1	6
99130	84 5	2 5	4091 3	5592 7	316 0	203 9	8,423 2	1,362 9	7
99372	47 8	15 0	4006 7	5515 9	447 4	149 2	8,314 5	1,506 3	8
98919	97 8	10 3	3,694 3	5882 5	523 2	135 5	8,345 8	1,518 7	9
99144	77 7	7 9	3427 6	6,158 3	414 1	177 8	8,041 6	1,780 6	10
99160	70 9	13 1	3,513 0	6051 3	435 7	211 0	8071 0	1,718 0	11
99200	69 2	10 8	4,111 6	5,523 2	360 2	314 1	8052 7	1,633 2	12
98152	171 5	13 3	3,251 7	6271 7	476 6	150 9	8,007 0	1,842 1	13
98214	165 1	12 5	2,613 1	7,066 2	360 7	69 0	8,441 5	1489 5	14
99141	77 3	8 6	3,552 2	5910 6	537 2	124 4	8,279 1	1,596 5	15
9,903 3	85 9	10 8	3,816 1	5,790 7	393 2	151 5	8,322 5	1,526 0	
99200	80 0		3786 6	6008 8	204 6	101 4	8,597 9	1,300 7	16
99337	61 6	4 7	4,149 1	5,421 1	429 8	100 7	8,356 4	1,542 9	17
99079	82 6	9 5	3889 7	5,736 9	373 1	106 4	8634 1	1,259 5	18
98468	143 3	9 9	3493 4	6,198 3	308 4	224 3	8601 4	1174 3	19
98323	157 7	10 0	2,837 6	6,903 5	258 9	97 3	8737 6	1165 1	20
96993	287 6	13 1	3,657 4	6,077 3	265 3	183 9	8,303 1	1513 0	21
98832	116 8		3418 7	6291 2	287 1	133 9	8,378 0	1483 7	22
97975	195 0	7 5	3233 9	6471 7	294 4	175 5	8,289 3	1,535 2	23
98103	174 6	15 1	2493 9	7181 1	320 0	133 7	8349 9	1,516 4	24
98410	154 1	4 9	2,529 7	7,223 7	241 6	83 6	8,330 5	1585 9	25
98860	109 1	4 9	2,698 6	6,968 3	333 1	163 0	8,075 8	1,761 2	26
96196	368 7	11 7	1,604 6	8,163 3	232 1	116 9	8,371 6	1,511 5	27
98409	149 2	9 9	2588 4	7,158 1	233 5	114 9	8,503 4	1,381 7	28
96621	321 8	16 1	2212 4	7420 0	367 6	89 3	8,210 1	1,700 6	29
98207	171 7	7 6	3054 4	6,485 1	460 5	105 1	8,105 5	1,789 4	30
99112	74 0	14 8	3378 7	6,329 7	291 6	98 0	8,406 8	1,495 2	31
97677	220 7	11 6	4267 9	5439 5	292 6	261 3	8,476 9	1,261 8	32
9,817 9	173 0	9 1	3,020 6	6,658 1	321 3	129 4	8,349 5	1,521 1	
9,866 3	123 6	10 1	3,474 1	6,163 6	362 3	142 1	8,334 0	1,523 9	

SUBSIDIARY TABLE VII.—*Distribution by Civil Condition of 10 000 of each Sex for Natural Divisions and Taluks—Females.*

NATURAL DIVISIONS AND TALUKS.	CIVIL CONDITION OF 10,000 FEMALES.					
	A ALL AGES.			0-10.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agasthiarum	4,201.2	3,817.9	1,200.9	9,271.6	26.4	—
2. Eraniel	4,620.1	3,772.4	1,671.6	9,269.7	27.7	2.6
3. Vilvaakod	4,627.5	3,870.3	1,604.9	9,271.7	27.4	—
4. Moyyattickara	4,590.9	4,130.1	1,249.0	9,270.9	29.1	—
5. Trivandrum	4,255.2	3,941.3	1,753.5	9,270.8	29.1	—
6. Chirayinkal	4,626.8	3,919.1	1,411.1	9,263.6	15.5	7
7. Quilon	4,629.6	3,900.9	1,400.4	9,263.8	14.3	19
8. Karmakapalli	4,635.0	3,812.6	1,752.2	9,262.1	7.9	—
9. Kartikapalli	4,292.2	4,000.3	1,677.5	9,241.8	15.2	—
10. Anapalapuzha	4,214.4	4,251.9	1,630.7	9,273.6	11.4	15.0
11. Elbertalayi	4,199.7	4,190.5	1,702.0	9,270.0	17.2	2.8
12. Parur	4,234.4	3,822.5	1,370.0	9,272.2	26.8	—
13. Vaikam	4,177.0	4,265.7	1,457.3	9,294.7	10.5	—
14. Taravalla	4,077.1	4,769.2	1,135.7	9,266.2	32.2	1.6
15. Mavelikara	4,200.6	4,122.1	1,607.1	9,272.8	21.6	—
TOTAL	4,408.6	4,079.1	1,514.3	9,277.2	21.0	1.8
<i>Eastern Division.</i>						
16. Tuvak	3,462.2	4,061.3	2,000	9,261.0	20.0	—
17. Kalluram	4,171.7	3,705.1	1,602	9,277.7	18.2	4.1
18. Nedumangal	4,261.9	4,172.8	1,431.3	9,262.1	4.5	2.4
19. Kottarakk	4,522.9	4,161.7	1,222.4	9,260.8	39.3	4.9
20. Pattanamparam	4,180.6	4,651.9	1,207.8	9,241.6	13.8	1.7
21. Ponnath	3,473.9	4,214.1	1,234.0	9,241.9	125.0	10.1
22. Kuvattur	4,234.9	4,100.0	1,262.1	9,262.7	7.3	—
23. Changanassery	4,215.4	4,272.2	1,227.4	9,261.8	42.7	5.5
24. Changanacherry	4,100.5	4,232.0	1,100.5	9,217.7	41.6	7.7
25. Kottayam	4,047.7	4,022.2	1,120.1	9,264.0	45.2	—
26. Ettimam	4,217	4,454.3	1,100.9	9,260.2	10.7	—
27. Mankal	4,170.4	4,091.7	72.5	9,200.8	34.3	1.9
28. Tadupuzha	4,500.8	4,622.9	900	9,200.8	6.2	—
29. Marapuzha	4,246.1	4,610.0	1,124.9	9,273.8	25.1	1.1
30. Kottanad	4,000.3	4,300.8	1,271.2	9,275.1	21.6	—
31. Alappuzha	4,679	4,124	1,127	9,261.2	17.4	1.0
32. Candamam Hills	4,140.4	4,227.8	900	9,200.1	60.9	—
TOTAL	4,292.9	4,432.5	1,367.9	9,267.9	22.2	2.8
Tot. L. Stat	4,381.2	4,229.1	1,400.7	9,272.3	24.7	2.1

SUBSIDIARY TABLE VII—*Distribution by Civil Condition of 10,000 of each Sex for Natural Divisions and Taluks—Females*

CIVIL CONDITION OF 10,000 FEMALES										Number
10—15			15—40			40 AND OVER				
Unmarried.	Married.	Widowed.	Un-married.	Married.	Widowed.	Un-married.	Married.	Widowed.		
8	9	10	11	12	13	14	15	16		
9,219.4	724.3	56.3	1,270.6	7,472.2	1,257.2	102.2	3,375.2	6,522.6	1	
9,593.2	371.9	34.9	1,622.5	7,374.7	1,002.8	194.4	3,682.8	6,122.8	2	
9,414.6	541.2	44.2	1,523.6	7,429.6	1,046.8	218.3	3,708.6	6,073.1	3	
9,397.4	586.2	16.4	1,821.1	7,324.5	854.4	154.9	4,667.8	5,177.3	4	
9,089.1	887.0	23.9	1,449.6	7,348.3	1,202.1	76.7	3,550.3	6,373.0	5	
9,315.9	658.4	25.7	2,228.2	6,730.1	1,041.7	144.9	4,857.7	4,997.4	6	
9,432.1	536.8	31.1	2,162.3	6,957.0	880.7	255.5	4,249.7	5,494.8	7	
9,496.2	486.5	17.3	1,789.0	7,035.6	1,175.4	157.3	3,767.9	6,074.8	8	
9,216.7	720.7	62.6	1,733.2	7,272.5	994.3	154.2	4,095.4	5,750.4	9	
9,126.1	834.2	39.7	1,174.7	7,873.4	951.9	151.2	4,069.9	5,778.9	10	
9,335.7	621.9	42.4	1,331.2	7,656.4	1,012.4	136.8	3,641.7	6,221.5	11	
9,255.0	687.7	57.3	1,596.5	7,371.2	1,032.3	335.3	4,243.5	5,421.2	12	
9,012.7	965.2	22.1	1,225.4	7,964.6	810.0	140.5	4,179.7	5,679.8	13	
8,406.1	1,572.0	21.9	844.0	8,610.8	545.2	103.7	5,146.8	4,749.5	14	
9,180.7	795.8	23.5	1,677.4	7,456.7	865.9	157.6	4,428.8	5,413.6	15	
9,228.2	738.9	32.9	1,570.5	7,459.7	969.8	157.6	4,128.2	5,714.2		
9,003.5	955.5	41.0	762.9	7,997.1	1,240.0	79.6	2,933.7	6,986.7	16	
9,410.3	567.0	22.7	1,308.9	7,616.5	1,074.6	124.8	3,435.4	6,439.8	17	
9,272.3	696.4	31.3	1,484.3	7,487.9	1,027.8	98.6	4,603.2	5,298.2	18	
8,955.6	1,008.5	35.9	1,887.1	7,359.9	753.0	294.2	4,859.4	4,846.4	19	
8,932.7	1,034.2	33.1	1,360.7	7,909.3	730.0	129.6	4,492.3	5,378.1	20	
8,860.2	1,570.7	69.1	832.8	7,869.5	1,297.7	94.6	3,413.4	6,492.0	21	
9,133.5	831.7	34.8	1,922.7	7,402.8	674.5	216.9	4,604.0	5,179.1	22	
8,623.3	1,347.8	28.9	1,283.4	7,969.7	746.9	204.0	4,779.2	5,016.8	23	
8,777.7	1,185.7	36.6	774.8	8,648.1	577.1	147.4	5,032.9	4,769.7	24	
8,603.2	1,376.9	19.9	761.3	8,692.6	546.1	134.8	4,875.6	4,989.6	25	
8,841.9	1,148.5	9.6	1,205.1	8,000.0	794.9	98.2	5,374.5	4,527.3	26	
8,139.8	1,809.9	51.3	533.6	9,103.6	362.8	91.7	6,250.2	3,659.1	27	
9,058.1	920.4	21.5	1,178.3	8,246.6	575.1	252.1	5,173.1	4,574.8	28	
8,619.0	1,463.7	17.3	805.0	8,571.4	623.6	113.2	5,214.3	4,672.5	29	
8,750.0	1,223.8	24.2	1,126.9	8,110.2	762.9	86.9	4,703.1	5,205.0	30	
9,499.3	481.1	19.6	1,547.3	7,812.2	640.5	136.3	4,858.9	5,004.8	31	
9,426.2	517.0	56.8	1,868.2	7,306.8	825.0	156.4	4,835.0	5,005.6	32	
8,856.5	1,114.5	29.0	1,184.8	8,075.2	740.0	143.9	4,763.3	5,092.8		
9,068.8	900.0	31.2	1,408.3	7,718.4	873.3	151.9	4,394.0	5,454.1		

SUBSIDIARY TABLE VIII.—*Proportion of Wives to Husbands for Religions and Natural Divisions.*

NATURAL DIVISIONS AND TALUKS.	NUMBER MARRIED FEMALES PER 1,000 MARRIED MALES.					
	All Religions.	Hindus.	Muslimans.	Christians.	Ashvakets.	Others.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agastavaram	1,019	1,025	1,021	809		
2. Ernakul	989	90	1,006	961		
3. Vilavakkod	932	951	976	951	903	
4. Neyyattinkara	903	950	1,017	946	979	
5. Trivandrum	950	947	978	956	900	
6. Chirayinkeelam	1,025	1,021	1,044	980	1,091	
7. Quilon	943	941	953	943	940	950
8. Karuvannur	907	909	905	903	1,182	
9. Kattakudi	997	1,006	999	953	907	
10. Aripattanam	973	906	944	931		
11. Shervellay	906	1,010	904	902	1,000	
12. Parur	905	978	899	904		1,048
13. Varkam	979	904	905	921		
14. Tattavalla	954	945	945	977	1,049	
15. Mavalikara	977	940	933	954	1,079	
TOTAL	977	981	982	959	1,012	793
<i>Eastern Division.</i>						
16. Tattavalla	1,012	1,019	1,045	978	902	
17. Kallakudi	906	906	1,037	977	1,004	
18. Nedumangudi	902	909	1,011	940	940	
19. Kottarakudi	916	904	972	954	906	
20. Pattanam	924	912	708	903	906	
21. Sarcodith.	900	901	954	905	933	900
22. Kumbakonam	909	900	912	921	1,000	
23. Changanur	903	901	979	908	906	
24. Changanur	906	904	904	900	904	
25. Kallakudi	906	970	901	913	937	
26. Changanur	979	946	906	979	905	
27. Muzhakkudi	902	907	907	903	1,006	
28. Tattavalla	941	970	911	913	971	
29. Mavalikudi	970	944	907	954	941	
30. Kumbakonam	1,071	1,053	917	977	1,053	
31. Alangudi	972	970	971	970		1,000
32. Changanur Hills	902	913	954	950	1,000	941
Tot	956	980	908	957	984	994
Total, Stat	987	973	952	957	981	973

SUBSIDIARY TABLE IX — *Distribution by Civil Condition and main age-periods of 10,000 of each Sex in Travancore and other States and Provinces*

STATE OR PROVINCE	MALES			FEMALES		
	Un-married	Married	Widowed	Un-married	Married	Widowed
1	2	3	4	5	6	7
Ajmer Merwara	4 539	4 610	821	2,762	5 155	2,083
Assam	5,515	9 984	471	4 107	4 129	1,765
Bombay	4,792	4,571	637	3,296	4,857	1,847
Central Provinces	4 672	4 719	609	3 491	4 758	1,751
Madras	5 525	4,088	997	3,896	4 195	1 909
Baroda	4 188	4 834	978	2 805	5 202	1 993
Cochin	5,788	9,835	377	4 561	3 866	1 573
Gwalior	4,661	4 509	830	2 957	4 858	2,185
Hyderabad	4 591	4 887	522	9 122	4,992	1 886
Mysore	5 518	3 935	517	9 928	4 135	1,937
<b>Travancore</b>	5 248	4,289	463	4,361	4,229	1,410

STATE OR PROVINCE	MALES								
	Unmarried			Married			Widowed		
	0—10	10—15	40 & over	0—10	10—15	40 & over	0—10	10—15	40 & over
1	8	9	10	11	12	13	14	15	16
Ajmer Merwara	9 605	8,458	792	963	1,349	7,158	32	193	2 050
Assam	9 968	9,730	317	30	256	8,168	2	14	1 485
Bombay	9,760	8,152	432	222	1 116	7 687	18	102	1 881
Central Provinces	9 779	8 243	248	250	1,676	7,952	11	81	1 800
Madras	9 990	9,676	268	49	316	8 396	1	8	1,336
Baroda	9,300	7 297	650	632	2,453	6,905	68	250	2 445
Cochin	9,999	9 942	323	1	57	8,164		1	1,523
Gwalior	9,594	7,790	1,132	386	2,148	6 442	20	122	2 426
Hyderabad	9,725	8,570	424	257	1,833	8 051	18	97	1 525
Mysore	9 995	9 808	357	4	190	7 877		2	1,766
<b>Travancore</b>	9 993	9,866	142	6	124	8,334	1	10	1,524

STATE OR PROVINCE	FEMALES								
	Unmarried			Married			Widowed		
	0—10	10—15	40 & over	0—10	10—15	40 & over	0—10	10—15	40 & over
1	17	18	19	20	21	22	23	24	25
Ajmer Merwara	9 022	6,102	147	886	3 652	3 595	92	246	6,258
Assam	9,849	6 948	126	188	2,912	3 391	13	140	6,483
Bombay	9,241	5,066	157	717	4,634	3,918	42	300	5 925
Central Provinces	9,457	6,094	88	520	3,742	4,193	23	164	5,719
Madras	9,740	7,590	109	251	2,325	3,609	9	85	6,282
Baroda	8,936	4 771	52	990	4,851	4 452	74	378	5 496
Cochin	9,990	9,201	146	10	783	3 727		16	6,127
Gwalior	9 183	4,429	183	762	5 205	3 782	55	366	6,035
Hyderabad	8,938	4,030	263	997	5,639	3 847	65	331	5,890
Mysore	9,904	7,502	140	95	2,425	3 971	1	73	5 889
<b>Travancore</b>	9,973	9,069	152	25	900	4,394	2	31	5 454

SUBSIDIARY TABLE X.—Civil Condition by age for Selected Castes

CASTE OR RACE	PERCENTAGE OF EACH SEX UNMARRIED.													
	All ages.		0-4.		5-12.		13-15.		16-20.		21-30.		40 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<b>HINDU</b>														
Drakshra Malayala.	43.9	37.8	1,00.0	1,00.0	98.8	99.2	95.2	80.8	80.4	41.2	23.2	4.5	5.0	1.1
Drakshra Paradesi.	41.8	25.9	1,00.0	99.9	98.6	84.3	89.8	22.0	63.8		11.9		2.3	
Channan	57.6	49.4	1,00.0	1,00.0	99.8	99.8	90.3	85.5	85.2	57.4	29.0	4.8	9	1.8
Elavan.	53.5	4.1	1,00.0	1,00.0	99.9	99.5	98.9	82.8	89.7	53.6	21.8	8.4	1.3	1.7
Kannabha	54.0	44.6	1,00.0	1,00.0	99.8	99.5	98.7	87.6	89.0	43.4	27.5	8.9	1.2	1.8
Konkani	49.5	29.9	1,00.0	99.8	99.7	95.6	98.1	21.8	84.7	8.7	30.1	1.8	2.1	6
Kuvava	50.3	4.5	1,00.0	1,00.0	99.8	99.4	97.8	90.5	87.5	54.1	17.8	9.0	1.0	2.4
Nyer	55.7	42.5	1,00.0	1,00.0	99.9	99.5	99.4	91.4	94.4	49.1	30.7	8.0	2.2	1.8
Parayan	50.3	43.8	1,00.0	1,00.0	99.7	99.0	99.1	90.8	89.6	48.0	16.6	4.8	1.1	1.4
Palyan	47.3	42.6	1,00.0	1,00.0	99.7	99.1	98.2	87.0	81.8	40.8	13.6	5.5	6	1.2
Valan.	49.8	43.0	1,00.0	1,00.0	1,00.0	99.4	99.5	92.5	88.6	42.9	15.8	4.8	7	1.7
Vanna	53.8	40.7	1,00.0	1,00.0	99.8	99.2	98.7	83.7	91.8	29.1	22.8	3.0	9	9
Vellalan	52.1	38.1	1,00.0	1,00.0	99.8	99.0	99.0	84.8	91.3	27.6	29.2	2.4	1.8	9
<b>MUSLIMAN</b>														
Nabre	54.8	45.6	1,00.0	1,00.0	99.8	99.0	99.0	99.2	80.5	80.3	21.1	4.6	9	1.1
<b>CHRISTIAN</b>														
Kannan	68.6	61.1	1,00.0	1,00.0	1,00.0	1,00.0	1,00.0	99.2	85.8	80.3	52.3	33.8	8.0	12.0
Nabre	59.6	44.6	1,00.0	1,00.0	99.8	99.7	99.8	94.6	71.9	29.6	12.1	3.6	1.1	1.4
<b>ANIMISTIC</b>														
Malankaravan.	50.1	41.7	1,00.0	99.9	1,00.0	99.4	99.4	88.8	89.8	51.1	1.9	6.6	4	2.6
Others	44.1	41.0	1,00.0	1,00.0	1,00.0	99.2	99.6	80.5	80.5	37.4	13.3	5.9	1.2	2.2

SUBSIDIARY TABLE X—*Civil Condition by Age for Selected Casts—Contd*

PERCENTAGE OF EACH SEX MARRIED														
All ages.		0—5		5—12		12—15		15—20		20—40		40 and over		Numbers.
Males.	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
16	17	18	19	20	21	22	23	24	25	26	27	28	29	
50.0	43.6			1.2	1.6	4.8	19.2	12.9	56.2	71.1	81.7	81.2	33.3	1
52.9	51.7		1	1.3	15.4	11.0	76.8	35.9	95.3	84.7	83.9	78.8	33.2	2
37.7	36.9			.2	7	5	4.1	4.4	41.3	67.2	82.7	83.0	38.0	3
41.7	40.1			1	4	1.0	6.8	9.6	44.1	73.1	79.7	83.0	43.1	4
42.4	41.2			.2	5	1.2	11.8	11.4	55.6	74.8	81.6	86.7	44.1	5
46.2	47.9		.2	3	3.2	1.9	73.9	15.3	88.4	76.0	78.2	79.5	30.7	6
45.4	42.2			1	.6	1.9	9.2	12.2	44.3	78.0	82.6	85.6	46.9	7
38.8	38.0			1	4	5	8.1	5.0	48.1	63.3	77.3	81.1	37.4	8
45.2	44.3			.3	.9	1.8	8.7	10.8	52.4	79.3	86.9	85.1	48.7	9
47.9	47.6			3	.9	1.6	12.6	17.3	57.7	82.0	87.7	85.0	57.4	10
45.1	44.9				6	5	7.0	10.5	55.9	79.3	87.6	83.5	45.3	11
42.1	42.3			.2	7	1.3	16.1	8.9	69.9	74.3	83.7	84.4	37.2	12
42.4	41.8			.2	.9	8	14.4	5.4	70.6	66.4	82.5	81.7	31.6	13
41.8	42.7			.2	1.0	.9	11.2	10.2	58.8	75.3	86.7	87.9	46.7	14
28.9	27.2						1.8	4.2	7.1	43.3	58.6	76.0	42.9	15
45.6	45.1			.2	1.3	3.3	21.1	27.7	69.3	85.0	89.4	83.9	51.2	16
46.0	44.7		1		6	1.6	10.7	10.1	46.9	80.2	87.0	87.8	50.8	17
50.1	50.1				1.7	3.4	18.6	17.8	61.1	82.5	86.2	88.2	56.5	18

SUBSIDIARY TABLE. X.—Civil Condition by age for Selected Castes.—Concld

CASTE OR RACE	PERCENTAGE OF AGE SEX POWER.															
	ALL AGES.		0-5.		5-12.		12-15.		15-20.		20-25.		25-30.		30 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45
HINDU																
Brakma Malayala	61	225				2			7	26	57	138	138	606		
Brakma Paradesi	55	274			1	3	2	13	6	47	35	161	189	608		
Channan	47	117					2	4	4	13	48	127	161	602		
Ilavay	48	118				1	1	4	7	23	51	119	127	552		
Kannoolan	36	112					1	6	6	20	38	115	121	341		
Kozhian	53	232				2		13		29	30	300	174	608		
Kuravan	43	128					3	3	6	16	42	84	134	507		
N yar	55	196				1	1	5	6	26	60	147	167	606		
Parayan	45	122				1	1	6	6	16	42	86	138	479		
Palayan	46	99					2	4	9	15	44	68	122	414		
Vadan	51	121						7	9	12	49	76	128	530		
Vadayan	41	170				1		2	6	10	29	133	147	619		
Vellalan	59	221				1	2	7	3	16	44	151	165	675		
MUSLIMAN																
N tr	33	117					1	6	6	19	36	88	112	522		
CHRISTIAN																
Ereman	45	117								36	45	79	160	411		
Native	36	102					2	3	4	9	29	70	150	474		
ANIMISTIC																
Makakuravan	39	106						6	11	20	59	65	118	466		
Others	38	89						87	17	15	42	79	106	413		

SUBSIDIARY TABLE VI — Distribution by civil condition of 10 000 of each Main age period for each Sex

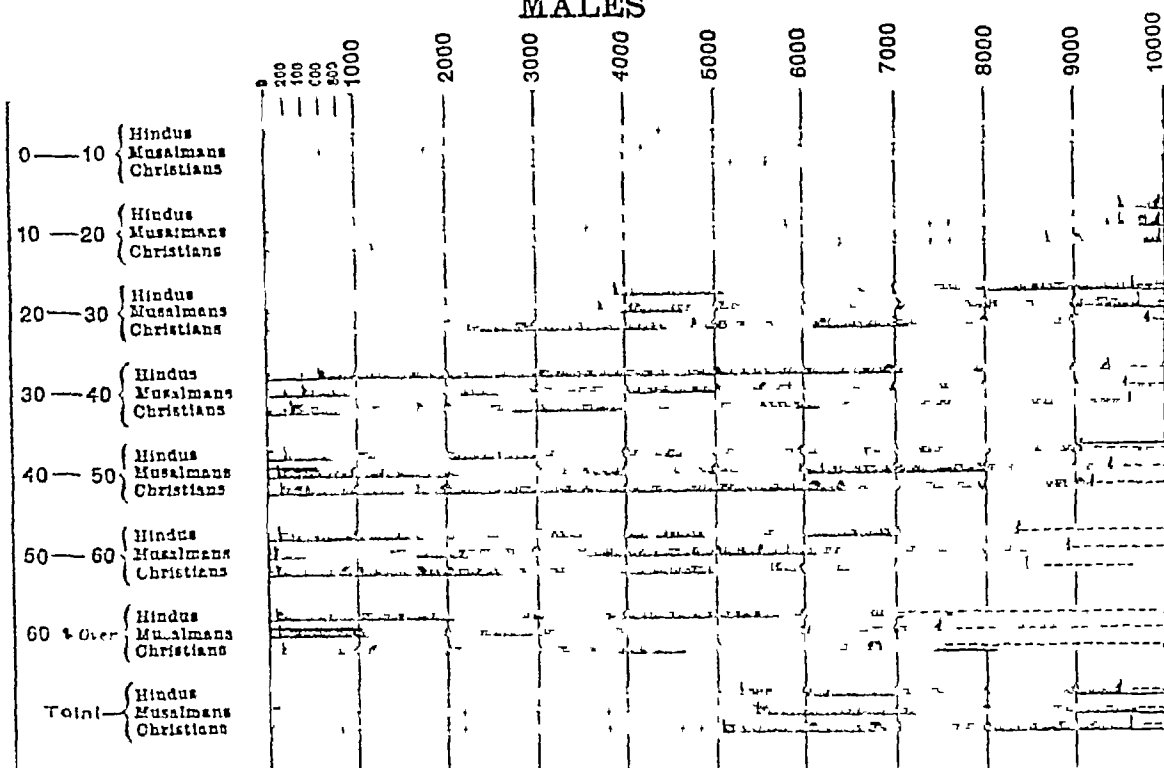
## Urban Population

A	Males			Females		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
0-10	2,714	6		2,714	45	1
10-15	9,74	122	10	8,76	1,000	41
15-20	6,067	8,621	2,2	1,1	7,574	1,117
20 and over	711	81	1,61	112	2,015	6,204
All ages	5,398	4,147	487	4,133	4,123	1,744

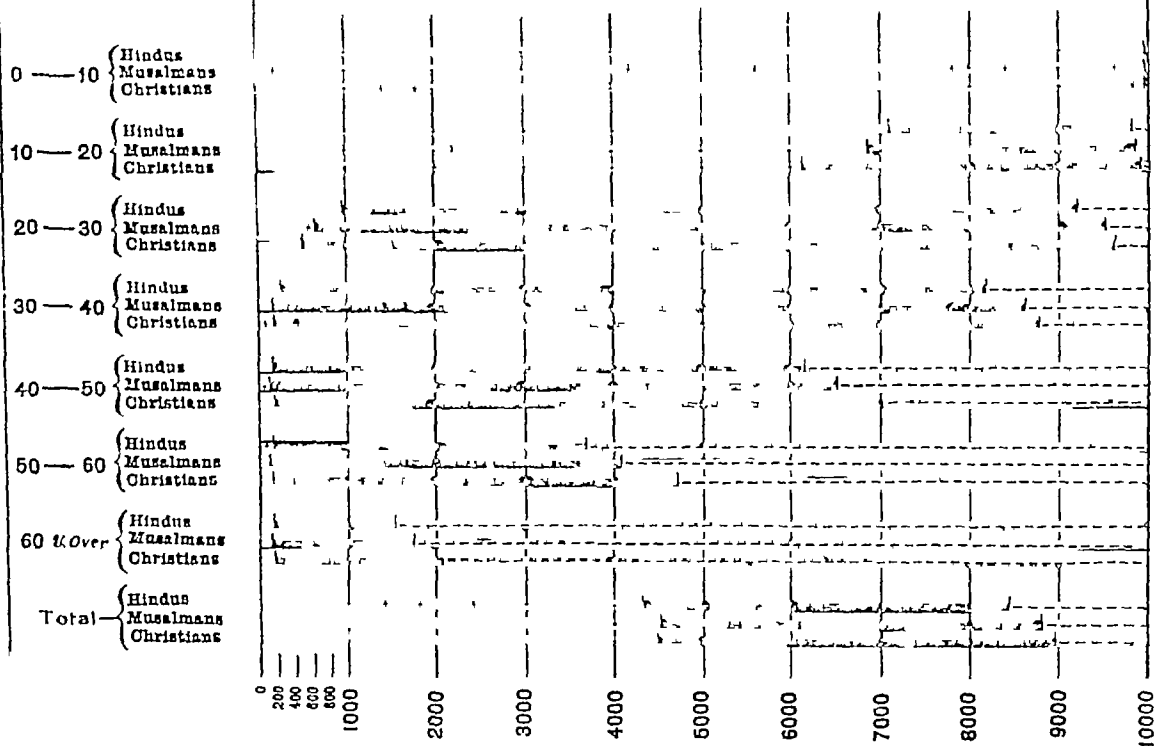
# Diagram No 16

Showing for each decennial age period the number who are  
Unmarried, Married, and Widowed, out of 10,000  
of Hindus, Musalmans, and Christians

## MALES



## FEMALES





## CHAPTER VII.

### EDUCATION

(TABLES VIII AND IX)

*134 Importance of the subject—135 The return of education—136 Prevalence of literacy—137 Literacy by sex—138 Literacy by age—139 Literacy by religion—140 Literacy by religion and age—141 Literacy by caste—142 Literacy in English—143 Literacy in the Vernaculars—144 Education in Towns—145 Comparison with 1891—146 Comparison with 1875—147 Comparison with other States and Provinces*

134 If power in its widest and truest sense is the power to live and evolve, **Importance of the subject** if knowledge is that power, and if literacy is a sure means of acquiring that knowledge, nothing concerns the Census statistician more than an enquiry into this cardinal virtue. At all times literacy has had a sanctity elevating man far above the brute creation. Its chief value at present rests on the growing recognition of the fact that the relative vitality of nations depends upon their varying degrees of enlightenment. Peace and order have, after a long interval, re-commenced their regime in India. A new civilization has ushered in new opportunities which, if taken by the forelock, promise to raise the country once more high in the scale of nations. The system of education under which the civilization of ancient India was rendered possible differed however from what it is at present. Beyond a knowledge of the three R's, education in its own art was alone the concern of each caste. But, for all castes and in equal degrees, was provided scope for bodily and mental development along with culture of the heart which, to the earliest Hindus, represented the realization of one's place in the co-operative scheme of the universe. In every detail of thought and teaching, the principle of subordination to a common end, viewed from the standpoint of the family, society, nation or the entire manifested existence, was carefully kept up. And the working itself was so arranged that each person in a family felt that he lived for every other, that each family cared for the well-being of others, that no society acted inimically to the interests of another and that the policy of one nation did not prejudice another directly or indirectly. But with the onset of degenerative changes, these ideals were forgotten and, in the ignorance and chaotic struggle that followed, physical, intellectual and spiritual developments sank into a low ebb. Those who have aimed at the regeneration of the Indian people have all been working towards their restoration. The Christian missionary, as much as the Hindu revivalist, the political propagandist no less than the social reformer, are evidently inspired by the same sacred purpose, though their recipes may vary greatly and though, in some cases, the treatment may threaten to prove the death of the patient. At all events, if the Indian people should be enabled to select the appropriate remedy and to stomach and digest it, the wide diffusion of the ability to read, understand and write, is the first essential. It does not, of course, form all the accoutrement necessary even on the barest scale, but it is the foundation on which great

**CHAP. VII.** structures may be reared. The present Chapter whatever its title, refers only to the initial stage of Education at which an individual possesses the capacity to benefit by the literary benevolence of others and to communicate to others in ever so crude a manner his thoughts, observations and experiences. Though the scope of this portion of the Report, therefore, is not ambitious, the statistics with which it deal are, it will be seen, of no small importance.

183. As just observed the term 'education' as dealt with in this Chapter mean

**The return of education.** the ability to read and write any language.

Statistics of education were recorded at all the enumerations excepting that of 1881 but the nature of the information elicited or tabulated was not the same. The province of enquiry at the different Censuses is seen from the following instructions issued on the subject.

1875.	1891	1901
<p>Column 8. In the case of 11 persons aged not more than 20, the words "yes" or "no" must be entered in this column to show whether they are under instruction or not.</p> <p>Column 9. In this column the word "yes" must be entered only if the person can both read and write. If he can only read and not write, or if he can only sign his name, the word "no" must be entered. In cases where the word "yes" is entered in column 8, no entry should be made in this column; but in all other cases it should be filled up.</p>	<p>Column 12. (Instruction).—In this column should be entered against each person whether grown up, child or infant, either <i>learned as literate or illiterate</i>. Enter 11 those <i>learning</i> who are under instruction, either at home or at school or college. Enter as <i>literate</i> those who are able to both read and write any language but are not under instruction. Enter <i>illiterate</i> those who are not under instruction, and who do not know how to both read and write or who can read but not write or can even sign their own name but not read.</p> <p>Column 13. (Language known by Literate).—The language which those shown <i>literate</i> in column 12 can both read and write should be entered here and if person knows how to read and write English, as well as vernacular, the word "English" also should be added. This column is to be left blank for those shown in column 12 <i>learning</i> or <i>illiterate</i> and except when I of this known, only one language should be entered, that best known.</p>	<p>Column 14. (<i>Literate or Illiterate</i>) — Do not enter as 'literate' young children or others who are only able to read and write a few words of a language with difficulty or are only learning to sign their names. Such persons should be entered as 'illiterate'.</p> <p>Note that the language or languages to be entered in this column may not always be those entered in column (13). Person who speak Tamil in their households, the Travancore Tamil Brahmins very frequently cannot write it, but can write Malayalam. If the language or languages which the person can read and write which is to be entered in this column and not the language used in the household.</p> <p>If the person can both read and write any language enter "literate" in this column and add the names of the languages which he or she can both read and write putting first the language which is known best.</p> <p>Column 15. (<i>Partial Literate</i>) — If the entry in column (14) is <i>literate</i> and the person can both read and write English, enter in this column the word "Yes". If not enter "No". But do not enter "Yes" in the case of persons who can only read and write a few words of English and that with difficulty.</p>

At the first systematic Census in 1875, it was ascertained in respect of every person enumerated whether he or she was able to read and write and in regard to all persons under 20 years of age whether they were under instruction or not. Three classes were thus distinguished, those who were literate, those who were illiterate and those who were under tuition and below 20. But this information published refers only to the numbers under the first two headings. For these a Taluk

war Table is given by sex Boys above 12 years of age seem, however, to have been excluded from this Table \* In regard to literates by religion and caste, figures were recorded for the State as a whole

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At the 1891 Census too, three categories were distinguished—persons ‘under instruction,’ persons ‘not under instruction but able to read and write,’ and persons ‘not under instruction and unable to read and write’ The headings were taken as mutually exclusive and persons though literate in the sense of being able to read and write were not classed as such if they were found to be under instruction at the time of the Census This had the effect of limiting the number of literates in the country to those who had finished their schooling To record the particulars collected three Tables were compiled A Talukwar statement of learners, literates and illiterates by sex, religion and age was embodied in Table IX Supplementary Table C showed English literates by Caste, Tribe or Race, and Table D, learners, literates and illiterates by Caste, Tribe or Race In regard to languages known by literates, English alone appears to have been shown in the Table above referred to

The information attempted at this Census in regard to the education of the people was based on the distinction between the two classes of persons, those who are able to read and write and those who are not Those under pupillage were directed to be entered as literates if they had already learned both reading and writing A separate return of learners was given up as devoid of interest for the Census reporter however important it may be from a departmental standpoint

Two Tables have been prepared embodying all the information recorded Table VIII shows by religion and by four main age-periods the number of persons literate and illiterate and the languages known by literate including English and Table IX embodies the same information irrespective of age periods for certain selected Castes, Tribes or Races The selection has been made with due regard to numerical strength and social importance The age-periods for Table VIII are not the same as at the last Census Then, they were 0–15, 15–25, and 25 and over Now they are 0–10, 10–15, 15–20 and 20 and over These latter correspond with infant, primary, middle school and higher or collegiate education and enable the subject being viewed from the stand-point of occupational needs and social and physiological conditions

In these circumstances the three Censuses do not furnish a common basis for accurate comparison But what is possible will, of course, be attempted

A map and four Diagrams are appended illustrating the literacy of the population from different aspects

Map No 10 shows the number of literates in every 1,000 of the population of each Taluk

Diagram No 17 shows for each Taluk the number of literates in every 10,000 Hindus, Musalmans and Christians

Diagram No 18 shows the literates by age in every 10,000 Hindus, Musalmans and Christians

Diagram No 19 shows the literates in every 10,000 of certain selected castes English literacy is also shown in this diagram

Diagram No 20 shows the number of English literates in each Taluk in 10,000 of the population

136 Of the total population of 2,952,157, no less than 2,587,347 or 87·6 per cent are illiterate The figures abstracted in the margin exhibit the prevalence of literacy in the State

**Prevalence of literacy**  
SUBSIDIARY TABLE III

CHAP. VII. as a whole and in the two Natural divisions into which the country has been divided for purposes of the Census review.

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		State.	Western Division.	Eastern Division.
Both sexes	Literate	364,810	218,914	145,896
	Illiterate	2,567,247	1,472,330	2,114,917
Males	Literate	319,977	1,98,111	130,386
	Illiterate	2,170,148	1,281,119	1,889,029
Females	Literate	44,833	20,803	15,510
	Illiterate	1,417,109	81,221	605,887

It is seen therefrom that out of every thousand persons in the State only 194 are able to read and write. In other words, in every 8 persons one is literate.

The spread of literacy is not the same in the two Natural divisions. In the Western division, 190 persons are literate in every one thousand as against 116 in the Eastern division.

The Western division contains more than half the entire population of the State and returns consequently a greater proportion of the two classes on the respective State totals, 60 per cent. of the total educated and 51 per cent. of the uneducated being in this division. The literates on the aggregate population of the State amount to 19 per cent. as compared with 5 per cent. in the Eastern division.

The prevalence of literacy varies in the different Taluks. One is literate in every 3 persons in Kottayam, Tiruvalla and Minachil; in every 6 in Trivandrum, Parur, Amlakapuzha and Changanachery and in every 1 in Chengannur. The number of persons among whom one is able to read and write

is 8 in Shertallav, Vaikam, Kartikapalli and Ettumannur and 9 in Mavelikara and Taval. The number rises to 10 in four Taluks, to 11 in six and 12 in five. The Taluks where instruction in the first two Rs has made the least progress are Kunnattur and Kunnathal in the former of which only one in 14 persons is literate and in the latter only one in 16. A comparison of the Talukwise proportions show that the sea line is generally better educated than the interior regions.

13 The general average of 19.4 per cent. of literate persons in the State is made up of 21.5 per cent. for males and 3.1 per cent.

**Literacy by sex.** for females the males being seven times as literate as the females. In other words, the male literates number one in every five of his sex and the females one in every 35 of hers.

The two Natural divisions do not exhibit any great difference in respect of males. The Western division returns 21 per cent. of the males as literate and the Eastern 20 per cent. In regard to females, while one in every 20 in the former division was to read and write in the interior tracts there is only one such in every 35.

The Talukwise distribution of literacy will be considered for each sex separately.

**Male**—The Taluk which shows the highest average is Kottayam where 36.8 per cent. of the male population is literate which is more than one and a half times the State average for males and three times the general ratio for both the sexes together. Tiruvalla with 30.6 per cent. and Minachil with 31.2 per cent. literate come nearest to Kottayam. In Trivandrum and Amlakapuzha 20 persons in a hundred know to read and write in Parur and Changanachery 20. The ratio falls by one in Chengannur 14.2, in Shertallav and Vaikam 14.4, in Taval and by a still lower till in Ettumannur. In the remaining 10 Taluks, the proportion oscillates between 11 to 10 per cent. In Kunnathal 9 persons have to be turned out before a single literate could be a ked to stand back, while in Kartikapalli two literates can be picked up the moment a similar number is passed by.

*Females*—In Parur there are only 13 illiterates to one literate and in Kottayam and Changanachery 16 illiterate. The next best Taluks are Trivandrum and Tiruvallur, where the literates are to the illiterates in the proportion 1 to 19. Minachil follows close with a similar ratio. The other Taluks come far behind in groups of varying strength. Mavelikara, Shertallur, Ambalapuzha and Kartikapalli lead up this rear array with a strength of 32 to 36 literates in the thousand. Eleven other Taluks furnish the next contingent of 20 to 30 strong. Of the remaining 10 Taluks, nine form a group with a proportion of between 10 to 20. The Taluk which is least advanced in respect of female education is trans ghâtian Shencottah where there is only one female able to read and write in every 125 of her sex.

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138 The diffusion of literacy shows a steady increase at each succeeding age-period. This is seen in respect of males taken separately.

**Literacy by age**  
SUBSIDIARY TABLE I

In regard to the other sex too, the natural effect of the comparatively recent introduction and late diffusion of female education is visible. Taking both sexes together, the maximum literacy (18 per cent.) is found among persons aged 20 years and more and the minimum 12 per cent among children below 10 years of age. Male literacy follows the same order with 31.9 and 17 per cent respectively at the later and the younger ages. In regard to females, literacy is in greatest abundance (57 per cent) between the ages 15-20 and is scantiest (7 per cent) during the first ten years of life. After the age of 20, the proportion of literates to the total female population in that period shows a sudden drop and the ratio of illiterate females correspondingly rises to 96.5 per cent. For 1,000 male literates of all ages there are 140 literate females. Within the first ten years, the proportion stands at 436 or thrice as many as for the State as a whole and four times that of the period after the age of 19. The growing interest in female education which has been apparent within the last decade probably explains this feature of literacy by age in relation to sex.

Subsidiary Table III gives, in detail, the extent of education in the several Taluks by the four main age periods. Young literates, male and female, are relatively most numerous in Parur, 12.5 males and 28.8 females being able to read and write in a thousand at the ages below 10. Kottayam follows in respect of males and Trivandrum in regard to females with a ratio of 31.8 and 17.3 respectively. The Taluks which show relatively the least number of male literates at this age-period are Kunnattur and Kunnatnad and those in which the fewest number of girls have mastered the art of reading and writing are the Tamil Taluks of Tovala and Shencottah. At the next period 10-15, Parur gives way to Tiruvalla in favour of males and to Kottayam in favour of females. With the exception of Vilavankod, all the sea coast Taluks show a high percentage of literates at these ages. In all the Taluks the proportion of literates increases in this and the next age-groups. In the period 20 and over when very few of those who ever wish to learn remain unschooled, Kottayam and Minachil are seen to proceed abreast of each other in regard to males. Tiruvalla comes third, Ambalapuzha, Trivandrum and Parur following in order. In respect of educated elderly females, Parur shows relatively the greatest number and Trivandrum intervenes between Tiruvalla and Ambalapuzha.

The high proportion of literate males and females in the Taluks of Kottayam, Tiruvalla, Changanachery, Minachil and Parur which mainly comprise the sphere of early Christian influence and the low ratios exhibited by the Taluks of Nedumangad, Muvattupuzha, Vilavankod, Kunnattur and Kunnatnad may be specially noticed in this connection.

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PARA. 139

139 The different religions exhibit comparatively wide variations in the amount of literacy among their respective followers. Foremost among the literates of any religion stand the Christians. Even if the Eurasians and Europeans

are excluded from calculation, the Native Christian community is, in respect of both sexes, the best educated and return a percentage of 15. The Hindus come next with a ratio 11 in the hundred, the Musalmans with 8.6 per cent. of literates being far below the general average. The Hill tribes come last with but 2 persons instructed in the rudiments of learning in a thousand of their population.

Viewed in relation to sex, the ratios of female to male literacy arrange themselves in a descending order from one-fifth in the Christian to one-eighth in the Hindu and one-fifteenth in the Musalman. Among the Animists, the males are four times as literate as the females. This should not be taken as expressive of a high state of female education, but indicates, on the contrary the sparseness of literate males. It further shows that in the attempt to bring the Hill men under a course of literate training no sentiment intervenes to take the females out of it reach.

The comparison of the several religions is best appreciated from the figures for the illiterate in each. As the Christian males and females show the highest degree of education, the illiterates are relatively fewest. Taking males first, in a thousand of the sex, the Christian illiterates number 41. The Hindus follow closely with 92 on the same average, while the Musalmans return 812 as being unable to read and write. Among the Animist males 99 in every 1000 are uneducated in the Census sense of the term. As regard female literacy the Christians again come off not only the first but far ahead of the other religionists. The Hindu females show the next best results, though a good interval separates them from their Christian sisters, the proportion of educated among the former being 25 per mille again 152 among the latter. The Musalman females return one literate in 100 of their sex, while the Animistic women are practically uneducated.

The literacy figures for the three main religions are worked out in detail for each Taluk and are shown in Subsidary Table VII. In this Table, two columns are added for each religion showing the order of the Taluks in regard to educational status and in respect of numerical strength. It is seen that the serial order in the two cases is not generally the same in regard to Hindus and Musalmans and not often tallies in respect of Christians. It is also noted that certain Taluks such as Kottavam, Tiruvalla and Minachil show high proportions of literates in every one of the religions, though in respect of the proportions of the Hindu and Musalman population these Taluks rank low. In Taluks where the Christians are more numerous than in others the literates too generally predominate.

140 For purposes of comparison in reference to age, the three main religions

alone need be taken into account. Education is practically non-existent among the Animists and their total number and their literate averages at the different ages are too small to bear comment.

Taking the other three religions therefore we note that each successive age period shows a higher proportion of literates in both the sexes taken together and in respect of males taken separately. In regard to females the rate at the period 20 and over is among Hindus and Christians relatively less than at the two immediately preceding periods, and is traceable to the late introduction of female education on any

organized scale. At each age-period, the Christians show the highest ratios. Below 10, 16.6 per mille of Christians, 11.3 of Hindus and 5.6 of Musalmans are not illiterate. Between the ages of 10 and 15, the proportions on a like average seem to be 125, 85 and 36 respectively. Again 213 Christians, 149 Hindus and 85 Musalmans in 1,000 each represent the literate strength at 15-20. The ages which take in all the years extending from 20 and beyond have 236 Christians, 168 Hindus and 144 Musalmans for every 1,000 religionists of each class. Considering the sexes apart, we find that among males of 20 and over, the high proportion of the illiterate is specially marked among the Musalmans. At these ages 73.8 per cent of Musalman, 69.5 per cent of Hindu and 60.4 per cent of Christian, males are illiterate. Among women at the adult ages, 1.4 per cent. Musalman, 2.8 per cent Hindu and 6.4 per cent. Christian are educated. In all the religions, the maximum ratios of female literacy are exhibited during the age-period 15-20, where the percentages are 9.4 for Christians, 4.9 for Hindus and 1.6 for Musalmans.

141 A study of the diffusion of education among the chief castes, tribes

**Literacy by caste**  
SUBSIDIARY TABLE V

and races has a special interest of its own. The extent to which literacy has filtered down to groups of different social standing is seen from the figures entered in Subsidiary Table V. The last three columns of that Table shows the proportions of illiteracy in the whole caste and in the sexes separately. As the ratio of literacy can thus be inferred at a glance it is not separately shown in the Table itself, but it is illustrated by means of a Diagram (No 19). The absolute figures for the selected castes will be found in Table IX.

*Males*—The Eurasians are the most literate of all communities, the illiterates numbering only 238 in a thousand of the sex. The Brahmins follow a close second of whom the Malayala Brahmins show a slightly lower percentage than the other Brahmins. 70 males among the latter are literate as compared with 66 among the former. Next in order come the Ambalavasi, the Kanian, the Konkani, the Vellala and the Nayar. The amount of illiteracy continues to increase till we come to the Kammalas who have seventy six persons in the hundred unable to read and write. On the lowest rung of the educational ladder are the Paraya and the Pulaya. Among the Parayas one is instructed in the elements of learning in one hundred of their males, while the Pulayan runs the average with 333 as the denominator. Of the castes engaged in field-labor, the Pulayan is most innocent in the literate art and is not far removed in this regard from the people inhabiting the hills and forests. To understand the wide gulf in point of general education that separates these classes, from the rest of the society, one has only to mark that the next higher classes the Channans in the south and Valans in the north, return literate ratios of 7 and 6 per cent. respectively. The Ilavas, a large industrial community, are still higher up, 14 males in the hundred being able to read and write.

*Females*—The statistics of female education present wider variations. But there is not much to mention, as education has hardly taken firm grip of the gentler sex. The Eurasian females own relatively the greatest number of literates, there being only 33 per cent of the sex not yet versed in the two R's. The women of the Malayala Brahmins follow their English sisters in enlightenment, but for them the proportion of illiteracy is no less than 80.8 per cent. Among the other Brahmins, 90 women per hundred are unable to read and write, the Ambalavasi intervening with an illiterate strength of 84 per cent. The Nayar, the Kanian, the Maran and the Vellala are the next best educated. Among the Kuravans,

**CHAP. VII.** Kudukis, Marava Vannars Marakan Parayans, Chinnans, Valars and Pulayans—  
**PARA. 142.** over 90 per cent of the females are illiterate. It is noteworthy that among the Native Christians the ratio of illiterates is as high as 94 per cent.

14\* Of the 14,869 persons returned as possessed of literacy in English—  
**Literacy in English.** 1,452 are Europeans and Eurasians. Leaving these out of account we have 13,417 persons—12,196 males and 1,221 females—who can read and write the English Language. In other words 1 person in every 990 of the population whose mother tongue is not English has a literary acquaintance with that language. For males alone the proportion is one in every 199. Putting it in another way 99.9 per cent. of the males are entirely ignorant of this language. Among females, only one in 1,000 of the entire population is able to read and write English. Comparing the three religions, the proportion is higher among the Christians than in any other religion to which natives of the State belong. 13 males and 4 females in a thousand of each sex being returned as literate. The Hindus follow with 1 male and 3 females.

Column 5 of Subsidiary Table V shows what proportion of the entire number of literates in each of the selected castes are literate in English. Excepting in regard to the Europeans, education is most English in character among the Brahmins who are more so than the Malayals and purely Vernacular among most of the other castes.

Of the Hindus who can read and write English, nearly one-third are of the Brahmin caste. The Nayars form nearly one-half. On the caste total of literate males, the Brahmins form 21.4 per mille, the Vellala 8.9; the Ambalavasis, 3.6; the Nayars, 2.9 and the Native Christians, .50. Among many other castes the relative numbers of English knowing persons are insignificant.

In regard to females the native Christian women are the best educated in English and better educated than even the males of most other castes.

143 Malayalam the language of the country naturally claims the highest proportion of the total educated. In 1,000 males, 190 are Malayalam literates. Tamil shows but a fourth of that proportion. The corresponding female ratios for the two languages are 107 and 110. The difference in favour of Malayalam is highest with Christians. Among Musalmans either language cannot be said to have a decidedly greater attachment than the other. The ratios of literacy at the several age-periods in each language and among both the sexes and the number of each sex taken separately bear to each other much the same relation as in regard to literacy in general. They need not therefore be commented on here.

144 The higher ratio of literacy in urban areas is noticed in every Taluk.  
**Education in Towns.** Education in English as well as in the Vernaculars is of course extending more rapidly in the towns than in the country. The best educated town is Kottayam where only 69.1 per cent of all ages are illiterate. Trivandrum returns an illiterate proportion of 71.9 per cent, and Larur 79. These are followed by Changanacherry, Alleppey, Nagercoil, Quilon and Kavaratti with percentages of 81 to 82.4. Education is most backward in the town of Shendubazar where the percentage of illiterates rises to 89.9. In respect of literacy in English, Kottayam and Trivandrum again come first the Towns next in order being Quilon, Alleppey and Nagercoil.

145 The difficulty of instituting a comparison with previous Censuses has already been referred to at the beginning of this Chapter

**Comparison with 1891**  
SUBSIDIARY TABLE VI

Consequent on the omission of the 'learning' column at this enumeration, the question arises as to how those entered as 'learning' in 1891 should be treated for purposes of comparison with the figures of the present Census where the column provided for only literates and illiterates. Unlike the Census of 1891, the persons who were able to read and write were not excluded from the 'literate' column on the ground that they were still under instruction. In view to secure a common basis for comparison, learners over 15 years of age were assumed as being literate and added to the literate total for 1891. Subsidiary Table VI shows the comparison. Viewed in the light of these figures, the advance made does not seem encouraging, notwithstanding that, during the last decade, education has made greater progress than before. But it may be remembered that the basis of comparison has to be accepted with modification in view of the fact that at this Census the population contains a relatively greater number at the youthful ages than in 1891. This, while swelling the population, does not add to the number of literates which in respect of the school-going youths only counts above 15. Comparing the figures such as they are, 21 Taluks show an improvement in the case of males and 19 in regard to females. But the rate varies a good deal. Education has been in greatest progress in Kottayam and least so in Kartikapalli.

146 As in 1875 statistics were collected for all literates and illiterates, com-

**Comparison with 1875**

parison is easier with the figures of that Census. 132,702 persons in all were returned in 1875 as educated in the Census meaning of the term and gave a proportion of 5.7 in every hundred of the population. The actual number of literates has now nearly trebled and is 364,810, the ratio on the total population being 12.4 per cent. Thus while in 1875 only one in every 20 persons was returned as instructed in reading and writing, now one in every 8 comes under this category. In other words, the proportion of illiterates has declined from 94.3 in the thousand to 87.6. The vast strides that education has made during the last quarter of a century are better appreciated by comparing the literate proportions by sex. While 11.08 per cent of the total males and 4.6 of the females were returned as instructed in 1875, the ratio has now doubled in the case of the sterner sex and has multiplied itself 7 times in regard to the gentler. Taking the advance in the main religions separately, we notice that the Hindus and the Musalmans are twice and the Christians two and a half times as literate now as they were twenty five years ago.

147 On comparing the educational statistics of this State with those of other

**Comparison with other  
States & Provinces**  
SUBSIDIARY TABLE V.

States and Provinces, it is satisfactory to note that Travancore takes the foremost rank in respect of the total proportion able to read and write. While in this State one in every 8 persons is literate, the next most educated State, Baroda, returns this average in every 12 and Bombay, the leading Province in this respect, one in every 14. The number of persons among whom one is educated ranges in the other Provinces and States from 16 in Ajmer Merwara to 50 in Gwalior.

In point of female education too, Travancore continues to maintain the first position. While here only 969 females in 1,000 of the sex are still uneducated in the rudiments of learning, the ratio varies elsewhere from 989 in Bombay to 999 in Gwalior. Female literacy in this State is thus seen to be thrice that of the most

**CHAP. VII.** *advanced Province in all India. In respect of English education, however Travancore*  
**PARA. 167** *is being superseded by other States and Provinces. The proportion of English literates to the total population is less than in Ajmer Merwara and Bombay but is equal to Madras and Mysore, all the others coming behind. But the ratio of the English educated to the aggregate literates is still lower being in advance of only Baroda and Gwalior. It is on the other hand, refreshing to observe that the Vernaculars are holding their ground on this side of the ghat better than elsewhere.*

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SUBSIDIARY TABLE L.—*Education by Age and Sex*—GENERAL POPULATION

AGE PERIOD	NUMBER IN 1,000						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH			FEMALES TO 1,000 MALES		
	Literate			Illiterate.			Malayalam.		Tamil		Other Languages		Total	Male	Female	Literate	Illiterate	Literate in English
	Both Sexes	Male	Female	Total	Male	Female	Male	Female	Male	Female	Male	Female						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—10	12.2	17.3	7.3	987.8	982.7	992.7	15.5	6.5	2.9	1.0	.2	1	3	4	.2	436	1,048	515
10—15	91.9	136.3	43.1	908.1	863.7	925.9	12.0	39.3	23.4	5.5	13	4	4.1	6.0	2.0	238	1,010	902
15—20	159.2	264.1	57.9	840.8	735.9	942.1	239.8	52.0	59.0	8.7	3.9	8	10.0	17.6	2.7	227	1,324	157
20 & over	180.2	319.6	35.1	819.8	680.4	964.0	280.6	31.0	91.1	5.4	6.3	7	6.7	11.9	1.4	106	1,362	111
TOTAL	123.6	214.7	30.7	876.4	785.3	969.3	190.0	27.3	57.3	4.5	3.9	5	5.0	8.7	1.3	140	1,211	141

SUBSIDIARY TABLE II.—*Education by Age, Sex and Religion*—(1) HINDUS

AGE PERIOD	NUMBER IN 1,000						NUMBER IN 1 000 LITERATE IN						NUMBER IN 1 000 LITERATE IN ENGLISH			FEMALES TO 1 000 MALES			
	Literate		Female	Illiterate.			Malayalam		Tamil		Other Languages		Total	Male	Female	Literate	Illiterate	Literate in English	
	Both Sexes.	Male		Total.	Male	Female	Male	Female	Male	Female	Male	Female							
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
0—10	11.3	16.8	6.1	988.7	983.2	993.9	15.2	5.5	3.1		9	1	1	2	3	0	373	1 043	197
10—15	85.9	132.3	35.0	914.1	867.7	965.0	121.8	32.9	26.4		4.5	8	2	2.8	4.9	4	242	1 016	71
15—20	149.5	232.6	49.9	850.5	746.4	950.1	231.8	46.0	66.2		6.9	2.9	4	7.7	15.2	5	205	1 350	36
20 & over	168.2	304.9	28.5	831.8	695.1	971.5	263.8	26.2	99.4		4.2	4.3	4	5.0	9.7	3	92	1 369	28
TOTAL	117.1	207.9	25.4	882.9	792.1	974.6	184.7	23.5	63.7	3.6	2.7	3	3.8	7.3	3	121	1 218	35	

SUBSIDIARY TABLE II.—*Education by Age, Sex and Religion*—(2) MUSALMANS

AGE PERIOD	NUMBER IN 1,000						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH			FEMALES TO 1,000 MALES		
	Literate			Illiterate			Malayalam		Tamil		Other Languages		Total	Male	Female	Literate	Illiterate	Literate in English
	Both Sexes	Male	Female	Total	Male	Female	Male	Female	Male	Female	Male	Female						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—10	5.6	8.1	3.1	994.4	991.9	996.9	4.8	1.8	3.7	1.1	1.4	9				379	1,003	
10—15	36.0	59.7	9.4	964.0	940.3	990.6	40.3	6.2	22.7	3.2	9.8	2.3	3	6		141	933	
15—20	85.0	153.3	16.2	915.0	846.7	983.8	102.1	7.7	66.4	6.0	24.1	5.4	1.3	2.6	1	105	1,155	44
20 & over	144.3	261.3	14.2	855.7	738.7	985.8	163.7	8.1	128.2	5.2	39.6	4.0	1.4	2.5	1	49	1,200	31
TOTAL	86.6	157.6	10.6	913.4	842.4	989.4	99.6	6.0	75.6	3.9	24.1	3.0	9	1.6	1	63	1,098	31

SUBSIDIARY TABLE II.—*Education by Age, Sex and Religion*—(3) CHRISTIANS

AGE PERIOD	NUMBER IN 1,000						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH			FEMALES TO 1,000 MALES		
	Literate.			Illiterate			Malayalam.		Tamil.		Other Languages							
	Both Sexes	Male	Female	Total	Male	Female	Male	Female	Male	Female	Male	Female	Total	Male	Female	Literate	Illiterate	Literate in English
1	2	3	3	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0-10	16 6	21 8	11 7	983 4	978 2	983 3	19 8	10 4	2 2	1 2	0	0	9	1 1	7	570	1 073	714
10-15	125 8	172 4	74 8	874 2	827 6	925 2	160 5	66 1	16 4	9 0	5	2	8 7	10 5	6 8	337	1,022	590
15-20	213 1	332 5	94 9	786 9	667 5	905 1	307 9	81 5	33 8	15 0	1 1	7	19 5	29 3	9 8	238	1,368	337
20 & over	236 3	395 2	64 0	763 7	604 8	936 0	362 2	54 6	58 9	9 6	3 0	5	13 8	21 6	5 3	149	1,427	228
TOTAL	157 5	258 8	52 7	842 5	741 2	947 3	237 7	45 5	36 1	7 6	1 7	4	10 0	15 3	4 6	197	1,236	290

SUBSIDIARY TABLE II—*Education by Age, Sex and Religion.*—(J) IVIMISTS.

[illegible]

Supplementary Table III—Education by Age, Sex and Natural Divisions or Tribes.

N		Divisions T. 11	LITERATE PER 1000								All area.		
			0-10		10-15		15-20		20 and over		Both Sexes.	Males.	Females.
			Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Both Sexes.	Males.	Females.
1			2	3	4	5	6	7	8	9	10	11	12
N. 10. 10. 10.													
1	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
2	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
3	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
4	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
5	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
6	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
7	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
8	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
9	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
10	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
11	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
12	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
13	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
14	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
15	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
16	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
17	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
18	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
19	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
20	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
21	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
22	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
23	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
24	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
25	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
26	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
27	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
28	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
29	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
30	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
31	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
32	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
33	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
34	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
35	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
36	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
37	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
38	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
39	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
40	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
41	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
42	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
43	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
44	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
45	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
46	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
47	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
48	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
49	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
50	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
51	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
52	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
53	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
54	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
55	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
56	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
57	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
58	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
59	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
60	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
61	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
62	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
63	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
64	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
65	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
66	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
67	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
68	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
69	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
70	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
71	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
72	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
73	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
74	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
75	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
76	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
77	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
78	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
79	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
80	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
81	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
82	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
83	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
84	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
85	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
86	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
87	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
88	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
89	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
90	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
91	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
92	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
93	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
94	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
95	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
96	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
97	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
98	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
99	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
100	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
101	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
102	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
103	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
104	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
105	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
106	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
107	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
108	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
109	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
110	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
111	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
112	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
113	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
114	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
115	Arrested	110	45	45	45	45	45	45	45	45	45	45	45
116	Arrested	110	45	45	45	45	45	45	45	45			

SUBSIDIARY TABLE IV — *English Education by Age, Sex and Natural Divisions or Taluks*

NATURAL DIVISIONS OR TALUKS.	LITERATE PER 1,000										
	0—10		10—15		15—20		20 and over		ALL AGES		
	Males	Fe- males	Males	Fe- males	Males.	Fe- males.	Males	Fe- males	Both Sexes	Males.	Fe- males
1	2	3	4	5	6	7	8	9	10	11	12
<i>Western Division</i>											
1 Agastysvaram	6	4	7.2	1.2	32.6	3.5	23.1	1.8	8.6	16.0	1.5
2 Eraniei	4	1	4.9	2.6	13.8	4.0	10.4	1.3	4.4	7.4	1.4
3 Vilavankod	1		3.1	.9	6.5	1.5	6.7	.4	2.5	4.4	.4
4 Neyyattinkara	1		3.3	.8	8.6	.3	5.9	.2	2.4	4.4	.2
5 Trivandrum	3.1	2.4	35.1	12.9	94.8	14.4	64.3	9.9	29.0	48.6	8.8
6 Chirayinkil	.2		2.2	.3	9.0	.5	7.7	.6	2.7	5.1	.4
7 Quilon	.9	.2	5.2	3.9	18.2	4.7	20.1	2.8	8.0	13.6	2.5
8 Karunagapalli	.2		2.5	.1	7.4	1.5	7.6	1.2	2.9	5.0	.8
9 Kartikapalli	1		2.9		16.2	.6	4.3	.1	2.1	4.2	.1
10 Ambalapuzha	1.3	.4	12.8	3.5	21.7	3.4	16.9	2.4	7.6	12.9	2.1
11 Shertalloy	1	1	1.9	.4	4.5	.7	4.7	.3	1.8	3.2	.3
12 Parur	1.2	.2	9.3	.2	19.5	4.4	16.4	3.2	7.0	11.7	2.1
13 Varkam	5		5.5		7.9		3.9	.3	1.9	3.6	.2
14 Tiruvalla	1		4.8	.4	13.3	1.2	6.9	.4	3.0	5.5	.4
15 Mavelikara	.2	1	5.7	.6	12.1	1.7	6.2	.4	2.8	5.2	.4
TOTAL	6	3	7.2	2.0	19.9	3.0	14.2	1.7	6.0	10.4	1.5
<i>Eastern Division</i>											
16 Tovala			2.1		7.1	.7	12.2	.5	3.8	7.4	.4
17 Kalkulam	4	4	4.7	.3	3.7	2.7	16.8	1.0	5.4	9.9	.9
18 Nedumangad	1	2	2.8		3.3	2.1	8.6	1.0	3.0	5.2	.8
19 Kottarakara			.6		3.1	.3	4.2	.1	1.4	2.7	.1
20 Pattanapuram	3	.2	.3	1.5	3.8	.9	11.1	1.4	4.1	6.8	1.1
21 Shencottah	.2	.2	3.5	.5	13.5		16.8	1.2	5.9	10.8	.8
22 Kunnattur			.4				1.5		.4	.9	
23 Chengannur	1	1	1.4	.7	3.6		2.1		.9	1.6	.1
24 Changanachery	.2	1	2.5	.6	15.2	1.2	7.7	.9	3.3	5.8	.6
25 Kottayam	1.1	.9	34.6	21.3	124.5	21.9	30.0	3.3	19.6	32.1	6.4
26 Ettumanur			2.8		5.6		2.9	.1	1.2	2.3	.0
27 Muzhachil	4	1	.9	.3	3.2		4.0	.2	1.4	2.6	.1
28. Todupuzha			1.0		1.4		3.4		1.0	2.0	
29 Muvattupuzha	1		1.4	.7	2.1		2.9	.3	1.1	1.9	.2
30 Kunnatnad		.2	.1		3.3		1.8	.2	.7	1.2	.1
31 Alangad	1	.3	3.6	1.3	9.1	1.7	7.6	1.0	3.1	5.3	.9
32 Cardamom Hills	3.2		7.0	3.2	16.4	4.0	57.7	16.3	25.7	37.5	8.6
TOTAL	2	1	4.4	1.9	14.6	2.3	8.8	.9	3.8	6.6	.9
Total, State	4	2	6.0	2.0	17.6	2.7	11.9	1.4	5.0	8.7	1.3

SUBSIDIARY TABLE V —Education by Selected Castes Tribes or Race

Caste or Tribe	PROPORTION OF LITERATE TEAST 1910 OR CORRESPONDING PER CENT TOTAL OF LITERATES.			PER MILLER OF CASTE OR OF PERSON LITERATE IN									NUMBER OF LITERATE 1911		
				English.			Malayalam.			Tamil.					
	Per cent.	Males	Females	Per cent.	Males	Females	Per cent.	Males	Females	Per cent.	Males	Females	Per cent.	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
<b>HINDU</b>															
Ampalavum	76	68	127	298	361		9000	9300	9005	135.9	164.8	216	629.1	423.8	813.6
Ampattan	45	45	28	128	111	815	8226	8966	960	8046	307.4	173.2	910.4	837.3	945.3
Brahman (Malayala)	114	104	156	52	62	12	9003	9955	9076	74.3	92.9	19.2	661.0	332.4	804.6
Brahman (Others)	370	377	323	1963	2147	332	7499	75.7	642.5	7013	800.4	698.7	561.4	302.3	100.7
Chelikal	43	44	33	9	104		8003	8027	7795	3.6-1	38.4	335.4	804.4	813.3	979.2
Chetti	77	84	26	139	142	80	6433	6446	6640	6615	629.1	12.0	891.3	670.4	934.9
Ilal	966	1047	535	49	60	25	9500	9448	9706	82.0	83.5	62.0	927.0	802.0	1000.2
Kannadial	497	439	182	26	27		8225	8916	875	271.5	272.6	251.8	854.0	669	940.3
Kannan	84	87	61	3	4		225.4	2257	222.7	129.2	135.9	61.8	705.0	491.3	114.9
Konkan	62	68	26	216	255	85	8300	8579	8614	804.6	296.5	180	727.6	670.5	670.2
Kuruvu	7	6	11	83	103		9340	9227	1000	94.8	104.2		97.3	902.3	994.1
Kuruvu valai	38	41	16	216	223	137	4749	4723	6095	912.3	975.4	876.7	817.4	706.8	941.0
Kududi	11	11	6	78	84		8100	8011	1000	83.1	81.0	71.4	847.1	1010.1	101
Marakka	19	21	9	15	165		9944	9940	1000	100.1	100.3		800.3	844.5	970.2
Marna	139	138	149	107	123		9049	9750	9740	131.7	147.5	50.9	737.1	61.6	946.9
Maravan	11	12	4	252	244		716	724	55.6	96.2	941.5	107.3	942.8	972.1	101
N. jar	5000	5067	3321	251	25	10	9039	9034	907.2	99.6	211.1	60.8	703.6	621.3	912
Pantavan	32	34	14	52	5		7137	7074	803.3	413.3	41.0	307.9	900.1	819.3	100.6
Parayya	17	17	16	96	108		1046	1046	1129	622.2	862.8	657.1	901.1	944.4	994.0
Palayan	10	9	13				9749	9767	965.5	41.9	43.3	34.5	994.3	977.2	999.1
Shanman (Channan)	138	172	61	64	61	109	1974	1946	47	994.6	911.0	77.4	963.0	970.2	994.1
Vala	13	14	7				1000	1000	1000				904.6	904.6	994.7
Vasam	30	32	12	802	807		51.2	5219	322.9	715.2	711.9	750.0	92.2	853.2	971.9
V. laa	26	26	26				9779	9776	1000	21.5	3.2		914.3	944.3	994.4
Vellalar	310	329	173	778	87	112	5418	5423	564.4	814.6	850.8	650.8	703.3	650.8	994.6
<b>MULAYAN</b>															
N. laa Mahommed	41	419	17	62	64	23	6247	6227	900.0	491	490.9	37.2	917.9	849	994.3
<b>CHRISTIAN</b>															
Parayya	29	1	10	172	997	9000	30	4712	2718	112.1	1.1	81.6	246.1	2347	30
N. laa Christian	96	240	3000	511	293	548	91.6	9.11	841.2	180.2	170.4	111.9	113	742.9	10

SUBSIDIARY VI—*Progress of Education since 1891 by  
Natural Divisions and Taluks*

NATURAL DIVISIONS AND TALUKS	NUMBER OF LITERATES ABOVE 15 YEARS OF AGE IN 1,000 MALES		NUMBER OF LITERATES ABOVE 15 YEARS OF AGE IN 1,000 FEMALES		VARIATION INCREASE (+) OR DECREASE (—)	
	1901	1891	1901	1891	MALES	FEMALES
1	2	3	4	5	6	7
<i>Western Division</i>						
1 Agastysvaram	177 3	199 3	19 9	39 8	— 22 0	— 19 9
2 Eraniel	176 9	168 0	17 5	19 2	+ 8 9	— 17
3 Vilavankod	123 4	152 3	16 3	11 4	— 28 9	+ 4 9
4 Neyyattinkara	144 9	167 7	19 3	10 5	— 22 8	+ 8 8
5 Trivandrum	261 6	272 0	44 7	52 8	— 10 4	— 8 1
6 Chirayinkil	141 1	144 8	14 5	12 5	— 3 7	+ 2 0
7 Quilon	171 8	182 4	17 5	15 5	— 10 6	+ 2 0
8 Karunagapalli	152 8	103 6	16 5	13 6	+ 49 2	+ 2 9
9 Kartikapalli	181 5	178 1	27 4	26 6	+ 3 4	+ 8
10 Ambalapuzha	263 4	247 1	27 6	15 0	+ 16 3	+ 12 6
11 Shertallay	227 5	291 4	26 4	40 4	— 63 9	— 14 0
12 Parur	230 3	167 3	57 5	21 7	+ 63 0	+ 35 8
13 Vaikam	215 2	182 3	20 8	11 4	+ 32 9	+ 9 4
14 Tiruvalla	316 3	257 2	45 2	24 4	+ 59 1	+ 20 8
15 Mavelikara	175 2	150 8	25 2	8 1	+ 24 4	+ 17 1
TOTAL	200 2	194 5	26 1	22 0	+ 5 7	+ 4 1
<i>Eastern Division</i>						
16 Tovala	210 9	185 7	11 1	4 1	+ 25 2	+ 7 0
17 Kalkulam	158 5	149 4	17 1	8 8	+ 9 1	+ 8 8
18 Nedumangad	141 3	133 9	10 5	15 9	+ 7 4	— 5 4
19 Kottarakara	152 6	109 1	10 4	25 2	+ 43 5	— 14 8
20 Pattanapuram	157 7	146 6	11 8	11 8	+ 11 1	
21 Shencottah	152 5	147 6	7 0	5 2	+ 4 9	+ 1 8
22 Kunnattur	132 5	93 6	7 7	6 6	+ 38 9	+ 1 1
23 Chengannur	230 3	223 8	18 6	9 9	+ 6 5	+ 8 7
24 Changanachery	236 5	190 4	50 0	30 8	+ 46 1	+ 19 2
25 Kottavam	327 1	212 2	47 2	32 5	+ 114 9	+ 14 7
26 Ettumanur	197 9	254 3	19 9	24 8	— 53 4	— 4 9
27 Minachil	311 5	335 5	43 8	26 2	— 24 0	+ 17 6
28 Todupuzha	167 1	105 9	8 7	77 8	+ 61 2	— 69 1
29 Muvattupuzha	130 8	110 0	11 6	27 3	+ 20 8	— 15 7
30 Kunnatnad	109 8	156 5	9 9	46 4	— 46 7	— 40 5
31 Alangad	144 0	126 5	23 3	53 8	+ 17 5	— 30 5
32 Cardamom Hills	154 8	117 3	31 4	8 5	+ 37 5	+ 22 9
TOTAL	184 9	169 4	20 6	25 8	+ 15 5	— 5 2
Total, State	193 6	183 8	23 8	23 6	+ 9 8	+ 2

SUBSIDIARY TABLE V II.—*Education by Religion and Taluks*

TALUKS.	PROPORTION PER 10,000.			HINDUS.		MUSALMAHS.		CHRISTIAN.	
	Hindus.	Musalma.	Christian.	Order in respect of literacy.	Order in respect of numerical strength.	Order in respect of literacy.	Order in respect of numerical strength.	Order in respect of literacy.	Order in respect of numerical strength.
1	2	3	4	5	6	7	8	9	10
1. Total	1,224.0	708.9	919.7	10	20	22	29	27	24
2. Agasthavanam	1,022.4	561.6	1,124.6	17	15	27	21	23	17
3. Erumeli	1,132.4	1,225.8	971.8	14	11	11	20	25	30
4. Kalladum	1,027.4	1,272.1	708.3	20	23	30	21	30	19
5. Vhavankol	881.1	1,683.6	434.1	27	18	7	27	22	18
6. Veyyattalukara	1,007.4	906.3	833.4	21	1	18	10	20	17
7. Trivandrum	1,032.3	1,019.1	1,046.4	2	2	15	6	9	21
8. Vechumangal	927.0	826.9	1,141.8	25	21	24	11	22	29
9. Chirayinkil	906.3	622.0	1,543.9	26	8	25	1	14	31
10. Kottarakkara	922.6	627.7	1,155.5	21	19	23	14	21	23
11. Pattanamparam	1,052.8	808.9	1,461.3	19	24	21	12	17	27
12. Elanattah	845.6	1,007.1	1,728.0	24	27	16	26	13	32
13. Quilon	1,084.6	867.2	1,241.7	15	6	19	3	20	16
14. Kannur	704.5	345.9	1,241.9	22	16	21	19	19	23
15. Karamangal	859.4	474.6	1,613.7	23	4	29	2	18	24
16. Kuttikappil	1,146.9	684.7	1,265.6	13	9	20	9	8	26
17. Mavallur	1,056.4	617.0	1,853.6	18	7	26	13	12	17
18. Chengannur	1,217.3	1,123.3	1,809.6	11	12	14	22	11	8
19. Thuvalla	1,772.2	1,702.8	2,676.2	3	2	4	20	2	1
20. Ambalapuzha	1,540.1	1,149.0	2,302.6	6	11	12	7	6	11
21. Alattay	1,246.0	1,615.9	1,499.8	8	3	6	17	16	9
22. Varkam	1,212.5	1,453.7	1,246.4	9	10	8	18	10	20
23. Ettimannur	1,173.4	2,404.8	1,217.6	12	22	3	21	18	4
24. Kottayam	1,964.1	1,222.9	2,764.2	1	20	5	24	2	7
25. Changanacherry	1,274.9	1,274.7	2,041.3	7	24	9	17	1	6
26. Minchil	1,020.0	4,765.9	2,223.2	4	23	1	30	4	6
27. Muvattupuzha	81.9	643.0	853.1	29	17	24	8	24	2
28. Todupuzha	970.9	974.4	1,111.6	23	31	17	23	24	27
29. Kananad	723.4	923.3	657.1	31	13	32	4	31	3
30. Alappuzha	1,074.2	623.3	962.1	16	26	30	6	26	13
31. Ponn	1,675.9	1,162.5	2,154.5	5	25	15	15	5	11
32. Cardamom Hills	786.3	4,922.2	3,114.9	20	32	2	22	1	3
Total	11,170.8	8,653.8	1,574.7						

SUBSIDIARY TABLE VIII—*Education in Urban and Rural areas*

TALUKS	1	URBAN				RURAL			
		NUMBER IN 1,000				NUMBER IN 1,000			
		Literate	Illiterate.	Literate in English		Literate	Illiterate.	Literate in English	
				Total Population	Total Literate			Total Population	Total Literate
		2	3	4	5	6	7	8	9
1	Agastisvaram	187.5	812.5	23.2	123.7	75.7	924.3	3.0	39.4
2	Trivandrum	280.9	719.1	61.7	219.7	97.0	903.0	4.1	42.6
3	Shencottah	101.4	898.6	10.2	100.3	84.2	915.8	4.5	54.0
4	Qulon	176.9	823.1	26.3	148.5	97.0	903.0	5.5	57.0
5	Kartikapalli	175.5	824.5	12.7	72.4	118.0	882.0	1.9	16.4
6	Amalapuruzha	188.8	811.2	23.9	126.5	160.1	839.9	2.9	18.0
7	Kottayam	308.6	691.4	75.7	245.2	201.0	799.0	6.8	34.0
8	Changanachery	189.5	810.5	10.7	56.2	161.1	838.9	1.9	12.1
9	Parur	220.3	779.7	18.9	85.8	164.2	835.8	4.3	26.4
TOTAL		225.6	774.4	38.4	170.4	116.8	883.2	2.8	24.1

SUBSIDIARY TABLE IX—*Education in Towns by Age and Sex*

AGE PERIOD	NUMBER IN 1,000							NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 FEMALES TO 1,000 MALES		
	Literate				Illiterate			Malayalam		Tamil		Other Languages		LITERATE IN ENGLISH		
	Both Sexes.	Male.	Female	Total	Male	Female	Total	Male	Female.	Male	Female.	Male	Female.	Total	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—10	32.2	40.7	23.9	967.8	959.8	976.1	33.1	19.1	11.5	5.3	1.0	7	3.3	4.4	2.3	607.1
10—15	202.0	274.1	123.9	798.0	725.9	876.1	226.3	103.3	86.9	26.2	6.5	2.4	35.4	54.4	15.3	417.4
15—20	320.5	471.1	163.3	979.5	528.9	836.7	380.4	129.5	198.6	42.5	22.6	6.0	83.4	143.6	20.7	332.3
20 and over	302.2	499.0	93.3	697.8	501.0	906.7	365.5	71.8	274.5	24.8	30.3	4.9	46.8	80.3	11.3	176.1
TOTAL	225.6	359.9	86.2	774.4	640.0	913.8	271.1	67.9	181.5	21.8	19.7	3.2	38.4	65.5	10.4	230.8

SUBSIDIARY TABLE X.—*Literacy in Travancore and other States and Provinces*

PROVINCE OR ST. TE.	LITERATES IN 1,000 OF BOTH SEXES.					LITERATE IN 1,000 FEMALES.			LITERATES IN ENGLISH	
	ALL ages.	0-10.	10-15.	15-20.	20 and over.	ALL ages.	0-15.	15 and over.	1,000 of Popula- tion.	1,000 of Litera- tes.
1	2	3	4	5	6	7	8	9	10	11
1. Ajmer-Merwara	67	12	60	71	83	9	6	9	10	130
2. Assam	36	7	39	48	51	4	3	5	3	92
3. Bihar	45	7	41	67	57	3	3	8	2	68
4. Bombay	70	15	76	106	91	11	8	12	8	121
5. Central Provinces	29	3	39	43	36	2	4	2	2	71
6. Madras	63	7	57	96	90	9	6	11	5	77
7. Baroda	84	19	95	117	109	8	7	8	3	32
8. Gwalior	21	7	32	40	26	1	1	1	1	36
9. Mysore	51	9	49	84	69	8	6	9	5	94
10. Travancore	124	18	92	159	160	31	18	24	5	41

MAP

Showing the number of literates in every 1000  
of the population of each Taluk

Scale 16 Miles = 1 Inch

Miles 0 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100

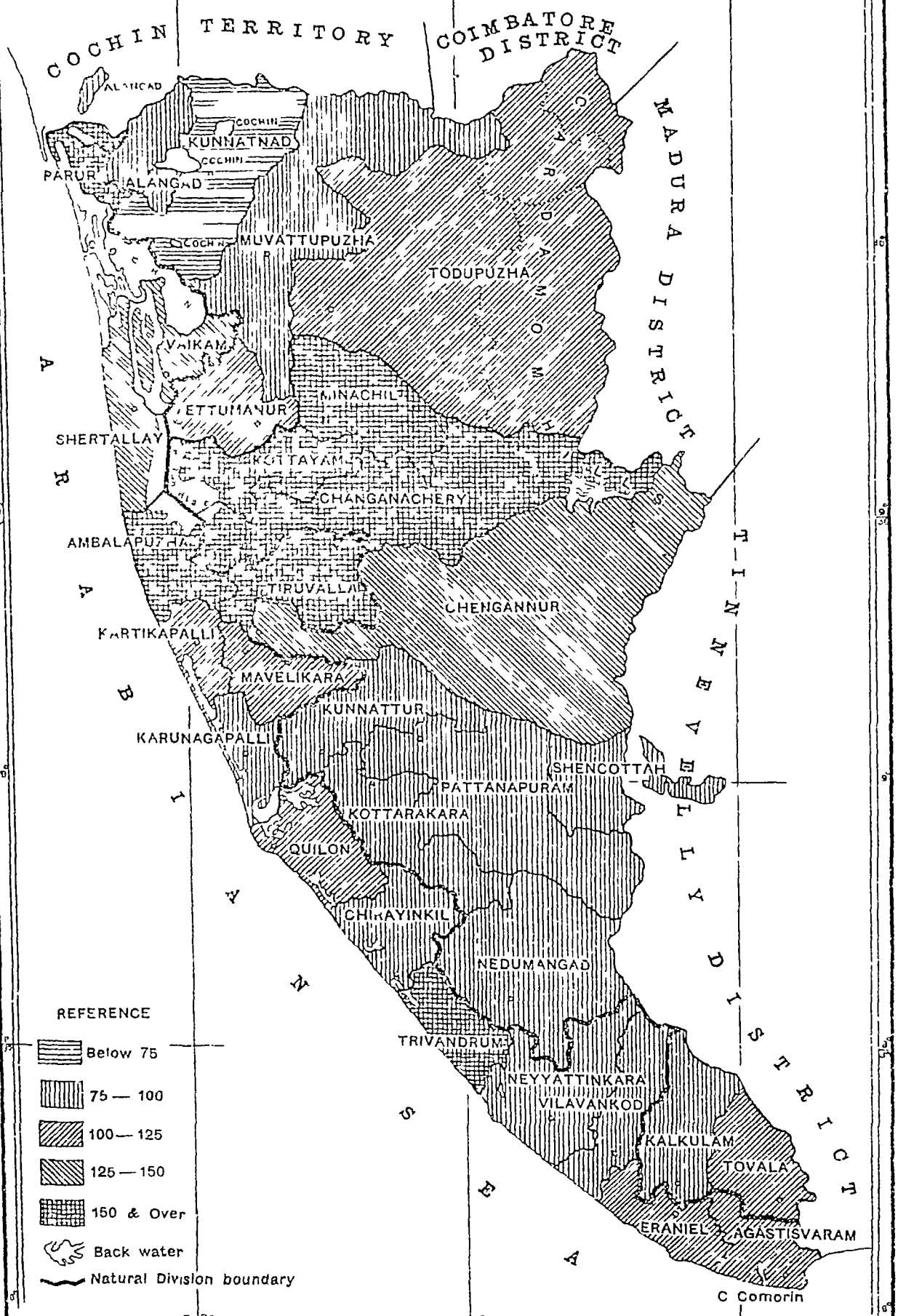
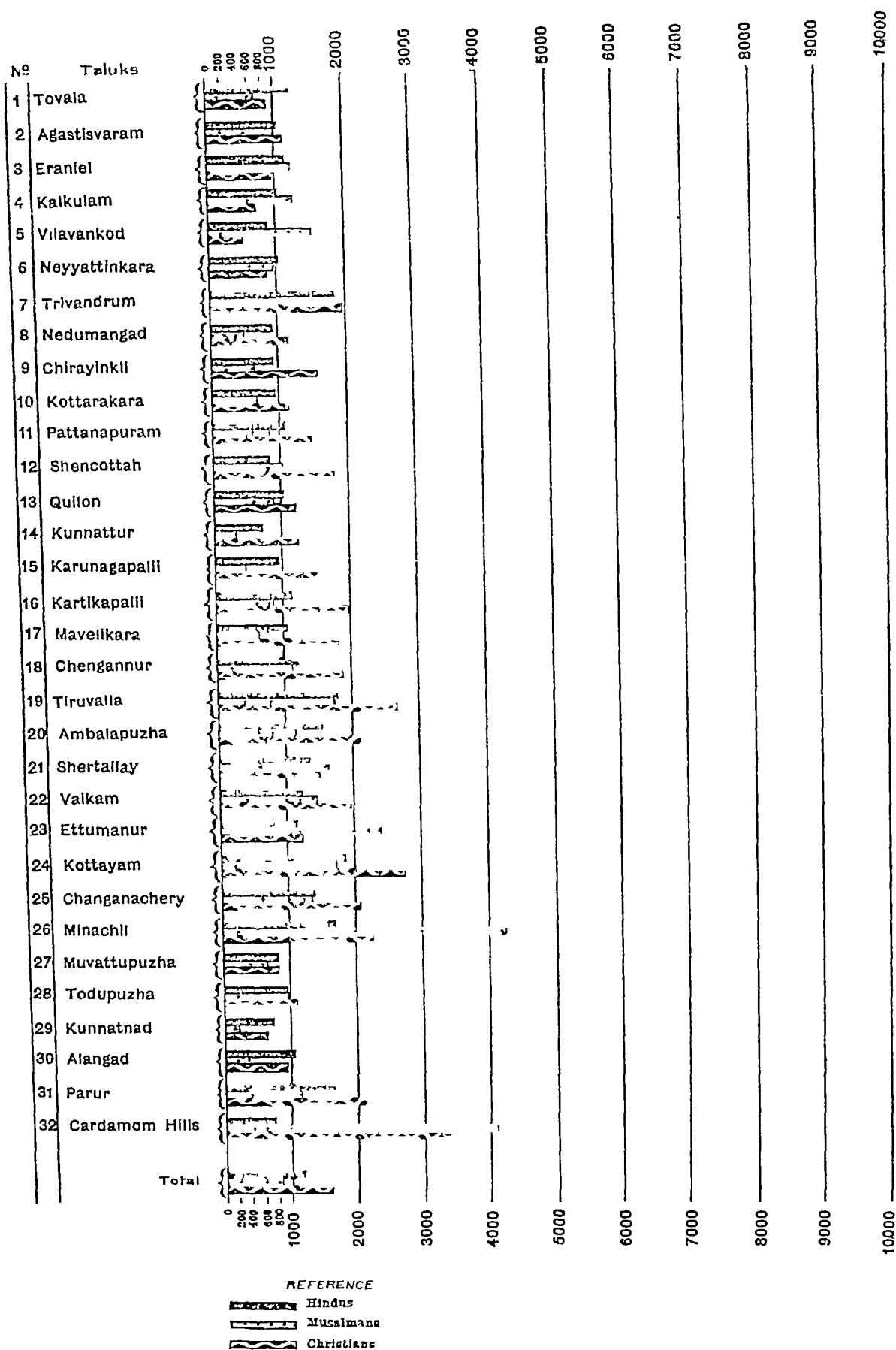




Diagram N<sup>o</sup> 17

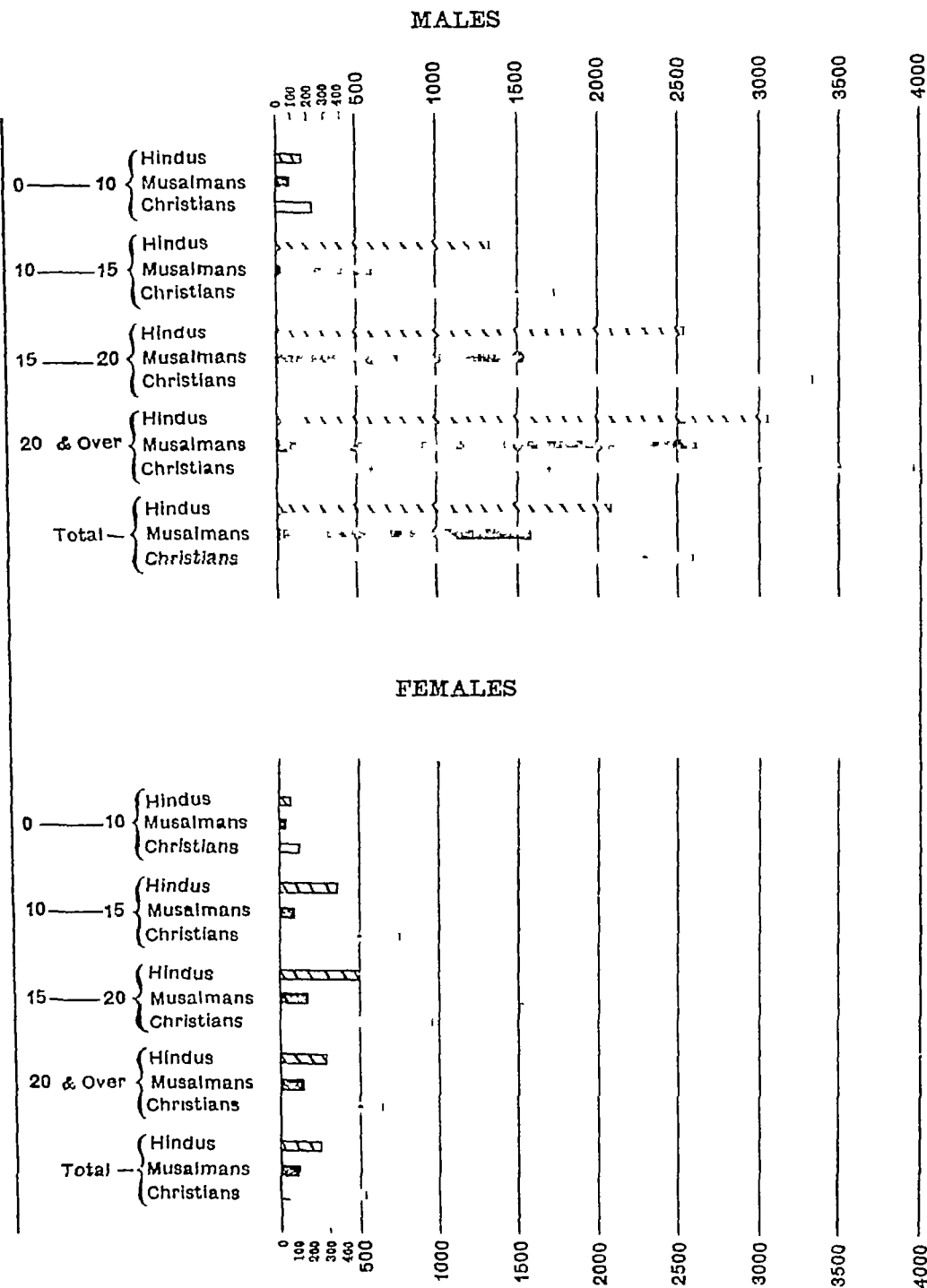
Showing for each Taluk the number of literates in 10,000 of  
Hindus, Musalmans & Christians





Chapter VII

Diagram N<sup>o</sup> 18  
Showing the literates by age in every 10,000 Hindus  
Musalmans and Christians

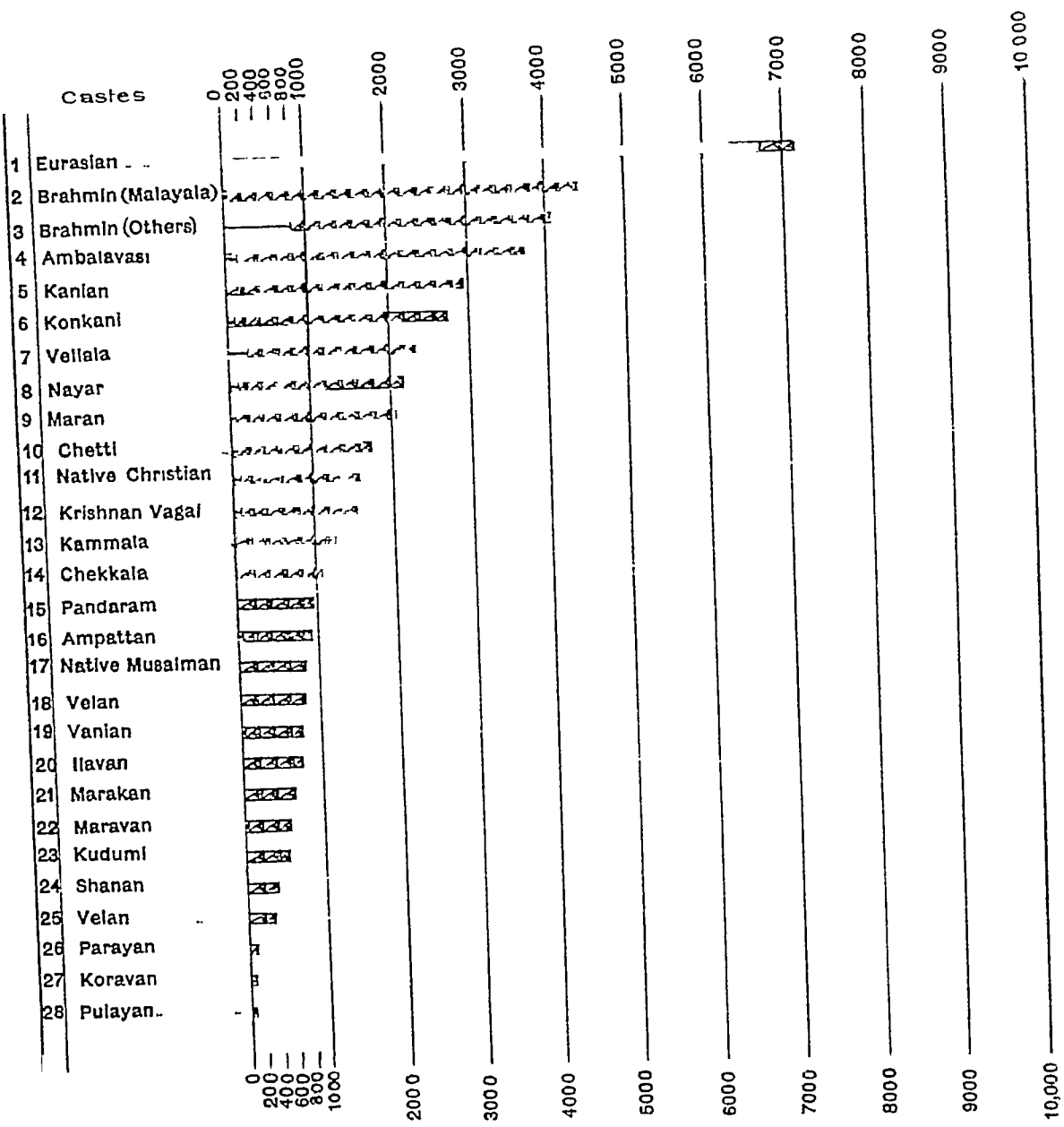




# Chapter VII

## Diagram No 19

Showing the literates in every 10,000 of certain selected castes



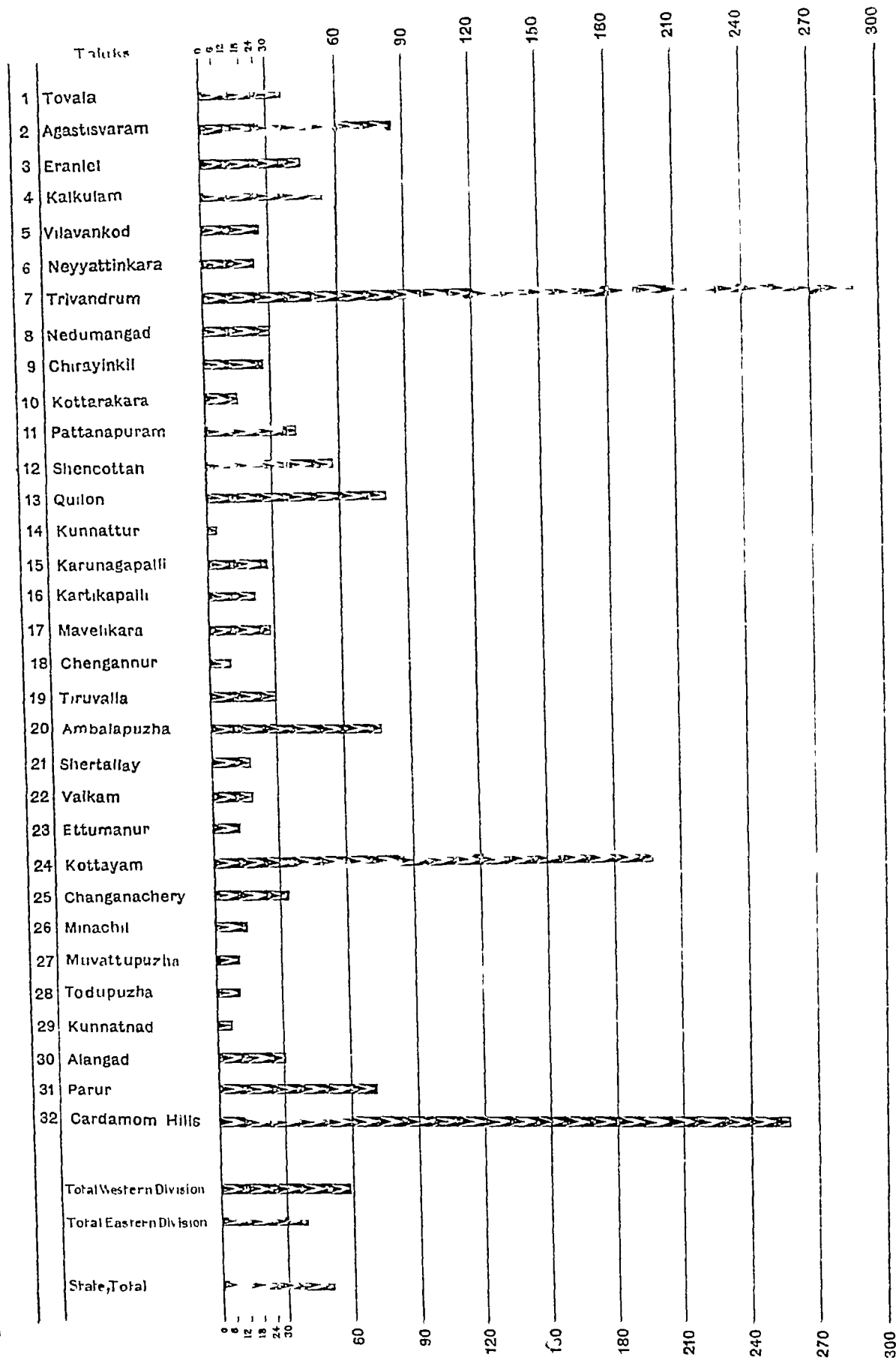
REFERENCE

Total Literate  
English



Diagram N<sup>o</sup> 20

Showing the number of English literates in each Taluk  
in 10,000 of the population





## CHAPTER VIII.

### LANGUAGE

(TABLE X)

148 *General*—149 *Classification of Languages returned*—150 *Malayalam*  
—151 *Tamil*—152 *Other Indian Vernaculars*—153 *European Languages*  
—154 *Variation from previous Census*

148 “Language has marvels of her own” wrote Prof Max Müller “which she unveils to the enquiring glance of the patient student. There are chronicles below her surface, there are sermons in every word.” Viewed in the light of these observations the languages spoken in Travancore will not be unworthy of study. Though Malayalam is the chief Vernacular of Travancore and is the house-hold tongue of over 80 per cent of its population, the presence, on a noticeable scale, of other languages in the country serves to furnish indications of its previous history. But an enquiry into their several beginnings and mutual relationships would take us far afield. It may, however, be premised that the position of Malayalam in reference to Tamil and Sanskrit is more filial than friendly and that the shaping of its language and literature that the English tongue is silently engaged in, is, if not already marked, bound to show itself in profound changes before long. Malabar in its Cis-ghâtian isolation was, till a few centuries ago, comparatively free from outside influences—a circumstance that accounts for the earliest Hindu customs and manners being found here in a better state of preservation than elsewhere. Sanskrit was the appointed language of Indian literature and Prakrit, a corruption of Sanskrit, the spoken dialect. Philologists have not been wanting who have traced significant affinities between all the South Indian languages and the Prakrit, and Manu in Book X of his *Dharma Śāstra* refers to the Dravidians as Kshatriyas—now probably altered beyond recognition by vicissitudes of fortune operating over an immense length of time—and to the Dravidian group of languages as the Southern branch of the Aryan family. Suffice it to say that the record left by the great legislator of India has not yet been authoritatively disproved. Under the orthodox scheme of caste as it is now tending to be even in the West, technical education in arts and industries, but imparted mostly at home by the natural *Gurus*, the parents, absorbed the greatest attention and did not require any more culture than is involved in reading, writing and arithmetic. No one generally would concern himself with the literary and other classics who had not to do so as part of the caste ordinance. The preservation of the literary wealth of the country in a *lingua incognita* to the general only served to add to its sacredness and dignity and was not looked upon as a grievance by any. But with the shuffling of the social cards, these ideas ceased to have dominance over men’s minds. Confusion of caste functions ensued. Every caste wished to possess the hidden patrimony which appeared then for the first time as an unrighteous monopoly of a so called privileged class. Each Vernacular language which, under a co-operative service that is claimed to characterize all early Indian institutions, performed a subsidiary function in reference to the common heritage, the Sanskrit, set

**CHAP. VIII.** itself up in rivalry as against an overlord who had been too long tolerated  
**PARA. 148.** General literature, philosophy science and even ritualism were thrown into channels accessible to all. This happened on the West coast as in the rest of India and it was under circumstances such as these that the development of the South Indian Vernaculars into literary languages began. The exact place in this group that may be assigned to Malayalam and its relations to the language of the country beyond the ghâts it may be of interest to know

The question that meets the enquirer at the outset is whether Malayalam is an independent branch of the Dravidian group or only a recent derivative from its chief member the Tamil. Dr Gundert held that it was independent, but Dr Caldwell took the other view. Referring to the evidence furnished by the oldest copper plates and stone inscriptions, we find that the language shows very little resemblance to modern Malayalam, but is closely akin to the ancient classical Tamil known as *Sen Tamil*. There are in them, no doubt, words and forms which are peculiar to Malayalam but the general style of the language in which they are written is Tamil. No one that is unacquainted with *Sen Tamil* can understand the Syrian Christian inscriptions of the 8th and 9th centuries. Ancient Malayalam works now extant may be taken as corroborative evidence. *Umacharitham* which is about the earliest Malayalam composition we possess is at a time when Malayalam and Tamil exhibited very few differences. The *Imakathappattu* of Ayyappilla Azhin which the Nâyars of South Travancore cherish with great reverence even to-day and the Râmdyana of Kanneasa Panikkar is essentially Tamil in diction, style and metre. Taking an instance of a work belonging to a part of Malabar further north than Travancore, we note that the *vyannûr Pattôla* which, from internal evidence, has been adjudged to belong to the beginning of the Malayalam era and the *Yarakali* songs of the Nambâtiris are Tamil a mixture on a large scale. Nor do the earliest documents found in this country read a different tale. In money acknowledgment receipts, in sale and mortgage deeds and in time honored phrases and official formulas, Tamil words pure and simple, are found to occur. Malayalam poets have not yet left off number and inflexions for verbs unknown to modern prose. In the language of Pulayas and analogous castes, Tamil words are frequently met with. Further evidence of the parental relation of Tamil to Malayalam is furnished by the use of the atteluthu or the Chêmpândya character in which Malayalam was once written, having been co-extensive with the sway of the Tamil Language. Till very recently the Malayalam numeral used to be the same as those of the Tamil and have not lost the fractional representations for which Tamil is noted. For purposes of counts Tamil figures, Tamil characters and even Tamil men enjoy a traditional reverence in Travancore. These and similar facts have been taken to warrant the conclusion that the history of Malayalam is but that of a local dialect, as arising from a combination of circumstances of which the decline of the power of the Tamil in Malabar was one the character of an independent language. It may however be stated that, though the literature of the one may be unintelligible to the student of the other a Malavali and a Tamilian are never perfect strangers and are able to make themselves understood without appreciable difficulty.

In trying to trace the evolution of Malayalam in order of time, we find that the ancient Sanskrit writers called all the South Indian languages by the common name Dravida. But Varahamihara, the great Indian Astronomer of the 6th century makes a difference between the Eastern and the Western branches. This might lead one to infer that, in his time the beginnings of the separation of Malayalam and Tamil were being made. But Al-Bûrûnî, the Muslim scholar at the court of

Mahmūd of Ghazni, writing at the beginning of the 11th century, says "Malibar which extends from Karohā to Kulam is 300 parasangs long The whole country produces the pin There is much coined gold and silver here which is not exported to any place They speak a mixed language like the men of the Khabhalik in the direction of Rūm whom they resemble in many respects" Albêrūnī is recognised as a faithful chronicler of the men and manners of his time and in all probability the separation had not then become complete When we come to the 13th century we find Marco Polo remarking, "The people of Melibar have a language of their own and a King of their own and pay tribute to nobody."\* Marco Polo's visit to Malabar was in 1280 A. D. and the separation must have been nearly over by that time And coming to more recent times, we find Portuguese writers giving the name 'Malerma' to the language which by imperceptible gradations differentiated itself and became absolutely and essentially distinct from Tamil.

In connection with the growth and development of Malayalam as a literary language the immortal name of Rāmānujan Ezhuthachan deserves the first mention The poetical style of Malayalam composition called *Manipravāṇam* (literally a string of gems and corals) the *Macaroni* verse of Malabar, then came into prominence and Malayalam writings in general began to assume distinctive characteristics Various other influences have also been at work Maharaja Mārtaṇḍa Varma, the conqueror and consolidator, with Dalawa Rāma Iyē, of all Travancore, was not less renowned in the love of letters All his successors have been accomplished scholars and distinguished patrons of learning With the establishment of treaty relations with the British, the English language began to influence Malayalam much more than the Portuguese and the Dutch which had gone before, but which had only lent some words relating to dress and commerce The development given to the language by the propagandist labors of Missionary societies in Kottavam and Mangalore is also worthy of note in this connection The introduction of printing, the organization of the Travancore Book Committee and the recognition of Malayalam as one of the optional languages by the University of Madras were other events that helped the cause of the language to a great extent But the most remarkable progress belongs to the last vicennium During this period several useful English works have been translated, Sanskrit plays and poems and even a Tamil book, the classic *Kural*,† have been rendered into Malayalam, original writings of value have been attempted and associations for providing healthy nutrition for the language and for promoting learning have been organized But it has to be stated at the same time that a great deal more has yet to be done and that this is but the beginning Competitive literature of all kinds has first to be carefully eschewed Accurate accounts of the country's economic condition which are a grave desideratum have to be brought into existence and the recognition that is slowly progressing has yet to grow deeper, that a clear conception of the present with reference to the past—not merely the dark mediæval—is the surest guide to the correct shaping of the future on healthy co-operative lines Language is the life of the nation and literary patriotism is one of the most effective known to history

119 Of the Languages for which statistics have been collected for India at this Census, forty-one have been returned from Travancore In Imperial Table X, they have been arranged into the three following groups:—

**Classification of  
Languages returned**  
SUBSIDIARY TABLE I

**A Vernaculars of India**

1 Vernaculars of Travancore  
No. of languages returned

2

\* Page 312 Vol. II, Colonel Yule's 'Marco Polo'

† By Mr. A. Govinda Pillay, B. A., B. L., Judge, Travancore High Court, who has also translated the Bhagavat Gita and Shakespeare's King Lear and Merchant of Venice.

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2. Other Indian Vernaculars.	
No. of languages returned	21
B. Vernaculars of Asiatic countries beyond India.	
No. of languages returned	3
C. European languages.	
No. of languages returned	10

To enable the statistics relating to language being incorporated with the results of the Linguistic Survey copies of Dr Grierson's Index of Languages were circulated among Census officers. In Subsidiary Table I appended to this Chapter the languages returned have been it will be noted, brought into accord with the classification furnished by him. The languages foreign to India have been shown separately as per the scheme shown in the Supplementary Index. A column is also added giving for purposes of reference, the group under which each language is shown in the Imperial Table.

It will be seen from Subsidiary Table I that the Dravidian Family is what we are most concerned with in Travancore. Before Dr Caldwell brought the name Dravidian into general usage, the linguistic group which the term now indicates was called Tamulic after the name of its most highly developed member.

More than four-fifths of the population of Travancore have returned Malayalam as their parent tongue. Of the remaining one-fifth, four fifths again speak Tamil and one-fifth is distributed over Konkani, Marathi, Telugu, Hindustani &c. If the four languages just named be excepted, English is the most prevalent tongue being the household language of 6 persons in every 10 000. The number of persons who have not returned any language is 25 against one at the last Census.

The relative prevalence of the several languages is shown in Subsidiary Table II.

150 The Western division returns a greater ratio of the Malayalam speaking population than the Eastern, 53 per cent. against 45 in the latter. In a ten thousand of the population the Western division returns 3,940 and the Eastern, 8,519.

Malayalam.  
SUBSIDIARY TABLE II.

The largest proportions of Malayalam speaking peoples are found in the Taluks of harunagapalli Ettumanur Muvattupuzha, Kottayam, Tiruvalla, Alangul and Minnichil in each of which more than 93 per cent. of the population speak that tongue. The ratios are low in Eraniel, Kalkulam, Vilavankol, and the Carayan Hills where the percentage varies from 8 in Eraniel to 28 in Vilavankol and lowest in Totala, Shencottah and Agasthavaram where Malayalam is the household language only with between 5 and 6 per 1 000.

Of the total number of Malayalam-speaking people in the State the largest proportion are returned by Tiruvalla, Shertallay Muvattupuzha, Quilon harunagapalli and Channarayana which contain each more than 30 in a total of one thousand. Between these Taluks is contained nearly 33 per cent. of the total population that ordinarily speak the Malayalam language at home.

Malayalam is singularly devoid of dialects. Mahl, the language of the Singhalese settlers of Minicoy, a small island between the Laccadives and the Maldives was for a long time supposed to be one and the only dialect of the Malayalam language. Though it has many Dravidian words in its vocabulary it has no structural resemblance to Malayalam. Viewed, however from the standpoint of local peculiarities, Malayalam may be taken to be of three kind Southern, Central and Northern. The Central is the standard adopted for purposes of literature.

The Southern is characterized by its large admixture of Tamil words and its distinctly Tamil accentuation. The Northern Malayalam with its peculiar intonation is known by its marked tendency to the omission or the 'devouring' of syllables as it has been called.

CHAP. VIII  
PARA 152

In addition to local peculiarities, there are what may be called linguistic mannerisms for certain castes and tribes. In the language of the Pulayas as already noted and of the Christian fishermen on the coast, there is a large admixture of Tamil words and endings. There are likewise distinguishing peculiarities in the speech of the Nambûttars, and of the Mappillas—the Nazarenes as well as the Jônakas.

151 The prevalence of Tamil is in inverse ratio to Malayalam. The former generally predominates in the South and the latter in the North. Though no clear line of demarcation can be drawn, it is nevertheless seen that Tamil is heard most spoken in the southern Taluks and that its strength diminishes as one proceeds North, Malayalam gradually stepping into its place. Taking the Natural divisions, we find that in 10,000 of the population, the Western division returns 1,908 persons speaking Tamil while on the same number, the other division shows only 1,311. The distribution of 10,000 Tamil speaking people over the two divisions gives 6,551 for the former and 3,446 for the latter.

The Taluks which exhibit the largest proportion of Tamilians are Tovala (98.7 per cent), Agastisvarum (97), Eramel (91.6) and Shencottah (85.8) while the smallest ratios are found in Alangad (8), Shertallay (1.1), Karunagapalli, Minichil and Kunnathur (1.2 per cent) each. The large immigrant population from Bombay and upper India in connection with the Railway works do not speak any of the south Indian Vernaculars and have, therefore, lowered the Tamil ratio in the Shencottah Taluk to a considerable extent. Ordinarily, Tovala is not more Tamil than Shencottah which marches quite close with Tinnevely in this respect.

Taking 10,000 of the Tamil speaking population and distributing them over the different Taluks, we find that the highest numbers are returned by Eramel (2,051), Agastisvarum (1,813), Kalkulam (1,183) and Vilvankod (1,152) comprising in all more than 60 per cent of the State total for that language. The lowest ratios are found in Alangad (13), Minichil (17), Kottayam (26) and Ettumanur (27). In eighteen other Taluks the proportion is between 30 and 100 in the ten thousand.

152 Of Indian Vernaculars other than Malayalam and Tamil, 21 have been returned at this Census. Of these, Konkani claims the foremost attention. The earliest Konkani having migrated from their old homes and established themselves at the sea port towns, the Western Natural division contains about four-fifths of the total Konkani speaking population of the State: *i.e.* 8,878 against 1,400 in the Eastern division. The total number is 10,278 or 35 in 10,000 speaking all languages. They are most prevalent in the Taluks of Parur, Shertallay and Ampilapuzha.

Next to Konkani, comes Marathi which is spoken by 7,588 or 2 per cent of the population of the State.

Telugu comes next to Marathi with 7,460 persons. Hindustani follows with a strength of 5,914. Canarese, Tulu, Gujarati and Patnuli are each spoken by between 1,000 to 1,500 persons. Together they aggregate 5,194. Kachchi is the parent tongue of 321 persons, the 15 other Indian languages being spoken by 481 persons in all.

**CHART VIII.** 153. Of the European languages English is, of course, the largest spoken. 1 045  
**PARA. 153.** European languages. males and 858 females have returned English as the  
 parent tongue and make up 6 per 10 000 of the total  
 population.

182 persons—110 males and 72 females—speak Portuguese

154. Confining the comparison to the chief languages of the country we find that  
 the Malavalam speaking population has advanced by  
 Variation from 340 718 or 16 3 per cent and the Tamilians, by 43,951  
 previous Census. or 9·8 per cent. In the case of the former language the  
 increase now shown is about two and a half times that in 1891 when the increase  
 was 141,817 or 7 3 per cent. The Tamil speaking people have increased more than 5  
 times the rate shown at the last Census when there was an addition of 8,157 persons  
 or 2 per cent. to their population of 1881

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SUBSIDIARY TABLE I—Classification of the Languages returned

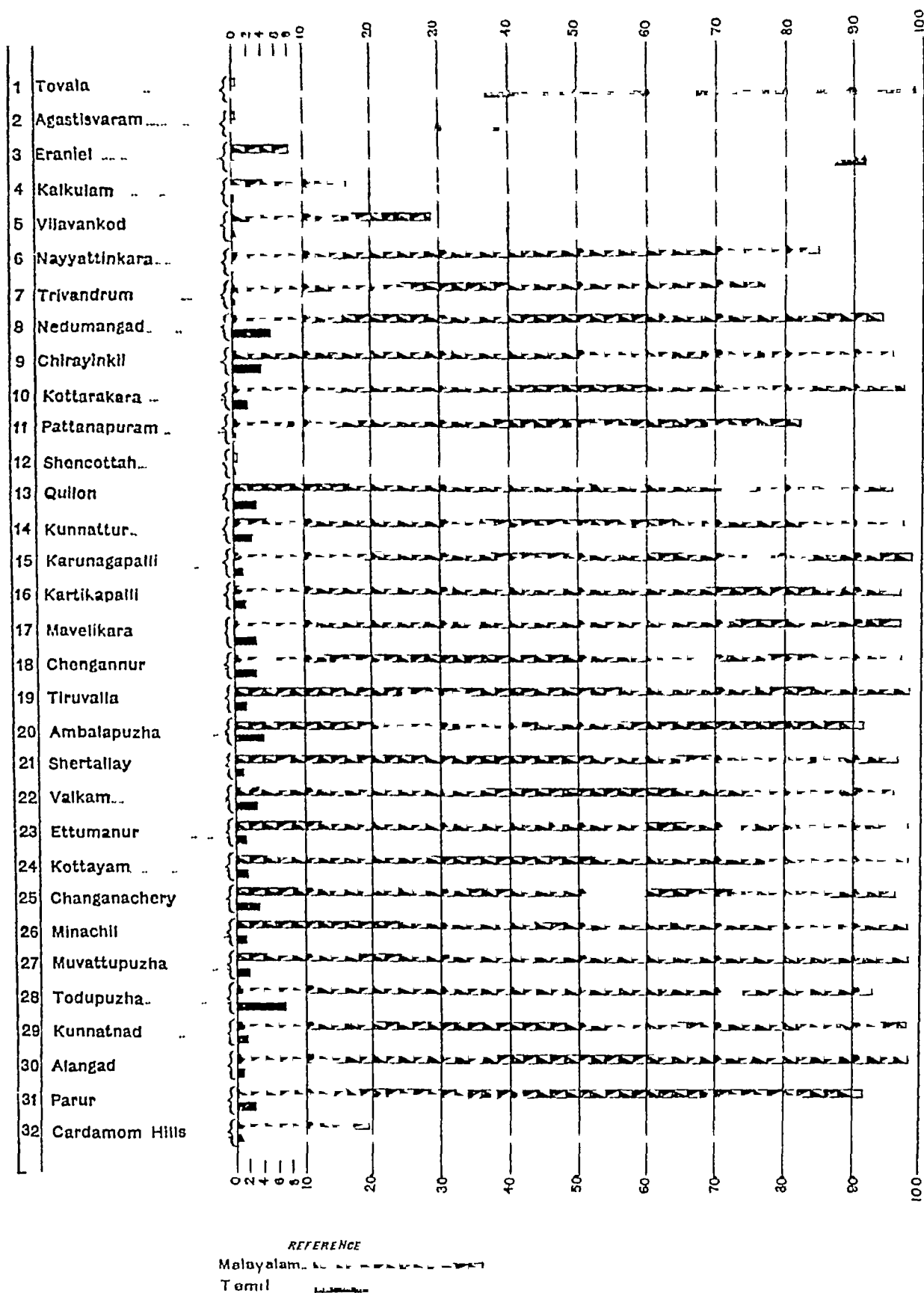
FAMILY	BRANCH	GROUP	LANGUAGE	DIALECT	NO. OF GROUPS IN CLASSIFIED LIST	GROUP UNDER WHICH CLASSIFIED IN TABLE X	POPULATION RETURNED			PROPORTION PER 10,000 OF POPULATION	
1	2	3	4	5	6	7	8	9	10	11	
Indo-European (Aryan Sub-family)	Iranian	Eastern	Pashto		I	A Vernaculars of India II Other Indian Vernaculars	43	44	1	2	
			Marathi		V		7,588	4,476	3,112	2,717	
			Do	Konkan	VII		10,278	5,641	4,637	34.8	
		South Western	Sinhalese		VII		33	27	6	1	
			Do	Mahl	VII		1	1		0	
			Gujarati		III		1,231	737	498	4.2	
	Indian	Western	Do	Kachchi	III		321	202	119	1.1	
			Do	Kathiyawadi	III		6	4	2	0	
			Do	Parsi	III		1	1		0	
			Do	Patnuli	VII		1,184	664	520	4.0	
			Punjabi		III		21	16	5	1	
			Rajasthani		III		40	17	13	1	
			Western Hindi	Hindustani	IV		5,944	3,672	2,272	20.1	
			Do	Hindi			12	8	4	0	
			Do	Urdu			6	6		0	
			Do	Kanauji			2	2		0	
			Nagari				74	38	36	3	
			Bengali		IV		98	98		3	
			Orissa		IV		1	2	1	0	
			Nadari		IV		144	61	70	5	
							TOTAL	27,016	15,720	11,296	91.5
	Dravidian		Canarese		VI		A Vernaculars of India	1,451	665	789	4.9
			Malayalam		VII		A Vernaculars of India	2,420,019	1,219,635	1,200,414	8,197.6
			Tamil		VII		I Vernaculars of Travancore State	492,273	247,755	244,538	1,667.5
			Telugu		VII		A Vernaculars of India	7,460	3,996	3,464	2.3
			Tulu		VII		II Other Indian Vernaculars	1,321	949	372	4.5
							TOTAL	2,922,557	1,472,980	1,449,577	9,899.7
Malayan			Malay		VIII	B Vernaculars of Asiatic countries beyond India.	11	6	5	0	
							6	3	3	0	
	Indo-European	Romance	French			C European Languages	1	1		0	
			Italian				182	110	72	6	
			Portuguese				8	6	2	0	
		Teutonic	Spanish				1	1		0	
			Dutch				1,903	1,045	853	6.4	
			English				1	1		0	
	Semitic	Northern Branch	Hebrew				B Vernaculars of Asiatic countries beyond India.	2	2		0
			Syriac			4		4		1	
			Arabic			36		36		1	
						384		223	161	1.3	
						TOTAL		424	263	161	1.4
Mongolian	Ural Altiac	Turkish			C European Languages B Vernaculars of Asiatic countries beyond India	1	1		0		
		Chinese				2	2		0		
						3	3		0		
						TOTAL					
		Latin				C European Languages A Vernaculars of India II Other Indian Vernaculars	2	2		1	
		Sanskrit					15	9	6	1	
Not returned			20	19	12		1				
			GRAND TOTAL	2,962,157	1,490,165	1,461,992	10,000				

SUBSIDIARY TABLE II.—*Distribution of Principal Languages.*

No. of DISTRICTS TALUKA.	DISTRIBUTION BY LANGUAGE OF 1,000 OF POPULATION.			DISTRIBUTION BY RESIDENCE OF 10,000 SPEAKING EACH LANG. AGE.		
	Malayalam	Tamil	Other Languages	Malayalam	Tamil	Other Languages
1	2	3	4	5	6	7
<i>Western Districts.</i>						
1. Agasthiyaram	618	97042	2340	24	1,4534	5493
2. Ernad	8214	9,1869	117	374	2,0614	324
3. Vaynashol	2,0348	7,1316	138	079	1,1529	276
4. Koyyattihara	8,056	1,051	93	4313	4351	326
5. Travancrum	7,721	1,9941	3408	4242	5147	1,3732
6. Chirayinkil	9,5593	3566	201	4408	909	270
7. Quilon	9,5598	3173	1229	5122	856	6002
8. Karymagapalli	9,004	1219	277	5080	208	966
9. Kartikapalli	97041	1110	1509	3981	277	3065
10. Anapalapuzha	9,170	4148	426	4008	893	1,136
11. Ebertalayi	9,0312	1146	522	5610	320	2919
12. Parur	9,1358	924	5068	2627	392	1,0694
13. Vaikam	9,5758	3044	1158	5748	566	2449
14. Thiruvalla	9,1157	1540	303	5718	411	1072
15. Marthikara	9,0291	302	247	4656	718	238
Total ...	7,940-0	1,008-5	151-8	5,846-6	6,584-3	6,438-3
<i>Eastern Districts.</i>						
16. Tiruvalla	606	9,844	250	7	601	610
17. Kalkulam	1,0573	8,220	607	491	1,1033	894
18. Nedumangad	9,124	6023	313	2041	742	632
19. Kottarakara	9,131	2020	640	3009	318	1238
20. Pattanamparam	8,279	1,204	5697	1046	1212	2077
21. Chinnottin	620	8,203	1,257	10	675	1,222
22. Kannattur	9,707	2317	84	2307	266	178
23. Changanassery	9,071	2268	81	4348	655	218
24. Changanacherry	9,058	2347	285	2351	611	911
25. Kottayam	9,116	1372	412	2927	273	1047
26. Ettimannur	9,216	1870	254	2941	278	843
27. Muzhichal	9,401	1258	657	206	178	1203
28. Thirupuzha	9,528	786	86	1219	449	70
29. Neuvattupuzha	9,912	174	44	5143	45	141
30. Kuzhampal	9,772	126	72	5057	226	2125
31. Alangud	9,198	870	1024	226	131	1970
32. Cardamom Hills	1,547	7476	607	173	224	398
Total	8,542-6	1,346-6	113-8	4,453-2	2,448-7	3,871-7
Total, State ...	8,197-6	1,667-5	124-9	10,000	10,000	10,000

Diagram No 21

Showing percentages of Malayalam and Tamil speaking persons  
in each Taluk





## CHAPTER IX.

### BIRTH-PLACE

(TABLE XI)

*155 Birth-place—156 Distribution of population by Birth-place—157 Immigration from other parts of India—158 Immigration from beyond India—159 Emigration—160 Migration within the State*

155 Reference has already been made to the subject of Birth-place in Chapter II on the "Movement of Population" It is well known that the people of India and particularly of Travancore are extremely immobile They cling to their families with persistency and so long as they can eke out their existence in the vicinity of their own homes, the desire to venture abroad rarely occurs to them In view of this very feeble migrating tendency which is supported by the figures recorded, it is needless to attempt a review of the returns at any length This Chapter merely summarises, therefore, the results embodied in Table XI (Imperial and Provincial) which shows the places in which the population enumerated within the State are returned as born To this are appended statistics relating to the places outside the State where the persons born in it and belonging to it were found at the time of the Census Immigration into, and emigration from, the State as a whole will be taken up first, and then migration within its own limits

In 1891 the Tables published did not embody particulars of inter-Taluk migration which represents the lateral movement of the people These have been supplied now and Subsidiary Table I epitomises the entire immigration statistics for ready reference In Subsidiary Table II are entered the emigrants to places from outside each Taluk as well as outside the State, so far as the latter are ascertainable from the returns received The loss or gain resulting from migration of both kinds is shown in Subsidiary Table III Two illustrative Diagrams (Nos 22 & 23) are also appended showing the order of the Taluks in respect of immigration and inter-Taluk migration

156 Excluding 8 persons who have failed to give information regarding the land of their birth, 2,897,246 persons or 98.1 per cent. of the entire population are born within the State, and 54,903 persons or 1.9 per cent are immigrants from beyond Ten years ago, the percentage of the immigrant population to the total was .7 The increase shown at this Census is in the immigrants from other parts of, as well as from places beyond, India These are compared below for the last two Censuses

IMMIGRANTS FROM		
	Other parts of India.	Beyond India
1891	16,578	400
1901	54,179	724

Immigrants from beyond India have thus nearly doubled at this Census, while those from within India but outside the State have more than trebled Much of

**CHAP. II.** this immigration is however temporary and is due to the Railway works now in  
**PARA. 157** progress.

Taking the Natural divisions we find 1 638 531 persons are returned as born in the Western Natural division and 1 104 184, in the Eastern, which give a percentage of 94.1 and 94.6 on their respective total populations. Of the persons enumerated in the former but born outside it, 14 036 or .8 per cent. of the population belong to the interior tracts and 18 014 or 1.1 per cent. to places outside the State. The corresponding figures for the Eastern division are 30 410 (.24 per cent.) and 30 89 (.29 per cent.) The tendency however small to spread from the congested coast line to the arable land in the interior tracts and the concentration of the works and industries just referred to, account for the greater number of strangers in the Eastern division.

15. Of the total number of immigrants 54,190 or 98.4 per cent. are from other parts of India. The Madras Presidency supplies the largest contingent, the strength having increased considerably since the last Census, from 14 892 to 49 990. Within the Presidency itself, Tinnevely sends the highest number 25 862 the next district, Malabar furnishing only 3,831 persons. Immigrants from three other districts amount to more than 1 000. They are Madura (3,013), Trichinopoly (1,243) and Madras (1 112). The immigrants from the State of Cochin aggregate 49 or six times the number in 1891.

Next to the Madras Presidency comes the Bombay Presidency which has furnished 4 104 persons in all. From Bengal and the United Provinces of Agra and Oudh have come 603 and 515 persons respectively.

158. 419 persons are from Asiatic countries beyond India and 292 from Europe. Of the former number the majority belong to Ceylon and are temporary employees on the planters' estates in the tract known as the Cardamom Hills. The largest number of European immigrants—161—belongs, of course, to the United Kingdom of Great Britain and Ireland.

159. So far as the returns received go to show only 94 490 persons born in Travancore have been enumerated elsewhere. In other words, one in every 190 of the population lived outside the country on the Census date. The figure though not quite complete, gives an approximate idea of the mobility of the Travancoreans. Even of this small number of adventurers, 15,412 or more than 65 per cent. have not gone beyond Cochin. The rest of the Madras Presidency contains 8,963 emigrants or a third of the total, the remaining 83 persons being distributed among Mysore (4) Coorg (8) and Baroda (1).

In 1891 the emigrants numbered 13,68 or one-half of what they are now. Of these 14,533 were found in the adjoining districts and 1,233 in other places.

In regard to the traditionally weak emigratory habit of the Indian people it has been said that, under the ordering of their ancient society on a non-competitive and self-contained basis there was no need for a man to expatriate himself even

temporarily for merely food-giving labour (as coolies) nor was there any justification for the exploitation of other countries to the necessary prejudice, sooner or later, of their indigenous and possibly less enlightened inhabitants

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PARA. 160

160 The figures for immigration from one Taluk into another show that Trivandrum, the Head-Quarter Taluk, is the only one to which people have come in any large numbers. The

**Migration within the State**

immigrants here aggregate 11,609—the contiguous Taluks sending 5,391 persons and the non-contiguous ones, 6,215. The next Taluk in point of Travancore immigrants, Nedumangad, comes a long way off with only 5,083 of whom, unlike Trivandrum, more than 75 per cent are born in adjacent Taluks. In Pattanapuram, Kottayam, Chengannur and Changanachery, the strangers amount to more than 4,000 and in eight other Taluks, more than 3,000 each. Immigrants from other Taluks are fewest in Minachil (496) and Shencottah (420).

In regard to emigration too, Trivandrum heads the list with 6,582 persons born within the limits of the Taluk, but enumerated outside. Neyyattinkara closely follows with 6,200 of the home-born spread over the country. In seven other Taluks, the immigrants number between 5,000 and 6,000. The most stay-at-home people are found in the Taluks of Parur, Shencottah, Pattanapuram and Nedumangad from which only 967, 797, 591 and 636 respectively have emigrated.

Balancing emigration against immigration it is seen that the result has been a gain for 19 Taluks and a loss for the remaining 12. Trivandrum has scored the most, while its neighbour, Neyyattinkara, has lost heavily. The gain varies from + 12 for Muvattupuzha to + 10,384 for Trivandrum while the loss ranges from - 4,110 in Neyyattinkara to - 54 in Kartikapalli.

The Talukwar figures representing gain and loss are too small for a detailed review or explanation.

SUBSIDIARY TABLE I.—Immigration.

N ATURAL DIVISION	D TALUKS	BOR IN TRAVANCORE.		
		In Taluk where enumerated.	In southern Taluks.	In non-southern Taluks.
1		2	3	4
<i>Western Division.</i>				
1	Agnathavaram	87,321	2,339	954
2	Erumel	107,908	1,993	435
3	Vilavankol	24,493	1,683	819
4	Neyyattinkara	137,462	1,045	806
5	Trivandrum	117,830	8,394	8,215
6	Chirayankal	111,100	978	494
7	Quilon	136,850	683	1,436
8	Karuvappalli	120,440	2,596	1,123
9	Kartikapalli	83,687	1,918	931
10	Ambalapuzha	100,409	1,798	1,781
11	Koertalloy	136,222	567	1,221
12	Parur	65,753	1,025	414
13	Vaikam	91,789	654	1,263
14	Thiruvalla	137,601	548	630
15	Mavelikara	112,304	3,308	624
TOTAL		1,658,531	14,058	
<i>Eastern Division.</i>				
16	Terna	24,255	2,690	932
17	Kalivalem	65,032	2,930	915
18	Nedumangad	61,418	4,322	831
19	Kottarakara	13,991	1,914	647
20	Pattanamparam	40,491	2,498	2,341
21	Fluencottah	23,608	19	401
22	Kuzhathur	79,114	2,390	363
23	Chengannur	104,577	2,608	922
24	Changanacherry	87,751	2,400	876
25	Kottayam	89,900	2,671	2,412
26	Pittanore	91,514	2,112	975
27	Muzhik	43,994	247	353
28	Tetapuzha	30,844	1,271	522
29	Muvattupuzha	125,752	1,072	121
30	Kumattad	121,753	876	324
31	Alangud	71,626	624	375
32	Chudamam Hills		5,007	2,446
TOTAL		1,194,184	30,475	
Total, Sri Lanka			2,297,216	

SUBSIDIARY TABLE I—Immigration.

BORN IN MADRAS PRESIDENCY BEYOND TRAVANCORE		BORN IN INDIA BEYOND MADRAS PRE SIDENCY	BORN IN OTHER COUNTRIES BEYOND INDIA	TOTAL IMMIGRANTS			BIRTH- PLACE NOT STATED	Number
In contiguous Districts and States	In non-contigu- ous Districts and States			Total	Males	Females		
5	6	7	8	9	10	11	12	
2,620	150	77	53	6,192	2,868	3,329		1
283	70	8	16	2,195	842	1,353		2
134	77	7	1	2,701	1,436	1,265		3
124	57	41	18	2,090	1,266	826		4
9,666	1,353	274	59	16,966	10,113	6,853		5
87	109	51	10	1,723	1,110	613		6
530	422	143	85	3,308	2,046	1,262		7
269	86	6		3,870	1,760	2,110	2	8
70	79	34	6	3,068	1,395	1,673		9
542	261	577	89	5,028	3,119	1,909		10
504	171	43		2,596	1,104	1,492		11
2,979	320	22	11	4,851	1,995	2,856		12
634	237	22	2	2,952	1,238	1,714		13
129	113	5	9	3,324	1,398	1,926	1	14
136	99	93	2	4,142	1,393	2,749	1	15
12,707	3,599	1,343	361	32,066	16,143	15,923	4	
2,476	27	3	7	6,155	2,534	3,621		16
639	193	69	10	4,645	2,353	2,292		17
1,153	79	25	23	6,323	3,508	2,815		18
63	201	177		3,072	1,886	1,186	2	19
1,327	893	2,062	22	9,093	5,718	3,375	1	20
6,024	1,517	2,166	45	10,372	4,982	5,390		21
49	57	9		2,858	1,293	1,565		22
54	40	1		4,443	1,421	3,022		23
108	109	3		4,556	1,863	2,693		24
358	122	17	17	5,027	2,477	2,550		25
190	63	9		3,353	1,314	2,039		26
59	156			711	474	237	1	27
86	9	5		1,723	779	944		28
217	128	9		1,969	950	1,019		29
610	159	112		1,781	882	899		30
760	428	143	10	2,274	1,116	1,158		31
10,406	2,770	91	229	21,589	12,738	8,851		32
24,578	7,111	4,841	363	67,368	35,734	31,634	4	
37,285	10,710	6,184	724	54,903	30,408	24,495	8	

SUBSIDIARY TABLE II—*Emigration*

GENERAL DIVISION TALUKS	EMIGRANTS TO CONTIGUOUS TALUKS.			EMIGRANTS TO NON-CONTIGUOUS TALUKS.		
	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7
<i>Western Division</i>						
1 Agasthiyaram	3,332	1,557	2,006	2,108	1,181	973
2 Erumal	2,132	1,304	1,328	1,878	1,034	844
3 Valavakol	1,641	694	970	1,205	41	634
4 Veyyattinkara	5,183	2,707	2,440	1,007	574	429
5 Tirumandram	2,606	1,418	1,098	4,078	2,187	1,840
6 Chirayankal	3,972	2,218	1,654	850	635	515
Quilon	2,161	1,187	974	3,257	2,127	1,170
8 Karamagupalli	1,642	785	897	1,143	800	542
9 Kuthikapalli	2,035	979	1,117	1,022	644	393
10 Ambalapuzha	2,741	1,098	1,288	2,604	1,675	1,033
11 Shertallay	706	321	394	1,649	702	947
12 Porer	417	175	222	550	870	180
13 Valhara	802	329	473	1,393	730	644
14 Tiruvalla	3,844	1,324	2,520	1,412	931	481
15 Marichikara	3,659	1,314	2,211	1,461	1,081	490
TOTAL	30,475	15,331	15,144	—	—	—
<i>Eastern Division</i>						
16 Teruk	1,271	541	647	430	185	225
17 Kalkulam	1,459	631	825	941	545	398
18 Nedumangad	603	305	298	73	36	37
19 Kottarakkara	2,212	1,075	1,137	459	219	240
20 Pallanapuram	480	248	194	151	86	55
21 Thekkottah	113	100	34	654	447	207
22 Kunnathur	2,305	673	1,632	232	119	83
23 Cheppur	2,594	957	1,971	931	528	398
24 Changanacherry	8,127	2,501	2,620	15	477	271
25 Kottayam	1,842	635	1,217	2,574	1,625	938
26 Ettimannur	1,577	343	879	810	411	377
27 Munnich	1,400	504	891	171	111	65
28 Tedupuzha	2,220	1,152	1,068	125	—	50
29 Maruttupuzha	1,619	540	1,079	334	195	135
30 Kunnathad	957	491	566	618	424	194
31 Alappad	1,277	477	822	607	377	232
32 Cardamom Hills	—	—	—	—	—	—
TOTAL	14,068	6,128	7,918	—	—	—
Total, East	—	—	—	—	—	—

SUBSIDIARY TABLE II—*Emigration*

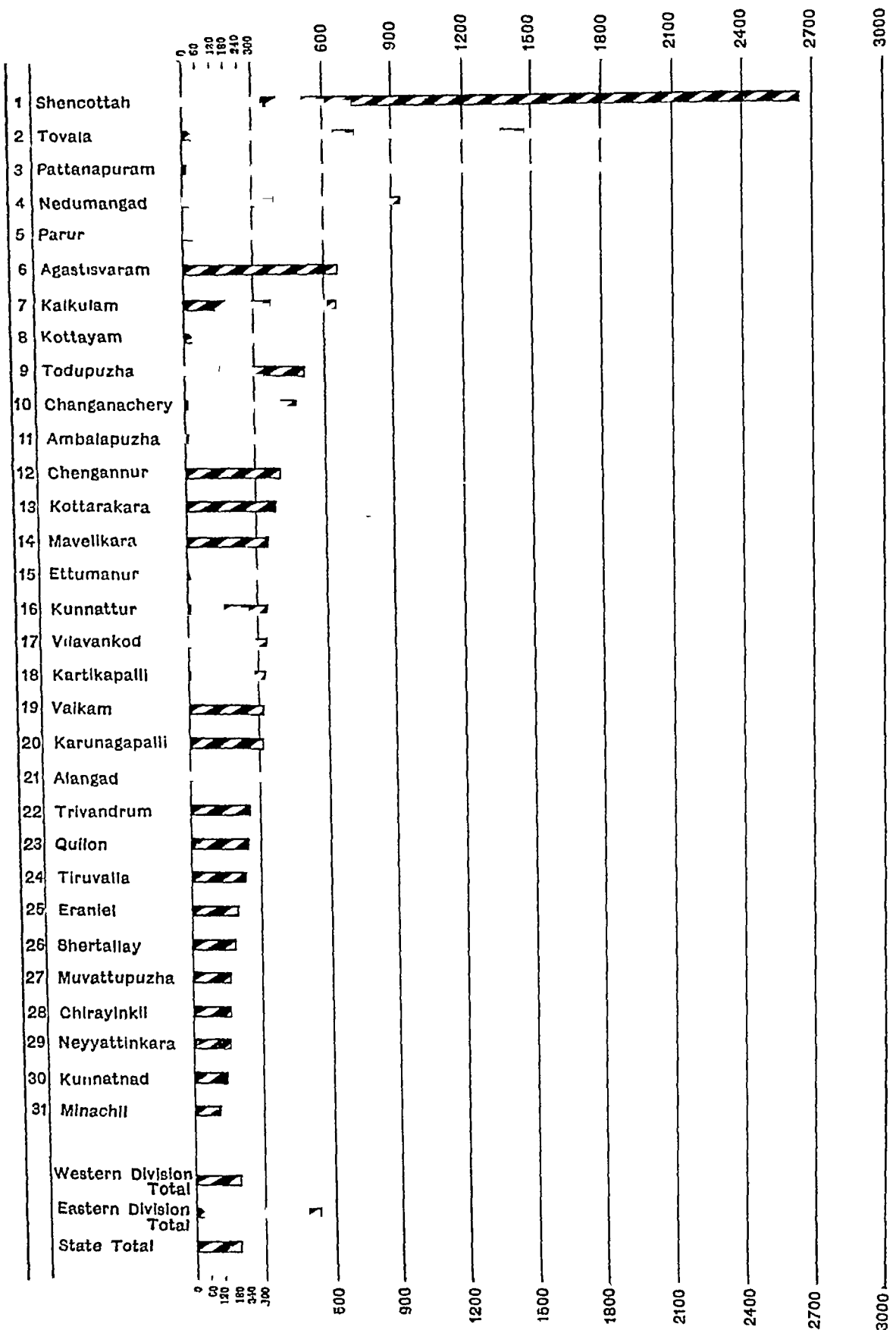
EMIGRANTS TO OTHER PROVINCES			TOTAL		MALES		FEMALES		Number
Total	Males	Females	Born in Taluk	Emigrants from Taluk	Born in Taluk	Emigrants from Taluk	Born in Taluk	Emigrants from Taluk	
8	9	10	11	12	13	14	15	16	
			92,769	5,438	44,782	2,368	47,977	3,070	1
			112,976	5,010	56,684	2,428	56,292	2,582	2
			79,762	2,879	40,582	1,325	39,180	1,554	3
			144,062	6,200	73,635	3,285	70,427	2,915	4
			123,812	6,582	61,484	3,605	62,328	2,977	5
			115,922	4,822	57,124	2,853	58,798	1,969	6
			191,808	5,458	66,433	3,314	65,375	2,144	7
			123,270	2,830	60,923	1,591	62,842	1,239	8
			76,809	3,122	47,831	1,622	48,978	1,500	9
			106,191	5,292	52,993	2,563	53,198	2,729	10
			140,616	2,354	70,138	1,023	70,508	1,331	11
			66,760	967	34,734	550	32,026	412	12
			93,954	2,185	48,054	1,068	45,900	1,117	13
			142,867	5,256	73,548	2,255	69,314	3,001	14
			117,418	5,020	59,310	2,409	58,108	2,611	15
			<b>1,689,006</b>	<b>30,475</b>	<b>848,255</b>	<b>15,331</b>	<b>840,751</b>	<b>15,144</b>	
			23,046	1,791	13,854	709	14,192	1,082	16
			68,042	2,440	33,716	1,079	34,326	1,361	17
			62,084	636	31,229	341	30,855	295	18
			76,702	2,711	38,240	1,294	38,462	1,417	19
			41,072	591	20,641	342	20,431	249	20
			29,395	797	15,246	556	14,149	241	21
			81,493	2,337	40,707	822	40,786	1,515	22
			103,009	3,912	55,503	1,533	52,506	2,379	23
			95,626	5,875	49,450	2,978	46,176	2,897	24
			93,416	4,116	48,164	2,063	45,252	2,053	25
			93,698	2,182	47,817	803	45,881	1,374	26
			71,634	1,640	36,392	619	35,242	1,021	27
			33,208	2,360	16,910	1,227	16,298	1,133	28
			127,709	1,957	64,276	735	63,493	1,222	29
			124,766	1,573	62,437	829	62,829	744	30
			73,340	1,714	36,913	757	36,427	957	31
									32
			<b>1,208,240</b>	<b>14,056</b>	<b>611,495</b>	<b>6,138</b>	<b>596,745</b>	<b>7,918</b>	
<b>24,490</b>	<b>11,535</b>	<b>12,955</b>	<b>2,921,736</b>	<b>24,490</b>	<b>1,471,285</b>	<b>11,535</b>	<b>1,450,451</b>	<b>12,955</b>	

SUBSIDIARY TABLE III—*Excess of Immigrants over Emigrants.*

PLACES.	IMMIGRANTS.	EMIGRANTS.	EXCESS OF IMMIGRANTS OVER EMIGRANTS.
1	2	3	4
1. Agastavaram	6,182	5,438	+ 734
2. Eraniel	2,195	5,010	— 2,815
3. Vilevaakod	2,701	2,679	— 179
4. Veyyattinkara	2,000	6,900	— 4,100
5. Tiruvandram	16,968	6,562	+ 10,384
6. Chirayankal	1,723	4,922	— 3,009
7. Quilon	3,304	5,449	— 2,145
8. Karamangapalli	3,870	2,900	+ 1,040
9. Kartikapalli	3,009	3,122	— 54
10. Ambalapuzha	5,729	5,322	— 264
11. Ebertalayi	2,606	2,354	+ 252
12. Parur	4,961	967	+ 3,884
13. Vailam	2,912	2,185	+ 767
14. Thiruvalla	3,354	5,254	— 1,922
15. Mavalikara	4,142	5,020	— 878
TOTAL	22,068	30,475	+ 1,891
16. Tovaia	8,145	1,791	+ 4,364
17. Kallakum	4,645	2,440	+ 2,205
18. Nedumangal	6,325	600	+ 5,697
19. Kottarakkara	8,072	2,711	+ 3,861
20. Pattansperum	9,020	601	+ 8,402
21. Shencottah	10,372	777	+ 9,525
22. Kumbalur	2,908	2,337	+ 521
23. Changanasser	4,443	3,912	+ 531
24. Changanacherry	4,654	5,873	— 1,219
25. Kottayam	5,027	4,116	+ 911
26. Ettimannur	3,353	2,182	+ 1,171
27. Muvichal	711	1,640	— 929
28. Todupuzha	1,725	2,300	— 575
29. Muvattupuzha	1,820	1,857	+ 12
30. Kumbalangi	1,781	1,573	+ 208
31. Alangudi	2,571	1,711	+ 860
32. Cardamom Hills	21,479		+ 21,479
Tot	67,368	14,086	+ 53,282
Total, State	84,903	24,490	+ 60,413

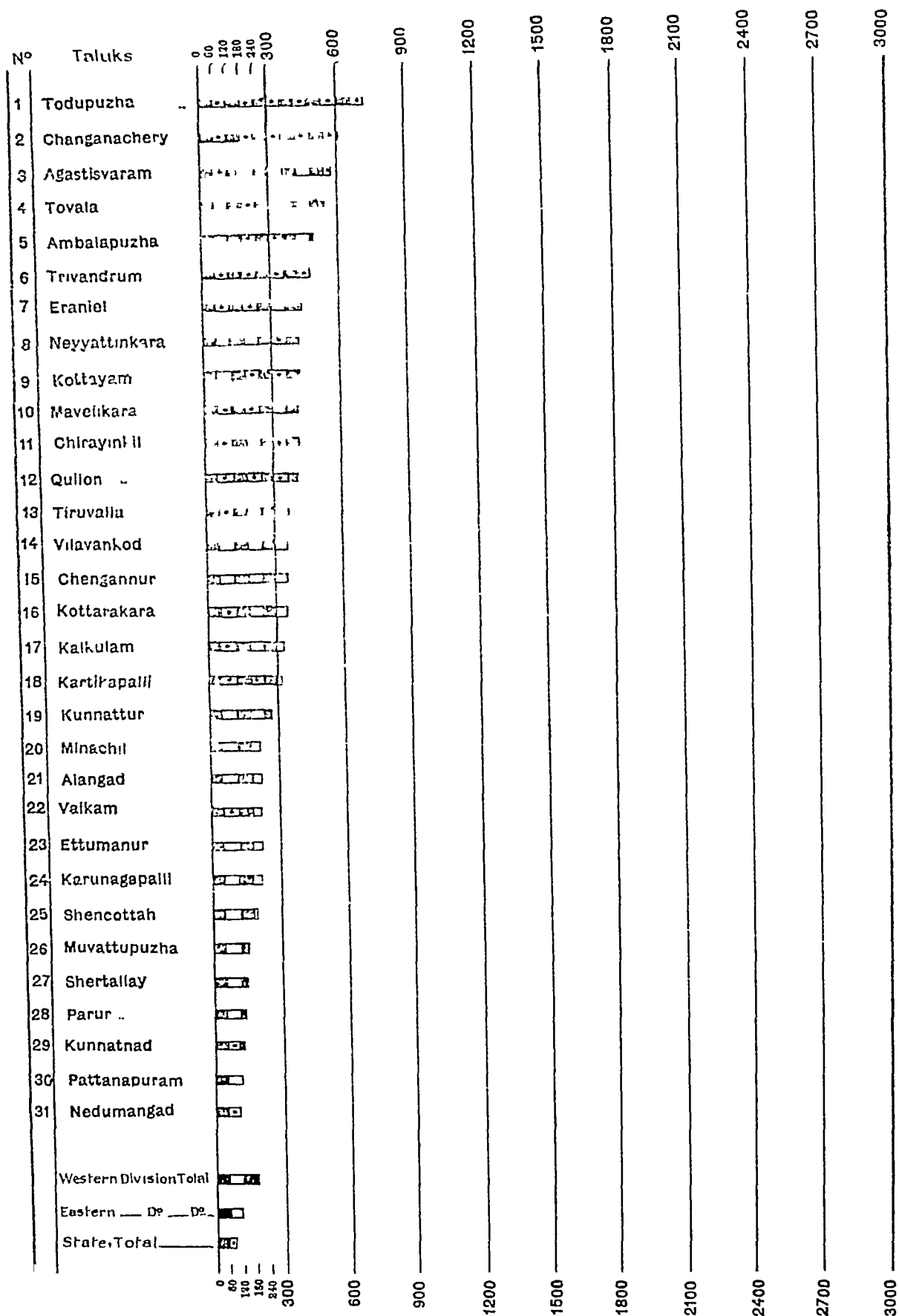
Diagram No 22

Showing for each Taluk the number of immigrants per 10,000  
of the population





Showing for each Taluk the number of emigrants to 10,000  
of the population





## CHAPTER X.

### INFIRMITIES

(TABLES XII AND XIII A)

*161 Introductory remarks—162 Total afflicted—163 Combined Infirmitics—164 Variation since the last Census—165 Comparison with other States, Provinces and Countries—166 Insanity causes—167 Distribution by locality and variation—168 Proportion of the sexes—169 Distribution by age—170 Distribution by religion and caste—171 Deaf-mutism causes—172 Distribution by locality and variation—173 Proportion of the sexes—174 Distribution by age—175 Distribution by religion and caste—176 Blindness causes—177 Distribution by locality and variation—178 Proportion of the sexes—179 Distribution by age—180 Distribution by religion and caste—181 Leprosy causes—182 Distribution by locality and variation—183 Proportion of the sexes—184 Distribution by age—185 Distribution by religion and caste—186 Elephantiasis causes—187 Number and distribution by locality—188 Distribution by age—189 Distribution by sex—190 Distribution by religion and caste*

161 For the purposes of this Chapter, Infirmitics have been taken to mean such diseased conditions of the human body as unfit a person for the ordinary avocations wherewith to earn a subsistence. Insanity, deaf-mutism and blindness of both eyes are reckoned as diseases of a distinctly incapacitating nature to which is added leprosy which, though not always disabling in its direct effects, causes, from its infectiousness, the unfortunate victim to be shunned by society. Particulars regarding all these four were collected and recorded at the 1875 and 1891 Censuses. But a special feature of the recent Census was the arrangement made for collecting information on elephantoid swellings which form the principal affection of the sandy tracts of the Ambalapuzha and Shertallay Taluks. Elephantiasis is not an infirmity in the sense in which insanity, for instance, may be considered as one. But a leg hypertrophied to four times its size, with ulcerating excrescences all round, impedes free movement, induces mental depression and lessens, to a degree, a person's usefulness as a working unit. How far it is amenable to control in respect of origin, aggravation and spread, it is not possible to say. But as the general ætiology of elephantiasis is more or less known, an enquiry into local conditions may probably suggest corrective measures. At any rate, it will not be devoid of interest to notice the variations in filarial prevalence from decade to decade. As, in the Census of other States and Provinces and in previous Censuses in Travancore itself, no record was made of those suffering from elephantiasis, these latter are shown separately in Imperial Table XII and are not included in the total afflicted as per that Table which would otherwise stand vitiated for purposes of comparison.

Before taking up the returns, a word has to be premised regarding the accuracy of the figures. As stated in the 1891 Census report, it is possible that, in many cases,

**CHAP. X.** real unsoundness of mind has been put down as supernatural affection due to causes out like the ken and control of medical men. While this would cause the number of the insane to be under-estimated, fits of mental derangement in hysterical women have perhaps been taken in to swell the roll of the insane or the devil possessed more often the latter. Sources of error may likewise exist in regard to the other diseases. Cases of partial blindness of both eyes may have been brought in to augment the return. Cases of deafness other than congenital deaf mutism may have been recorded in the schedules and leucokerma (*lallakuskam*, meaning white leprosy) and the anæsthetic variety of the disease may have been mistaken for true leprosy of the corrosive form. The diagnosis of a swollen leg however is no difficult art and cannot affect the number returned. But all these errors, not being peculiar to any tract or country may for the present be cast out of the reckoning.

162. Taking the total afflicted as exclusive of elephantoid diseases, we find

**Total afflicted.** that out of a population of 2,952,157 the number of persons returned as infirm amounts to 3,169 or 13 in every 10,000 the Western Natural division containing 8 of these and the Eastern

Calculated on their respective populations the sea board regions show 14 afflicted in 10,000 and the interior tracts, 11 out of the same number.

Of the total number thus afflicted 1,414 or 38 per cent. are lepers; 1,043 or 28 per cent., blind 809 or 21 per cent., deaf mutes and 503, or 13 per cent., insane. In other words one in every 2,038 of the population is a leper; one in every 2,830 persons is blind one in every 3,649 deaf mute and one in every 5,860 insane. In regard to every one of these infirmities, the Western division returns a higher number than the Eastern, the difference being smallest in respect of the blind.

Distributing the aggregate infirm among the sexes, it is seen that the males number 3,391 or 16 per 10,000 of their population and the females 1,378 or 9 on a like average. The females are thus nearly one-half less afflicted than the other sex.

163. Of combined infirmities only one instance has been returned, a blind female being unfortunately insane in addition. No

**Combined Infirmities.** record of persons suffering from more than one infirmity is available for previous Censuses.

164. Since 1891 the proportion of the infirm seems to have neither increased nor decreased. 3,124 persons were then returned a

**Variation since the last Census.** afflicted out of a total of 2,353,36 which gave a ratio of 1<sup>st</sup> in every 10,000—almost the same as at this Census. The percentages for the sexes are also identical. With the vast increase in population since the last Census, this may be considered as a satisfactory record.

In 1885 the afflicted numbered 6,312 giving a proportion of 2 in the ten thousand. The decrease shown in 1891 was accounted for as due to 1,113 lame person having been included in the return for 1885. Even if these be excluded the ratio comes to not less than 2<sup>nd</sup> and points to the encouraging fact of skilled medical aid having since been increasingly availed of by the people. Government have not been less solicitous in this direction than in any other and every year witnesses more and more of the fruits of medical science being literally brought to the doors of His Highness's subject. The decade that has just closed has been peculiarly characterized by the introduction of itinerant medical relief as part of the Sanitary organization and by the successful attempt to resuscitate and place the

ancient Hindu medicine by the side of what the Western science has to offer and thus render accessible to the people the best available remedies in both systems

CHAP. X.  
PARA 167

165 The high degree of exemption which this State enjoys from the disabling diseases which form the subject of this Chapter is best understood and appreciated when compared with the relative incidence in other parts of India and

in other countries

The marginal statement shows the average number of persons afflicted per

State Province or Country	AFFLICTED PER 10,000	
	Males	Females
Ajmer Merwar	14	15
Baroda	15	14
Bengal	24	18
Berar	88	92
Bombay	19	14
Central Provinces	25	25
Gwalior	12	11
Hyderabad	3	2
Madras	21	17
Mysore	18	14
United Provinces of Agra & Oudh	27	23
Travancore	16	9
England and Wales	46	46
Ireland	57	53
Italy	22	18
Austria	47	38

10,000 of each sex in some of the States and Provinces for which figures are available. The proportions for some Western countries are also added. Leaving, out of consideration, the figures for Hyderabad whose extremely low ratios for both the sexes seem to be inexplicable, all the other States and Provinces as well as the European Countries taken in for comparison contain, with one exception, a greater number of infirm than Travancore. In respect of males, only Baroda and Gwalior

show a lesser average in every ten thousand of the population, while in regard to the other sex, this State is the most immune. The relatively high numbers returned by some of the advanced countries of the West are specially noteworthy.

### Insanity

166 The natural temperament of the Eastern peoples and of the Hindus in

#### Insanity: causes

particular who form the large bulk of an Indian population is not one conducive to the production of mental dislocations. Nor is the social struggle which has well-nigh reached alarming proportions among the competitive nations of the West yet so keen in India where harmonious co-operation was for long the accepted foundation of corporate life. But to mention the usual antecedents of mental unsoundness, they are excessive intellectual strain, undisciplined religious zeal, disruption of cherished family ties by whatever means induced, the agonies of indigence and the effects, direct or inherited, of undue indulgence in stimulants and narcotics.

167 292 males and 211 females or 503 persons are returned as unsound in mind. In ten thousand of each sex, the former

#### Distribution by locality and variation

number 2 and the latter 1.1. Of the total insanes, the Western Natural division contains 199 males and 137 females against 93 and 74 respectively in the other division. The ratios per 10,000 are 2.3 for the males and 1.6 for the females of the former division and 1.5 and 1.2 respectively for those of the latter.

The Taluk which shows the greatest prevalence of insanity is Trivandrum, the Capital of the State, where the Government Lunatic Asylum accounts for the high proportion of 10.9 males and 5.1 females in every ten thousand of each sex returned in that Taluk. Next come, in regard to males, Parur, Chengannur and Kottayam with a ratio of between 5 to 3 and, in respect of the other sex, Mavelikara, Pattanapuram, Muvattupuzha and Alangad with over 2 each. In Shencottah no male is insane and in Todupuzha no female.

## CHAP. X.

## PARA. 168.

Since the last Census, the insane males have increased by 48 and females similarly afflicted by 66. The proportional variation has been + 1 in 10 000 males and + 3 in females of the same number.

In the Eastern division, both the sexes have shared the increase, while in the Western division, the males have shown a decline. The male ratios have advanced in 17 Taluks, and the female proportions in 18. The greatest increase has been in Parur in the case of the former sex (+ 3.3 in 10 000) and in Muvattupuzha in regard to females, (+ 2).

168. There are 23 females in every 1 000 males in a state of *non compos mentis*.

**Proportion of the sexes.**

In 1891 the proportion was 582 to 1 000. This preponderance of males is seen at every age-period except 0-5, 5-10 and 55-60. Below 5 years of age the insane in both sexes equal while at the 5-10 period no males are insane. Between the ages 55-60 there are 1 309 females per mille of males. The general preponderance of male over female insanity is found in most of the Taluks and appears to obtain in all countries. Causes acting on the brain are most common in men. Moral and emotional excitements, doubtless operate with greater frequency in women. But excesses, intellectual and sensual are more common among the other sex on whom the cares and anxieties of life fall with no small force.

169. Distributing the infirm by age-periods, we find that excepting one male

**Distribution by age.**

and one female, no person has been returned as insane under the age of 5 years. Of the other age period 45-50 in the case of males and 55-60 in regard to females present the highest ratios, rising by gradations from the age of 10-15 and declining as age advances. The features revealed by these returns are not peculiar. Early childhood is everywhere the least and mature age the most frequent period of insanity prevalence.

Taking 10 000 as representing the insane male population in Travancore it is noticed that the greatest proportion—1.74—falls between the ages 35-40 the 25-30 and 30-35 periods coming next in order. The incidence of insanity at the 40-45 period shows a sudden fall from that of the preceding quinquennium to almost one-half and rises in the succeeding age group by a similar ratio. In the same manner the period 55-60 shows a proportion less than half of the two periods, before and after. The period 5-10 is the sanest. The ratio at the next period, 0-5, rises to a seven fold height at the ages 10-15 doubling itself again during another five years.

In regard to females the first point that attracts notice is the figure 3 per 10 000 of the sex shown by the age-period 5-10 which was seen to be lying blank in respect of the sterner sex. But the actual number corresponding to this proportion is only 5. As in the case of males the most favoured period of mental disability is between 5 and 50. But unlike males the period 40-45 and 55-60 do not show any sudden dip. The only other noticeable feature in regard to female insanity is that the proportion afflicted among sexagenarian is only one-half that among males, a compensatory increase being found in the preceding age-period where the ratio of male insanity is only one half that among females.

170. Comparing the four main religions the Christian males and females appear

**Distribution by religion and cast**

to be afflicted with insanity to a greater extent than the other religions. The proportion in 10 000 males is 2.4 as compared with 2.1 among the Musalman.

1.9 among the Hindus and 7 among the Animists. The Hill-tribes seem least susceptible to mental unhingements, as evidently the intellectual strain and emotional excitement to which they are subject are too feeble to produce any pronounced untoward effect. The female ratio is in every religion less than that of the male. The Christian women show 1.9 as insane in 10,000 of the sex, the proportions being 1.8 among the Musalmans and 1.3 among the Hindus. The Animist females show a relatively higher number (1.4) than the last two religionists, probably because the circumstances which lead to cerebral disorders in women in general are not neutralized among the Animist males by increased mental stress which heavily weights the male sex of other communities.

In dealing with the varying prevalence of insanity, it deserves to be remembered that the errors inseparable from statistical inferences based on small figures apply with special force to generalisations regarding the connection between caste, traditional occupation and disease. Taking existing data, first in regard to males, we note that the Malayala or West Coast Brahmins, the East Coast Brahmins, the Ampalavasis, the Vellalas, and the Konkanis take the order of prominence in point of liability to cerebral disorders, the proportions varying from 7.8 to 4.5 in the ten thousand. Persons of unsound mind are relatively fewest among the Parayans and the Pulayans. The Marava caste shows none under this category.

In regard to the females, there are no insanes among the Malayala Brahmins, the Maravas and the Krishnanvakaikkars. The Ampalavasi caste shows a ratio double that among the males of that community. The proportions are again lowest among the Parayans and the Pulayans.

### Deaf-Mutism

171 With very rare exceptions, dumbness arises from congenital deafness for which the causes ascribed are consanguineous marriages, hereditary transmission, struma, ill-health of the mother at certain periods of life and sometimes climate. According to one authority, every tenth case of congenital deafness results from the marriage of cousins. According to the researches of another, 10 per cent of the deaf-dumbs and over 5 per cent of the blind and nearly 15 per cent of the idiotic are the offspring of kindred or of parents who are themselves the descendants of blood inter-marriages. The proportion of deaf-mute children of parents both congenitally deaf is, according to a third writer, three times greater than that of parents only one of whom is deaf from birth.

Whatever the origin, the deaf-mutes are not now the out-castes for whom no higher ambition than being allowed to live was once permissible. Nor is the education of the deaf-mutes the hopeless task which Lucretius has depicted in his well-known couplet —

“T’ instruct the deaf no art could ever reach  
No care improve them and no wisdom teach.”

They are now wards of the commonwealth and a study of the Census figures of the Western countries shows the results achieved in the direction of preventing this infirmity and minimizing its disabling effects.

172 The total number of deaf-mutes recorded in the present Census is 809, of whom 468 are males and 341 females, the proportions per 10,000 of each sex being 3.1 and 2.3 respectively. The Western Natural division returns 287 males or 3.4 in the ten thousand and 184 females or 2.2 on a like average. The numbers and ratios for the Eastern division are 181 and 2.8 for the former sex and 157 and

**Distribution by locality  
and variation**

**CHAP. X.** 25 for the latter. Ambalapuzha shows the largest incidence in respect of males, 5.6 in the ten thousand, followed by ten other Taluks with a ratio of between 4 and 5. The Taluks of minimum incidence are Todupuzha (.6) and Alangad (.8). In regard to females, deaf mutism is most prevalent in Karunagapalli (4.1) and least so in Kunnattur (.1). Parur (.9) and Ettumanur (.9). Six Taluks intervene with proportions of between 3 and 4 and 12 more with ratios of from 4 to 5.

The present Census shows an increase over the last of 33 male and 31 female deaf mutes. Calculated, however on an average of 10 000 the ratios are now slightly less for both the sexes, it being higher only in regard to the females of the Eastern division. More than half the number of Taluks exhibit this proportional decrease. For males, in Neyyattinkara, Nedumangad and Kalkulam the ratio has been reduced by about one-half and in Vaikam to a fourth, while in Ambalapuzha and Mavelikara, it has been nearly doubled, and in Chengannur and Tovaia trebled. In respect of females, the relative decrease has been greatest in Vaikam, Agasthiyaram and Chirayinkil and the increase most considerable in Kunnatnad, Chengannur and Muvattupuzha. In the Taluk of Shencottah, there were no deaf mutes in 1891.

173. The proportion of female deaf mutes to 1 000 males so afflicted is .29.

**Proportion of the sexes.** This average is exceeded by all the quinquennial periods above 30 except between the ages 55-60. Below 30 the only age-group which shows an excess is 10-15. The ratio is lowest at 25-30 from which there is a sudden rise at the next period to 1 063 and highest at the ages 60 and over where it is about one and a half times the average for all ages.

174. In a ten thousand of each sex, the lowest proportion of deaf mutes is returned by the ages below ten. The highest ratio is

**Distribution by age.** shown by males at the 25-30 period and by females at the last age-group, 60 and over.

Distributing 10 000 male deaf mutes according to their ages, the maximum number 1,560 is seen in the period 25-30. From this there is a gradual decline till the age of 60 and over where the number is nearly twice that at the immediately preceding quinquennium. By far the majority of the deaf mutes are found at the ages below 30. In 10 000 female deaf mutes, 1,261 are between 10 and 15 years old and 1 141 are at the ages 15-20. The numbers at all the other periods are below one thousand. As in the case of males, the period 55-60 contains relatively the fewest number which is increased to four times its strength at the succeeding ages.

175. Cases of deaf mutism are fewest among the Christians most frequent among the Musalmans and slightly less so among

**Distribution by religion and caste.** Hindus and Animists. Four are deaf mutes in 10 000 Musalman males as against a Christian ratio of .4.

In the same number of Hindus and Animists, there are 3.3 and 3.5 males respectively.

Comparing the incidence among females, we find that the average of 2.1 for Animists rises to 2.6 for Christians and to 2.4 for Hindus.

The Ampalavas show no male deaf mutes while they return the highest ratio of females deaf and dumb. The reverse obtains in the Krishnanvakal caste.

Among the Marivans, no male or female is returned as suffering from this infirmity. Three other castes, the Kanian, the Konkani and the Krishnanvakai, have no female deaf-mutes. The caste figures for this infirmity show that the incidence of the disease in the females of almost all the castes is relatively less than in the other sex. This seems to support the general rule that congenital defects are much more common among males than among females.

### Blindness

176 Complete failure of vision in both eyes arises as the result of various causes of which opacity of the light-transmitting

**Blindness: causes** media such as senile or diabetic cataract and disorganization of the eyeballs due to small-pox, syphilis or accident are the most common. Certain diseases of the nervous system and retinal exhaustion due, for instance, to continued exposure to glare also lead to total impairment. All these factors operate more or less in Travancore as elsewhere.

177 Blind persons are more than twice the number of insanes and one and one fourth times as numerous as the deaf-mutes—aggregating in all 1,043—622 males and 421 females. One male has been enumerated as blind in every 2,396 of his sex and one female in every 3,473. Unlike the other infirmities, the blind appear to be almost equally distributed between the two Natural divisions—310 males and 217 females in the Western division and 312 males and 204 females in the Eastern. As the former division contains a larger population, the proportion per 10,000 of each sex is less than in the latter, being 3.7 for the males and 2.6 for the females of that division as compared with 4.9 and 3.3 respectively for the two sexes in the interior. This infirmity is more evenly distributed in the Taluks of the sea-board regions than in those of the mountainous and sub-montane tracts where, for males the proportion varies from 1.4 in the ten thousand in Tovala to 2.2 in Minachil, and for females from 1.5 in Kottayam and Ettumanur to 8.1 in Todupuzha. In the Western division, the male and female blind are in greatest excess in the Taluk of Parur (5.8 and 4.6) and are relatively least numerous in Tiruvalla and Kartikapalli, in respect of the male sex (2.3) and in Quilon, in the case of the other (1.2).

As compared with the 1891 Census, the absolute increase is not considerable being only 24 males and 2 females, the ratio in a ten thousand, however, showing a decline from 4.6 to 4.2 males and from 3.3 to 2.9 females. Small pox being a common antecedent of visual incapacity, the progress of vaccination, especially infantile, during the last decade may be taken as having materially contributed to the favourable results as disclosed at the Census. The Talukwar variations show that the decrease in the relative blind is as general in the Taluks of the Western division where the level of enlightenment is higher, as the increase is in those of the less cultured Eastern.

178 Of the three infirmities, insanity, deaf-mutism and blindness, the last shows the smallest proportion of females afflicted to males, being only 677 to 1,000. The greater liability to blindness on the part of the sex that toils by pre-eminence and is most exposed is apparent in the returns. The female blind are, however, in excess of the male at the age-periods, 0-5 and 15-20, where the sexes stand in the ratio of 1,214 and 1,200 females per mille of males in each age-group. Except at the age-periods just mentioned, the incidence of disabling ophthalmic defect is much less.

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than among males the proportions ranging between 400 and 900 females to 1 000 males

- 19 Distributing 10 000 males and females by age periods, we find that the favoured period of life for blindness for both the sexes is not reached till 50 and is at its highest after 60
- Distribution by age.**

Taking 10 000 as the number of blind males, we find that the largest number falls within the age-period, 60 and above. The females too show a similar result. The only noticeable point is that more than a fifth of the total blind among the females are sexagenarians while in regard to the other sex the proportion is only one-sixth. In both the sexes the ratios below 5 years of age are the smallest

- 180 Of all the religionists, the Hindus appear to be the most afflicted with total blindness. The Christians come next and then the Mussalmans and the Animists. Viewed in respect of sex, blindness among the Mussalman males seems to be twice as common as among their females who show the lowest proportion of all
- Distribution by religion and caste.**

Among the castes, the Ampattan, the Maran and the Ampalavasi males are the most afflicted while in regard to females, the last named heads the list. The proportion is lowest among the Paraya males and the Chakkala females. The Krishnanvakai caste does not return any male that cannot see.

### Leprosy

- 181 Leprosy—Lepra of the Arabs or Elephantiasis of the Greeks—has received special attention within recent years. The Royal Commission that sat on the subject has recorded its findings. According to its verdict, leprosy originates *de novo* in the majority of cases and the extent to which leprosy is propagated by contagion is exceedingly small. Although writers of conspicuous merit like Drs Thin, Emerson and Hill Lebrand have protested against this view it remains as the most recent authoritative pronouncement. It is, however a matter of history how in medieval Europe the isolation of lepers was strictly enforced by law as well as by popular sentiment and how they were directed to go about clad in a long grey gown with a hood drawn over the face and carrying a wooden clapper to give warning of their approach. In India, the attitude of the people towards these unfortunates is no less hostile and, for Sastrale rites and ceremonies, the poor leper stands naturally shunned. The low and the ill fed are more susceptible to the disease than the high and the well nourished; and while at all times the tendency to conceal leprosy will continue, the number siling from the malady is bound to diminish with the rise in general nutrition. Cases of leucoderma are not uncommon on this coast, particularly on the plains. But they have been specifically excluded in the instruction to the Enumerators and, being easy of distinction from real leprosy, are not likely to have been included in the returns.

- 18 Leprosy of all the four infirmities claims the greatest number—1 414—composed of 1 009 males and 405 females. Of the two Natural divisions, the Western division has three times as many lepers as the Eastern—1 050 against 359
- Distribution by locality and variation.**
- The composition by sex shows 3 males and \*8\* females for the former division and \*36 and 1\*3 respectively for the latter. The highest proportions of leper males are found in the Sbertallav and Trivandrum Taluks and of females so afflicted,

At Trivandrum, the Capital of the State, Leprosy is common, and marked on the map as approved. Here, being the only place where it is common, it is marked on the map as approved. Here, being the only place where it is common, it is marked on the map as approved.

in Parur and Shertallay Shencottah has not returned any female lepers either at this or at the last Census and Todupuzha, none in either sex at this enumeration As compared with the previous Census, there is an increase in both the Natural divisions and in all but ten Taluks The variations are considerable in several of them

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183 Though leprosy among males is comparatively rare in the early ages of life, the total incidence among them is much heavier than in the other sex For every 1,000 male lepers, the number of females with the leprous taint is only 401, a ratio lower than that in other infirmities At the ages below 5, females are to males as 1,800 to 1,000 In the next five years, the proportion of females falls to 1,200 and in the period 10-15, to 567 The number is relatively lowest at the ages 45-50, where for 1,000 males who are lepers there are only 261 females so afflicted

184 Examining the proportion at each age in a ten thousand of the population, we see that the disease is very rare in the first ten years of age, this feature being more marked among girls From this point it increases, the maximum in the case of both males and females being reached at the age-period, 50-55 It then decreases, the fall after 60 being more sudden among females than among males

Of 10,000 male lepers, the greatest numbers are returned by the ages 25-50 and lepers are fewest at the ages below ten The same is the case in regard to females, but the relative numbers are not so congregated in particular age periods as in the case of males At the ages of 10 and under, females are thrice as numerous as the males, while at the advanced ages the proportions tend to near each other

185 Considered by religion, leprosy is most common among the Musalman males and the Animist females and least common among the Christian males and the Musalman females Taking a lakh as representing each class of religionists, the lepers among them will be 64 Animists, 53 Musalmans, 50 Hindus and 38 Christians

The Vannian caste returns the greatest proportions of male and female lepers, followed by the Nayan and the Kuravan Among the Ampalavasi women no case of leprosy has been returned Two other castes, the Chetti and Krishnanvakai, return no leprous females and the Marava, no leprous males

### Elephantiasis

186 It is generally admitted that elephantiasis as met with in tropical countries in an endemic form is a disease caused by the presence in the blood of the embryos of a parasite, *Filaria Nocturna*, first discovered by Demarquay in 1863 and described for the first time by Bancroft in 1876, after whom it has been named *Filaria Bancrofti* These embryos are sucked in from the blood of an affected person by a species of female mosquito which serve as an intermediary host to the parasite "On filling herself with blood she (the mosquito) returns to some shaded spot near water, on which, after from 3 to 5 days, she deposits a little boat-shaped agglomeration of eggs She then dies, either on the water or, falls into it after death Any filaria she may have fostered have now an opportunity to escape into that

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element.... At this point there is a hiatus in our knowledge which, until some one has the hardihood to subject himself to a very obvious but somewhat risky experiment, has to be filled in by conjecture." In all probability the filaria, after swimming about for some time, is at last swallowed in drinking water by man. Having arrived in this way in the human stomach, it works its way through the tissues of its definitive host, and, guided by that strange instinct which pilots so many parasites to their final habitat, comes to rest at last in some lymphatic vessel. Here it continues to grow and mature. Finally being joined by one of the opposite sex, impregnation ensues. Its young after a time are poured into the lymph stream thence into the blood, so completing the life cycle and starting a new generation of filaria. The periodicity of *F. Nicturna* being nocturnal, is evidently an adaptation to the habits of the intermediate host, the mosquito." The parasite generally lives for a number of years. Various diseases are caused by the action of this parasite. But of all the filarial diseases, elephantiasis is the most frequent and very common in the endemic areas. It generally affects the extremities and the genital organs—the latter variety being almost nil in Travancore—and is due to the blocking of lymph vessel by the underdeveloped young parasites and hypertrophic changes as a consequence thereof.

An interesting tradition traces elephantiasis to the curse of St. Thoma (The Apostle) on his murderers and their posterity. But St. Thomas—even if the tradition of his Indian Apostleship be true—was killed by Telugu priests on the coast of Coromandal about 400 miles from Malabar and not anywhere near it. The current opinion among the people is that the root of the screw pine (*Pandanus Odoratus*) entering themselves in a tank of drinking water poison it and cause the disease to those who use it. And the resemblance that a Cochin leg as it is called, bears to the root-stock of the *Pandanus* lends colour to this belief at least in the popular mind.

*Geographical distribution*—The distribution of this disease is co-extensive with the distribution of *Filaria Nicturna* but shows a preference for low lying damp localities where the water supply is bad and where the habits of the people afford the *Filaria* facilities of access to the human body. The Taluk of Sbertallay where according to Dr. Waring (1835) \* 133 out of a population of 48,591 or 1 in \*3 had elephantiasis is an instance of this kind. "It is an ideal mosquito District. The yearly rainfall averages 100 inches; the land is low lying water logged swamps and full of creeks. There are hardly any wells, the people obtaining their water from shallow pools and tanks. Northern Orissa, where elephantiasis is also extremely common seems to have similar physical features and a like description applies to large districts in Bengal and elsewhere where elephantiasis is extensively endemic. The converse, however is not true. There are many mountainous lands in the La tern Archipelago in the South Pacific and in the Indian Ocean such as Sumatra, the Fiji lands Mauritius and Madagascar where a large number of inhabitants suffer from elephantiasis. According to Siville in the mountainous island of Hualine, at least seven tenths of the male population who have reached the age of puberty are suffering more or less from *Bacnemis tropica* (Elephantiasis).

Among the influences that determine the geographical distribution of elephantiasis the sea breeze is somewhat mentioned. But elephantiasis is found in the centre of Africa, on the western side of lake Nyassa, the centre of the Souliani, and hundred of miles up the Congo; and it is entirely absent as an endemic disease in many and well within the endemic zone. Formosa for instance. The sea breeze



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in childhood, becomes more common in adolescence and increases in frequency in proportion to the number living at each decennial period. Waring found that out of 945 cases of elephantiasis, 156 or 1 651 per 10 000 are between the ages of 35 and 40. The Travancore Census gives 1 445 as the corresponding figure per 10 000 of both sexes afflicted with elephantiasis. This is the most favoured age according to all accounts.

189 Allowance being made for omission by concealment, the female sex

*Distribution by sex.* must be taken as relatively immune to this affliction to the extent of their lesser exposure to the exciting causes of lymphangitis. For every 1 000 males afflicted with elephantiasis, there are only 682 females suffering from that malady. Waring found that, in the Taluk of Shertallur 1 in every 16 5 males and 1 in every 38 5 females had elephantoid swellings. According to the Census, the same Taluk shows one elephantoid case in 90 males and in 995 females. The relative frequency at the several age-period seems to be almost the same in both sexes.

190 Viewed according to religion, the Hindus appear to be most susceptible to the disease nearly 21 out of 10 000 of the population taken for the whole State being afflicted. The

*Distribution by religion and caste.* Mussalmans and Christians come next in equal proportions. The ratio among Animists is inconsiderable.

Among the several castes, the Konkanis and Navaas appear to be the most afflicted. These are followed by the Indian Mussalmans and Christian

SUBSIDIARY TABLE I—Average number of Afflicted per 10,000 of each Sex by Taluks and Natural Divisions in 1891 and 1901

TALUKS	INFANT				DEAF MUTE				BLIND				LITERS				AFFECTED WITH LEPIDANTHIASIS.	
	Males		Females		Males		Females		Males		Females		Males		Females		Males	Females
	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891	1901	
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
<i>Western Division</i>																		
1 Agasthyaram	13	23	8	27	42	44	12	55	35	62	25	50	57	30	17	2		
2 Eramel	18	12	13		20	26	18	11	45	42	27	8	64	23	16		2	
3 Vilavankod	12	3	15	6	44	31	31	21	37	26	21	42	10	20	10	24		
4 Neevattinkara	8	19	7	9	39	67	29	33	43	53	32	61	38	58	25	30	6	1
5 Trivandrum	109	121	54	47	32	26	14	22	38	70	18	38	193	40	41	20	7	3
6 Chiravinkil	13	10	19	20	36	41	19	52	36	79	19	60	40	85	12	14		2
7 Quilon	15	10	6	13	26	54	17	27	26	61	12	44	51	115	8	25	3	3
8 Karunagapalli	15	28	6	11	44	30	47	23	44	36	28	18	116	79	57	41	2	
9 Kattikappalli	4	24	16	9	40	31	26	17	23	49	37	47	61	175	37	81		
10 Amlalappuzha	17	19	8	10	56	36	15	25	30	28	21	27	114	77	44	19	592	435
11 Shertallav	16	10	20	7	40	31	30	17	30	22	21	24	203	92	83	43	4456	3037
12 Parur	50	17	20	7	25	23	9	10	58	66	40	62	124	40	96	34	6	3
13 Vailam	23	24	15	33	15	16	19	50	39	51	24	18	77	68	11	15	10	
14 Tiruvalla	18	14	7	12	11	24	12	25	23	32	21	22	19	26	9	15	1	3
15 Mavelikara	14	19	26	12	41	21	22	16	48	48	45	19	103	21	41	14	26	9
TOTAL	27	25	16	15	34	36	22	27	37	48	26	35	91	64	34	26	410	284
<i>Eastern Division</i>																		
16 Tovala	19	35	6		45	14	12	26	140	28	42	46	121	41	60			
17 Kalkulam	11	10	6	10	37	54	23	51	54	47	20	20	43	20	23	10		
18 Nedumangad	12	11	15	11	26	54	27	25	64	101	24	80	38	140	27	47	3	
19 Kottarakara	5	11	1	11	39	42	29	23	75	109	58	59	93	116	24	34	3	3
20 Pattanapuram	15		25	10	12	15	25	31	35	30	47	15	54	40	30	15	77	30
21 Shencottah		13	10		10		2	1	36		31		5		10			
22 Kunnattur	10	3	10	11	10	32	7	19	32	37	32	19	58	59	20	19	2	
23 Chengannur	34	12	8	4	45	17	36	9	58	35	43	18	38	14	28	7	7	2
24 Changanachery	17	21	15	14	27	41	28	36	37	57	17	36	31	49	17	14	8	
25 Kottayam	33	15	15	8	41	59	22	50	29	38	15	18	37	13	22	16	4	4
26 Littmanur	8	7	4	3	14	10	9	5	29	10	15	20	19	10	9	18		
27 Minachil	11	32	3	10	41	65	20	31	22	75	26	48	25	29	20	21	8	6
28 Todupuzha	18				6	31	37	32	55	8	81	32		16		16		
29 Muvattupuzha	17	10	24	4	39	29	38	12	76	74	51	53	20	16	17	14	2	
30 Kunnatnad	6	2	14	4	26	14	32	5	40	16	30	16	37	21	14	12	2	2
31 Alangad	5	14	22	8	8	8	22	11	51	28	16	14	16	31	16	26		
32 Cardamom Hills	8	32			24		34		24		68			75		18	16	
TOTAL	15	12	12	7	28	30	25	21	49	44	33	30	87	88	20	17	6	2
TOTAL, STATE	20	19	14	11	81	84	23	24	42	46	29	33	63	53	28	22	236	164

SUBSIDIARY TABLE II—Average number of Affected per 10 000 of each Sex by Religion

RELIGION	INSANE.		DEAF-MUTE.		BLIND.		LAME.		AFFECTED WITH ELEPHANTIASIS	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Hindu	19	13	23	24	43	33	71	30	212	177
Muslim	21	18	40	23	31	16	86	18	227	162
Christian	22	19	24	22	34	22	64	23	213	141
Ashmarite	7	14	25	21	20	21	71	27	7	
Others										
TOT. L.	20	14	31	23	42	26	66	26	226	164

SUBSIDIARY TABLE III—Average number of Affected per 10,000 of Selected Castes

NAME OF CASTE.	INSANE.		DEAF-MUTE.		BLIND.		LAME.		AFFECTED WITH ELEPHANTIASIS	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
<b>HINDU</b>										
Aspalavasi	63	110		82	79	127	105		105	65
Aspetina	11	23	48	68	90	48	45	35	204	95
Brakum (Mahayana)	78		78	23	89	92	29	23	59	23
Do (Others)	69	19	75	37	35	56	64	25	58	56
Chakkala	26	13	13	26	53	13	66	26	22	13
Casthi	12	12	49	61	49	24	62		25	24
Navan	18	17	21	22	42	26	108	41	836	450
Kannaloo	13	10	43	35	48	34	58	37	120	91
Kanna	27	20	37		37	60	37	40	93	180
Kankari	45	25	23		45	25	45	25	1161	935
Karava	8	11	15	18	27	40	104	54	81	22
Krishnavasai	23		90			44	48			
Manna	8	40	24	24	81	16	81	8	56	32
Marava					28	57	..	29		
V. jar	19	10	39	22	53	36	62	25	115	114
Pandayam	18	17	82	24	49	85	66	17	16	17
Pandya	2	2	34	23	23	20	39	17	20	14
Palayam	5	7	17	13	34	36	44	37	57	29
Channan	13	13	26	14	37	14	28	13	1	
Tachan	9	11	14	14	43	14	156	58	113	56
Velalan	20	20	26	13	41	36	74	20	74	65
<b>MUSLIM</b>										
U. U. Mahomedan	22	19	41	23	32	17	88	19	214	165
<b>CHRISTIAN</b>										
Native Christian	22	19	21	23	36	23	53	23	223	111

SUBSIDIARY TABLE IV — *Distribution by Age of 16,000 persons in each Sex for each Infirmary*

Age period	MALES						FEMALES					
	Total	Insane	Deaf mute	Blind	Lepers	Affected with Ele- phantiasis	Total	Insane	Deaf mute	Blind	Lepers	Affected with Ele- phantiasis
1	2	3	4	5	6	7	8	9	10	11	12	13
0 — 5	176	31	470	225	10	11	283	47	3.2	404	222	21
5 — 10	347		1001	498	10	51	450	237	762	591	148	50
10 — 15	536	240	1068	740	297	153	668	244	1,261	618	420	142
15 — 20	611	514	1,219	402	555	396	776	427	1,114	717	716	458
20 — 25	761	616	910	801	691	622	755	664	850	796	741	749
25 — 30	1,113	1,199	1,560	836	1,100	1,017	1,060	1,327	997	736	1,308	1,053
30 — 35	975	1,062	684	788	1,199	1,090	958	1,183	997	665	1,111	1,103
35 — 40	1,037	1,747	641	724	1,299	1,581	929	1,232	713	926	938	1,241
40 — 45	1,098	880	611	852	1,308	1,511	938	1,137	701	808	1,235	1,145
45 — 50	912	1,791	403	801	1,100	1,105	689	1,327	557	451	716	1,082
50 — 55	823	99	428	912	912	928	776	853	528	736	988	1,149
55 — 60	531	415	321	691	555	551	508	606	235	523	568	529
60 and over	1,092	993	594	1,701	971	1,098	1,190	474	890	2,090	889	1,278
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

SUBSIDIARY TABLE V — *Distribution of Infirmitics by Age among 10,000 of the Population*

Age period	MALES						FEMALES					
	Total afflicted	Insane	Deaf mute	Blind	Lepers	Affected with Ele- phantiasis	Total afflicted	Insane	Deaf mute	Blind	Lepers	Affected with Ele- phantiasis
1	2	3	4	5	6	7	8	9	10	11	12	13
0 — 5	23	1	12	7	3	2	19	0	6	8	4	2
5 — 10	43		24	16	3	9	32	3	13	13	3	6
10 — 15	73	4	27	26	16	10	55	4	26	16	10	20
15 — 20	114	11	43	18	41	95	76	6	28	21	21	79
20 — 25	149	15	36	41	57	179	76	10	21	23	22	131
25 — 30	196	25	53	38	80	259	102	20	24	22	37	177
30 — 35	295	27	28	43	107	319	121	24	11	26	41	213
35 — 40	218	45	26	40	107	491	138	28	27	42	41	322
40 — 45	280	30	15	62	153	618	178	32	32	46	67	371
45 — 50	316	55	28	72	161	563	168	50	34	34	51	460
50 — 55	361	51	36	106	168	597	209	35	35	60	78	538
55 — 60	379	39	45	128	167	581	236	57	27	74	78	428
60 and over	440	49	47	179	165	598	250	15	46	134	55	469
TOTAL	160	20	31	42	68	236	94	14	23	29	28	164

SUBSIDIARY TABLE VI — *Proportion of Females afflicted to 1,000 Males at each Age*

Age period	Total afflicted	Insane	Deaf mute	Blind	Lepers	Affected with Elephantiasis
1	2	3	4	5	6	7
0 — 5	929	1,000	545	1,214	1,800	1,250
5 — 10	747		553	806	1,200	667
10 — 15	692	837	860	565	567	630
15 — 20	695	600	672	1,200	518	853
20 — 25	571	774	659	620	429	822
25 — 30	539	800	466	596	477	707
30 — 35	567	806	1,063	571	372	689
35 — 40	516	510	833	867	311	534
40 — 45	548	923	800	642	379	517
45 — 50	496	737	1,000	380	261	668
50 — 55	540	643	900	534	435	844
55 — 60	551	1,308	533	512	411	651
60 and over	628	345	1,071	890	367	865
TOTAL	576	723	729	677	401	682



Chapter X

Diagram N<sup>o</sup> 24

Showing the number of persons per 100000 suffering from  
each of the four Infirmities at the Censuses of  
1891 & 1901

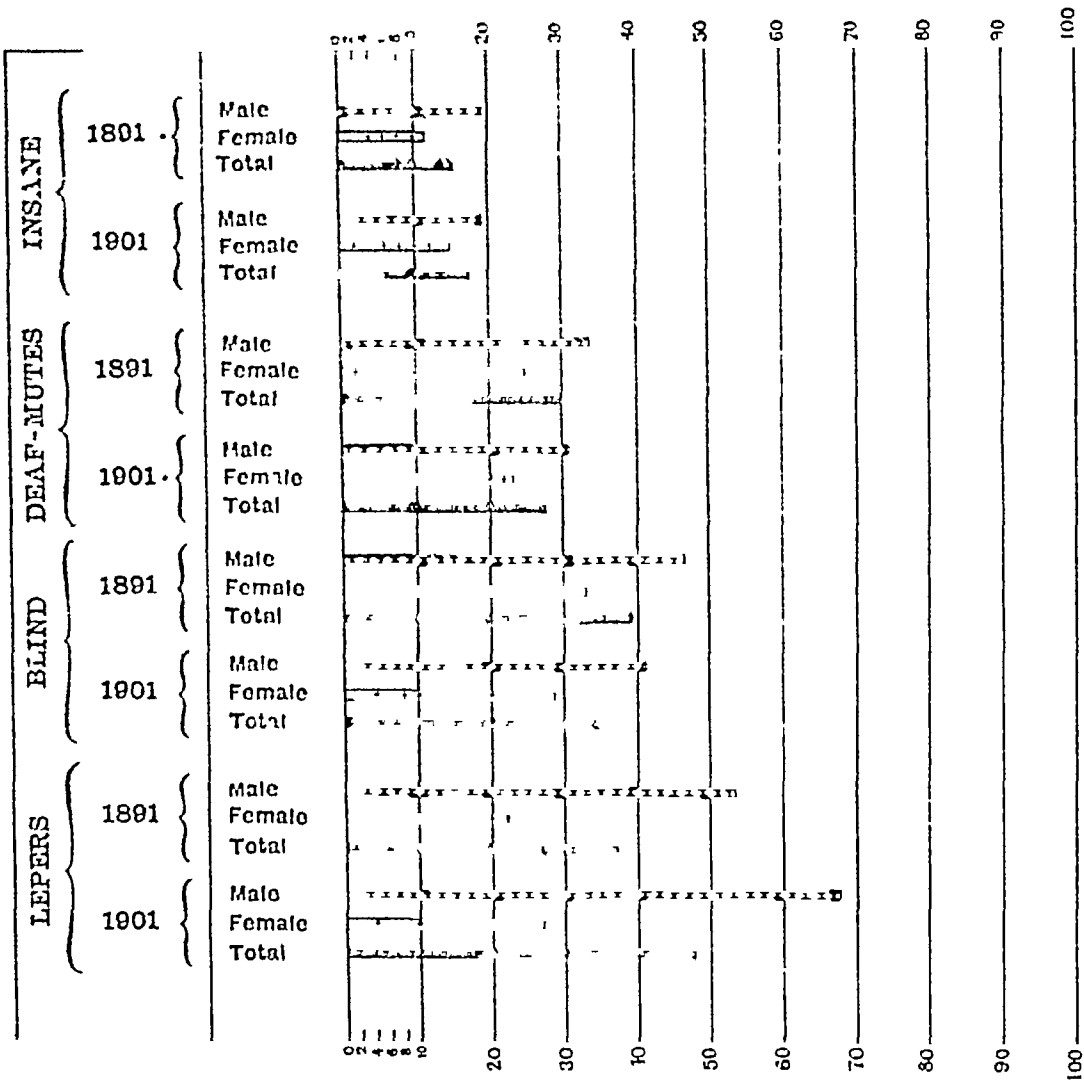
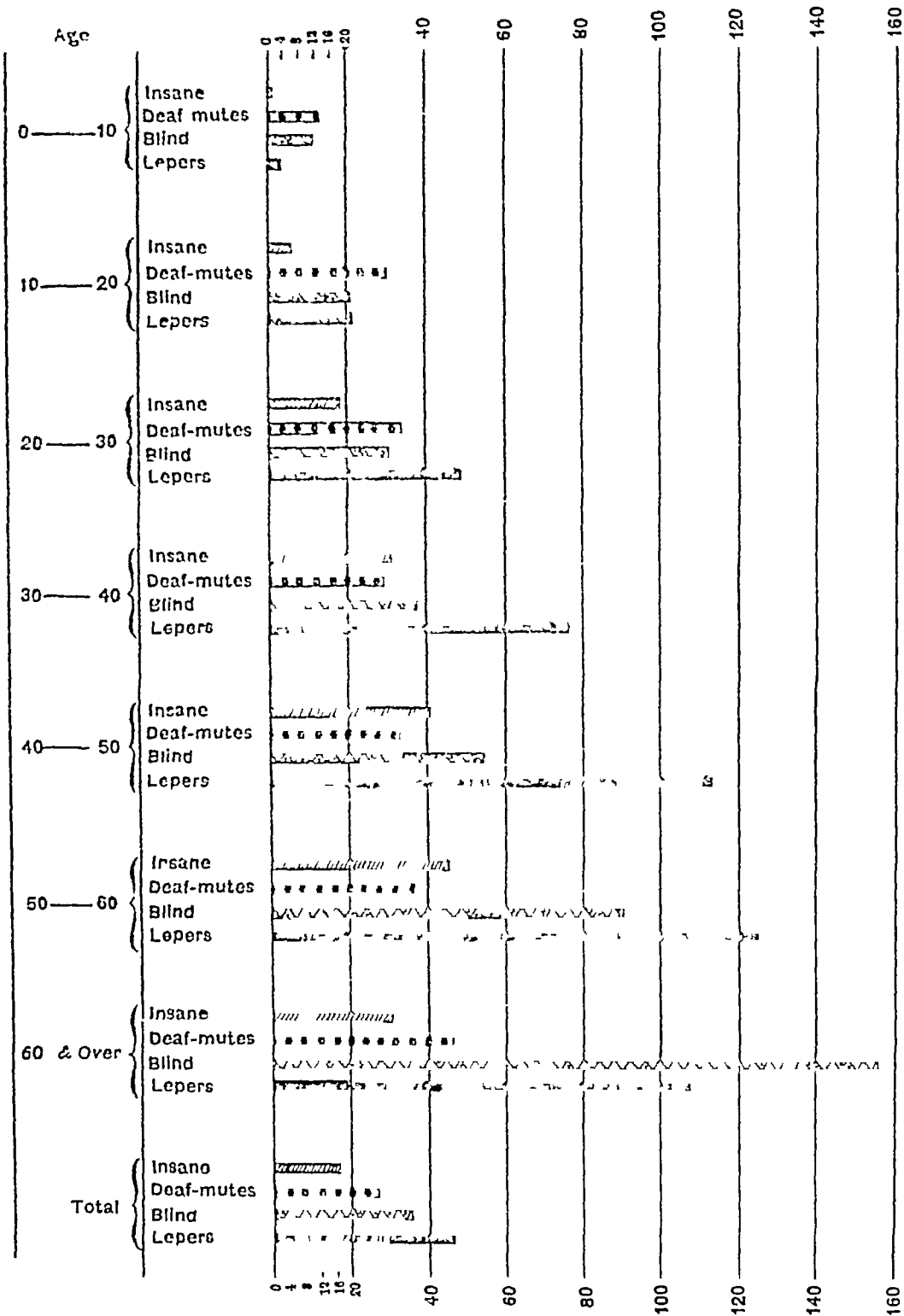




Diagram No 25

Showing by decennial age-periods the number of persons per 100,000 of the population suffering from each of the four infirmities





## CHAPTER XI.

### CASTE, TRIBE AND RACE

(TABLES XIII, XIII A, AND XVIII)

*191 Scope of the Chapter—192 Introductory—193 Origin and significance of Caste—194 Theories as to the bases of Caste-divisions—195 Caste-law—196 Caste as it is now—197 Castes in Southern India—198 Social precedence—199 Alaiyan—200 Ampalavâsi—201 Ampattan—202 Ari—203 Aryappattar—204 Asârî—205 Dâsi—206 Ilayatu—207 Izharan—208 Konlanî—209 Kotippattan—210 Kudumî—211 Kuravan—212 Malayâla Kshatriya—213 Mârân—214 Mâtâtatu—215 Nampûtirî—216 Nâyari—217 Pattattiyân—218 Pôtti—219 Pulayan—220 Kânukkaran—221 Mannân—222 Mutuân—223 Urâli—224 Other Hill Tribes—225 Mahomedans—226 Christians*

191 Imperial Table XIII exhibits the population by sex for Castes, Tribes and Races. Subsidiary Table I gives their Taluqwar distribution in respect of those numbering 10,000 and over. Statistics of sub divisions have also been collected and embodied in Imperial Table XIII A. Subsidiary Table II shows such of the sub-divisions as possess a strength of 1,000 and more. A comparison of these figures with those of the last Census, however, is not easy as the grouping of sub-divisions appears to have been then different and as the 1891 figures for all of them are not available to enable the necessary adjustment being made. A rough comparison may be possible in respect of some of the castes and will be attempted.

The subject of this Chapter is taken up under two heads (1) General and (2) Descriptive and Statistical.

A few ideas which, on a study of the subject, have suggested themselves are briefly explained under the first head, while in the second, a descriptive sketch of the main indigenous castes is added to the statistical notice proper to this Chapter. Castes and peoples not peculiar to this coast have not, for obvious reasons, been taken up for special treatment.

#### General

192 Caste, first applied by the Portuguese to the hereditary social classes of India, holds a position of first importance in an Indian Census Report. Its sacred antiquity for the orthodox, its unique tenacity for the iconoclast, its fatal obnoxiousness for the reformer, have all contributed, each its share, to the interest now centred in a discussion of the caste problem. Its origin, its import, its influence and its destiny have been diversely written about. The most general view is that the origin of caste was first racial and then occupational, that its import is neither religious nor moral but social and political, that its influence, though civilizing and enriching

**CHAP. XI.** under certain conditions, is now destructive of all national instincts and patriotic impulses and that its final goal and destiny is the limbo of well merited oblivion. **PADA. 192.** With the unnumerable writings that now exist expressive of all shades of opinion, it is not permitted to attempt a repetition of them here. But the progress of enquiry from an internal stand point, into the ancient institutions of India is gradually revealing fresh glimpses into the past which promise to lend themselves to be worked into a connected exposition of what caste was in the earliest times. The simple un-sophisticated defence of the present-day orthodox Hindu who contents himself with saying that he cannot be wiser than his ancestors is no defence, but a confession of inability to defend, and an *ex parte* trial is as much out of place in a scientific as in a judicial tribunal. The views of orientalists are mostly based on caste as it now lies disorganized and in ruins, and there is no denying that an examination of the diseased body and still less a necropsy is not the best method of obtaining an insight into the physiological condition, that is, the state of working under normal arrangements of structure and function.

193 To begin with, caste, it is claimed is not a strategic device conceived and worked by an influential few for selfish ends, but a scheme of co-operative life based on the highest ideals of universal well being. Its observance, however is not the *sine qua non* of personal piety. The Ativarnāśramas or the persons who have passed the limitations and prescriptions of caste, or the beyond-castes as they may be called, stand as good a chance of salvation as any others. Caste, nevertheless, has a distinct religious principle and an all permeating religious aim. The principle is universal unity of nature and interest amid t diversity in structure and function. The aim is the securing of spiritual prosperity conjointly with the temporal. According to the most prevalent school of Hindu cosmogony all was once undifferentiated unity which became separated existences at the thought of the Creator. Harmony was imprinted on the face as the purpose to be kept in view in the working of the universe and unity once again was declared as its ultimate goal. To quote the almost concurrent sentiments of Dryden —

“From harmony heavenly harmony  
This universal frame began;  
From harmony to harmony  
Through all the compass of the notes it ran,  
The diapason closing full in man.”

As long as these ideals were remembered, every person acted in concert with every other. The divine nature of the original equipment of man, his functional division into castes—the Sūdras or the producers of material necessities, the Vaisya, their exchangers, the Kshatriyas, the responsible guardians of internal and external order, and the Brahmins, the custodians of the word of God (*Śruti* or *Veda*) the teachers, the ritualists and the thinkers—and lastly the insisting on the watchword “no-transgressors, no sloth” being religiously obeyed, all these served to enable the principle of co-operative unity being kept up, automatically as it were, by the people whose interest would have otherwise been held and spelt the ruin of all. Each class had its own standard of honour and enjoyed equal respect in the commonwealth. Spirituality was the common goal to which the faithful performance by each of his ordained duty or Dharma, one of the names for religion, unflinchingly led. To the Hindu mind all genius or inspiration is the perception of unity and the mathematics of Euclid or the sculpture of Michael Angelo would be as authentic an expression of the religious consciousness as the saint hood of Francis.”

It seems, therefore, nothing outrageous to believe that a person, belonging to a hereditary caste, steadily adhering to the duties of that caste without seeking to disorganize society by aiming at a new and untried sphere of work, and guided therefore by his *Vâsanâ* or the enduring memory of past acts and past aspirations to take birth in the same caste for the whole cycle of his embodied existence, was as favourably placed as the member of any other caste in respect of temporal and spiritual interests. At each re-birth, he found his intellect better developed, his mind more and more controlled, and, in due course, he became not an external or functional Brahmin, which would be contrary to the ground-plan of the universe, but an internal or psychic Brahmin, a condition to which all castes are expected to aspire

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The unique, indeed, most marvellous civilization of ancient India has been traced to this early division of labour and transmission of skill from father to son through unbroken generations and in increasing degrees, and is too well-known to need any expatiation. It is enough to say that, in such a state of social life, deserters and trespassers were unknown and that each caste had to look upon the interests of another as vitally intertwined with its own. As Macleod points out, the two important elements that entered into the conception of caste were steadily kept in view viz. "that our place in the world is assigned to us by divine sovereignty, and that the co-operation and sympathy of a brotherhood are essential to our usefulness and happiness in the world." The present-day economic complications of over-production as by machinery were then unheard of. Independent hand-labour, each working in his own home, regulated the number of workers as well as the expansion of trade. By the prohibition of foreign travel and by the religious avoidance of all things foreign, commercial strife, both at home and abroad, was guarded against. And last of all, under no stress, social, political or populational, was preached the gospel of competition with a view to substitution, which is now the prevailing cult, not in religion merely, but in literature, industry and art. Improvements and additions formed the accepted creed, and unity, not diversity, was the presiding genius.

To the objection that such arrangements of the various members of a community and the forming, round the different orders of men, of artificial barriers which it would be impious to pass, "check genius in its career and confine to the functions of an inferior caste talents fitted to shine in a higher sphere" the reply has been given in unmistakable terms that "the arrangements of civil government are made, not for what is extraordinary, but for what is common, not for the few, but for the many", and that as every Indian knows the station allotted to him and the inherited responsibility for certain functions in society, the latter "occupy his thoughts or employ his hands and from his earliest years, he is trained to the habit of doing with ease and pleasure" the work of his life. "The separation of professions in India and the early distribution of the people into classes attached to various kinds of work secured such abundance of the more common and useful commodities as not only supplied their wants but ministered to those of the countries around them." To these appreciative remarks of a foreign writer,\* it may be added by way of a reverent *corrigendum et addendum* that the idea he refers to of a higher and lower caste did not find place in the original scheme of caste and that, if the power of *habit* be duly recognized in the relative estimation and carefully eliminated, it will be seen that all functions, if they are to be efficiently and intelligently performed, give equal scope for mental development and require mental fitness in almost

\* Robertson's *Historical Disquisition on India*

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identical proportions. Further the inexpediency of discouraging certain vital duties of the body politic by branding their votaries as inferior castes is too obvious to have escaped the notice of the ancients. It is evidently a later accretion, due to the original principle of co-operative unity having been lost sight of and to competitive feelings between caste and caste having sprung up as a sign of deterioration.

194. Race-stock, occupation, and inequality in marriage are considered to

Theories as to the bases  
of Caste-divisions.

be the chief bases on which caste-distinctions have been framed. (Geographical distribution and linguistic differences also determine caste-growth to a noticeable extent. According to the racial theory the first idea of caste in India (Sanskrit *Varna* meaning also colour) arose with an attitude of isolation on the part of the fair-skinned Aryas towards the dark Pre-Aryan tribes, and the appointed mission of this institution was to harmonise and weld into one organic whole the various ethnic elements by means of fusion and gradation with suitable adjustment of function and regulation of domestic and social life. Occupational groups seem to have then crystallized into caste sub-divisions. There is, at the same time, the other view that caste is more a result of climate and exposure than a characteristic racial feature, and that, in the absence of anthropometric and other incontrovertible evidence collected under due care, the origin of caste must, for scientific purposes, remain an open question.

195. This refers to restrictions on occupation, marriage, food, prescrip-

Caste-law

tions in regard to ceremonies and details of personal conduct, all of which reveal significant traits of the Hindu character. From the earliest times, inter marriage was prescribed only between members of the same caste. The regulation of inter-dining served to emphasize the prescription. All restrictions had for their object the securing of evolutional efficiency and the preventing of confusion in regard to caste functions. Certain acts were disallowed for particular castes and some have seen in this the partial hand of an unrighteous caste-maker. The Brahmins were prohibited from wielding the sword, engaging in trade or undertaking any industry. The Kshatriyas and the *Yajnas* were to study the *Vedas*, to perform *vâgas* or sacrifices and to make gifts but not to teach the *Vâgas*, to serve as *purôhita* for *yâggvic* (sacrificial) rites or to accept gifts. The industrial classes (*Sûdras*) having a material object to think upon and work at, the concentration of attention on an act of service to society that an earnest workman practices in all the minutiae of his function was considered sufficient to foster in his mind the realization of the universal unity which, according to the Hindu, is the real essence of religion. To these classes therefore the *Vâgas*, study, initiation, sacrifice, performance or preceptorship, gift making or gift receiving were considered unnecessary or to use the word generally employed to support the theory of imposition by superior authority on a subordinate body taboo. Being the producers of wealth and hence the foundation of society *Sûdras* were not to be hampered with ritualistic duties or conventional restriction of any kind but left free to sustain social life by unremitting labour in their appointed place. The Kshatriyas to whom the people had delegated all their power and prestige enable them to co-ordinate the functions of society and to preserve order in the widest sense of the term, were not unlike the Brahmins bound in by strict rules. So was it with regard to the *Vauryas*. The latter had to see to the distribution of the industrial product and had to be favorably placed. But the right of accepting gifts, not *gratias* really but in exchange for ritualistic and

other service rendered, was allowed to the Brahmin who was bound most by the rigid rules of caste and religion and whose undelegetable function was to think, teach and pray for society. And it is natural, that at a time when knowledge was felt to be best imparted with the living force of uttered words and safest secured in the memories of men, the preservation of the Brahmin—where will be the ancient Védas now under the vicissitudes through which India has passed, but for their transmission from father to son in unbroken continuity?—became the primary duty of society. But his direct contribution to the material resources being almost nil, his multiplication beyond the actual needs of society was discouraged. In fact every injunction and every restriction seemed calculated as if by express intent to guard against the possible obliteration of caste-distinctiveness. "Surely it is something that in a country conquered for a thousand years," says Sister Nivedita, "the poorest cooly would feel his race too good to share a cup of water with the ruler of all India. We do not easily measure the moral strength that is here involved. For the habit of guarding the treasure of his birth for an unborn posterity feeds a deep undying faith in destiny in the human breast. Caste is race continuity, it is the historic sense, it is the dignity of tradition and purpose for the future, it is the familiarity of a whole people in all its grades with the supreme human motive of *noblesse oblige*."

In all this exclusiveness there was, it must be said, an elasticity which, like Napoleon's genius, despised no rules, but knew when and how to break them. And akin to this was a receptivity of temper which has long existed in the Hindu, either through ignorance or through intelligent toleration. "In India all religions have taken refuge—the Parsis before the tide of Musalman conquest, the Christians of Syria and the Jews. And they have received more than shelter, they have had the hospitality of a world that had nothing to fear from the foreigner who came in the name of freedom of conscience. Caste made this possible, for in one sense, it is a social formulation of defence *minus* all elements of aggression." In this connection it may be noted that "her (India's) needs now are not what they were yesterday. She wants a greater flexibility, perhaps, a readier power of adjustment than she has ever had. But it ought to come as an influx of consciousness of those great spiritual tides on whose surface all questions of caste and non-caste can be lifted into new and higher inter-relations. Chief amongst all her needs is that of a passionate drawing together among her people themselves. The cry of honor, of country, of place is yet to be heard by the soul of every Indian man and woman in Hindustan, and following hard upon it must sound the mighty overtones of labor and race."<sup>\*</sup>

196 Caste as it is now and has been perhaps for over two thousand years is an institution resting on two ideas viz one, a sense of pri-

#### Caste as it is now

meval separateness on the part of each section which feels a kind of graded relation to every other, and the other, a belief that the observance of certain laws in regard to marriage, food, ceremonials and occupation—whose tether is now under an ever-lengthening process—is not merely a point of social economy raised for obvious reasons to the dignity of rank and honour, but of religious merit as well. The idea of highness and lowness in regard to caste, already referred to, has brought a number of useful occupations into disfavour with their traditional adherents, and this, added to the fatal unconcern of one caste for another, has well-nigh

\* In connection with the so-called tyranny of Caste law it has to be remembered that, under certain circumstances, the cohesion of the group is well worth the sacrifice of the liberty of a few and that the outraging of custom and the breaking of conventionality without strong reason are everywhere considered anti social. *Per contra*, social pressure should not be allowed to sap the roots of independence as society itself "is a vague and irresponsible Magistrate with so little illumination as to his own purposes and tendencies that he frequently mistakes the pioneers of his own march for deserters and orders the stoning of prophets whose sepulchres and monuments will be erected by his children."

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reduced the once rich and classic people of India to a state of material and mental servitude which it need hardly be said, has been more crushing in its action and must be more lasting in its effects than the most degraded form of political slavery known. All castes have failed in their respective duties and every caste feels that it appointed Dharma will not pay the best. It is not possible to say which was the cause and which the effect. The Brahmin has almost forgotten his mission in life and the work for which he has been fitted by long heredity. His Kṛitayuga ancestor thought in the spirit of the Advaitin that he was God himself. His Kaliyuga descendant may perhaps do the same but without realizing the responsibilities of that position. The trading classes, such as we have, work merely for profit and without any social idea as to whether they are helping their producing countrymen or merely crushing them by ministering to a competing industry. In fact, all the universal and even national ideals involved in caste have been thrown overboard, and it is now but a seething mass of discontent, a dilapidated tower though of historic renown.

To caste have been traced, by many, all the modern evils of Indian social and political life. Against caste, it is believed, the severest attacks of Buddha were levelled. But it is considered, on the other hand, equally probable that it is the disorganization of caste and the degradation of its original ideals that have been the chief banes of India and that the greatest apostle of Universal love preached not against the co-operative institution that caste once was, but against the competitive tendencies that began to show themselves as a latter-day symptom of decay. Some entertain the hope that if even a new society could so arrange itself that each community and member of that community would find their respective rights secured to them and would be free as the Indian people were, by age-long acceptance from a leisure to encroach or fear of being encroached on, caste would be a source of strength and not of weakness.

19 The castes in Southern India have been considered by European writers

to fall into two or three racial groups, the Brahmins be-

**Castes in Southern India.** ing the Aryans, the Śūdras "Dravidians, Turanians or

Scythian people who have adopted in a very highly de-

veloped form, the Aryan caste-system whose germs are found in the four *śloka* of Manu "and the Parayan and the Pulayan a class of Kol Aryans who preceded the Dravidians. Dr Caldwell thinks that "all the indigenous tribes who were found by the Aryan in Southern India belonged substantially to one and the same race." The orthodox view however takes notice of no such racial differences though deep-lined distinctions in respect of social rank are notoriously strong. According to a present-day exponent of great eminence "the theory that there was a race of mankind in Northern India called the Aryans and that the Southern India Brahmins are the only Aryans that came from the north, the rest of Southern India mankind are of an entirely different caste or race to the Southern India Brahmins is entirely unfounded. Then there is the other idea that the Śūdra castes are merely the aborigines. What are they? They are slaves. They say history repeats itself." Because within historic times certain intelligent races coming in contact with some lower intelligent ones constituted their children of mixed descent into a separate and self-sustaining organization "from that example" says he "the mind jumps back several thousand years, and the same thing is repeated here and there and there it dream that India was full of dark-eyed aborigines and the bright

Caldwell: *Co-operative government of the Dravidians*.  
§ 12 of *Aboriginals*.

Arjans came from the Lord knows where According to some they came from Central Tibet others will have it that they came from Central Asia Of late there has been an attempt made to prove that the Arjans lived on the Swiss lakes Some say now they lived at the north Pole As for the truth of it, there is not one word in our Scriptures to prove that he has ever come from anywhere which makes the Arjan go further than India and in Ancient India was included Afghanistan there it ends The only explanation is to be found in the *Mahābhārata*, which says that in the beginning of the *Satya Yuga*, there was one caste, Brahmins\* and then, by difference of occupation, they went on dividing themselves into all differences of caste In the beginning of the next *Satya Yuga* all these castes will have to go back to the same condition "The solution of the caste problem in India" he proceeds to say, "therefore assumes this form, not to degrade the higher caste, not to out crush the Brahmins Brahminhood is the ideal of humanity in India he must not go it is no use fighting among the castes, what good will it do? It will divide us all the more, weaken us all the more, degrade us all the more, &c, &c"

Whatever be the scientific value that may be attached to this opinion of an institution which, though sentenced to die, seems determined to live, the theory of ethnic identity, at least, for the whole of Indian India, is a safe working theory, an imperial idea, and makes for peace and good-will more than any other As Lord Avebury says "different races in similar stages of social evolution"—or degeneration, as the case may be, I would add—"often present more features of resemblance to one another than the same race does to itself in a different stage of its history" To say the converse, a race in different stages of its history may present such great differences as to strongly negative the possibility of these stages being anything else than separate races altogether

198 The idea of making out a graded list of Hindu castes with reference to their relative status as now accepted more or less by society in general, took formal shape in connection with this Census At the instance of the Census Commissioner for India, a memo of **Social precedence** points to be considered in determining the order of precedence, along with a series of ethnographic questions, was prepared and circulated by Government among a number of persons competent to form an opinion on the subject A provisional list was also framed to serve as a basis to proceed upon Out of 111 persons to whom the list and questions were sent, replies were received from 26 and of these, only 6 felt prepared to offer views on the question of precedence

As noted already, every caste was originally honoured by every other, as the function performed by one was, under the co-operative scheme of ancient Indian society, indispensable for the welfare of all the others And, as long as this attitude prevailed and as long as the highest ideals of mental and spiritual culture were worked up to by all castes, adventitious circumstances, such as related to the nature and value of the several caste functions or to personal, domestic and social customs, did not constitute elements of distinction between one caste and another But, when gradual differences in development began to be noticed and the scholar neared the saint more than the handicraftsman, the less developed naturally considered the more developed as higher and the still lesser one, as lower *Paripassu* with this recognition came, of course, the unconscious imitation of the higher by the lower Brahminical observances began to be adopted by the non-Brahminical castes and

\* By the term "Brahmins" the author must have meant, not external or functional but internal or spiritual Brahmins Diversity of occupation to suit the varying needs of an organized community may be assumed to have existed in all ages of the world's history



They speak Tamil. Marriage takes place both before and after puberty, the celebration lasting for three days. A dowry from eleven to one hundred fanams (Rs 1½ to 14) is given to the girl. Marriage may be conducted either in the bridegroom's house or in that of the bride. Polygamy is common. Divorce is permitted and widows may re-marry. When the divorce is made without proper reason, maintenance has to be given to the wife. The Alavans are flesh-eaters. Drinking is rare among them. Burial was the rule in ancient days, but now the dead are sometimes burned. Tattooing is a general custom. The tutelary deities of the Alavans are Sasthî and Bhadrakâli. As a class, the Alavans are very industrious. There are no better salt-labourers in all Southern India.

The Alavans number in all 592—306 males and 286 females, and are returned by the Taluks of Agastiyaram, Eramel, Kalkulam, Vilavankod and Trivandrum, the first-named containing nearly three-fourths of the total.

200 The term 'Ampalavasi' (one who lives in a temple) is a group-name and is applied to castes whose occupation is temple service. The *Keralunâhâtmya* speaks of them as

**Ampalavasi**

*Kshêtravâsinah* which means those who live in temples. They are also known as *Antarâlas*, from their occupying an intermediate position between the Brahmîns and the Brahmanical Kshatriyas of Malabar on the one hand and the Sûdras on the other. While according to one view they are fallen Brahmîns, others such as the writer of the *Keralolpatti* would put them down as an advance from the Sûdras.

The castes recognised as included in the generic name of Ampalavâsi are —

1 Nampiassan	6 Atikal	11 Vâliyâr
2 Pushpakan	7 Nampiri	12 Nâttupattan
3 Pâppalli	8 Pilâppalli	13 Tiyâttunni
4 Châkkîyâr	9 Nampiyâr	14 Kuyukkal
5 Brâhmanî or Daivampâtî	10 Pishâvati	15 Potuvâl

Though most of these divisions are shown separately in Imperial Table XIII, they are here treated as one for the sake of convenience. All these castes are not connected with pagodas, nor do the *Mûttatus* who are mainly engaged in temple service, come under this group, strictly speaking. The *rationale* of their occupation seems to be that, in accepting duty in temples and consecrating their lives to the service of God, they hope to be absolved from the sins inherited from their fathers. In the case of ascent from lower castes, the object presumably is the acquisition of additional religious merit. Some details of traditional origin have been referred to below in regard to the chief divisions. But there is no guarantee of their authenticity. At the same time it is quite conceivable that the fear of even conventional sins was very great in the early unsophisticated ages of Malabar Hinduism. All considerations of sentiment and interest were then freely and spontaneously subordinated, and in their altruistic desire to keep up the purity of caste, persons whose offences would not otherwise be known except to the great Searcher of Hearts, did not probably hesitate to come forward and accept the mandate of public conscience with a cool self-sacrifice rarely surpassed in the history of human society. To form a self-contained community, therefore, for the fallen of various kinds, and to prevent them from infecting the general mass, various subsidiary and intermediate castes were organized as by a natural process, rules more in keeping with a relatively weak moral sense were prescribed, and every detail was so planned as to afford sufficient scope for its gradual strengthening. Society attached no stigma to these

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castes and one did not look upon his traditional origin with any more sense of mortification than one would feel at the possession of an evolutionary defect. Each member believed that by serving out his term of life in accordance with the canon prescribed, he would be returned to the position from which his distant progenitor fell. The moral effect of such an object lesson on society in general was, of course great. Viewed from the economic aspect, the occupations ordained for these intermediate castes seem to have been so arranged as not to disorganize society with reference to the division of labour and the contentment and harmony that characterized its working. The object and aim of the scheme of Indian castes is, as generally admitted, to enable society to keep up, by hereditary progressive skill and fitness in all the functions on which universal happiness depends. It further object seems to be to keep out from the world's arena the chances of one occupational class trespassing on another and thus creating feelings of unhealthy rivalry.

The industrial Śūdra, as the foundation of society was to be kept undisturbed by adverse influx, the exchanging Vāiśya should not be demoralized by the letting in of possible competitors and the hereditary protector of internal order and external peace should not be handicapped by the admission of evolutionary tyros into his ranks. The delinquent Brahmin cannot be retained in the Brahminic function without lowering the standard of his caste. He had, therefore, to be allotted other function. Temple service of various kinds, such as garland making for the Iushpakana, Vāṭṭiyar and others and popular recitation of God's work for the Chakkīyar were found to hold an intermediate place between the internal functions of the Brahmins and the external functions of the other castes, in the same sense in which the temples themselves are the exoteric counterparts of an esoteric faith and represent a position between the inner and the outer economy of nature. Hence arose probably an intermediate status with intermediate functions for the Antakṣaras, the intermediates of Hindu Society. The Kshatriyas having communal privileges with the Brahmins come next to them in the order of social precedence. In the matter of pollution periods which seem to be in an inverse ratio to the position of the caste, the Brāhmins observe 10 days, the Kshatriyas, 11 days and the Śūdra of Malabar (Vāyars) 16 days. The Ampalavāsi generally observe pollution for 12 days. In some cases, however, it is as short as 10 and in others, as long as 13 and even 14 but never 16 days.

The chief Ampalavāsi castes may now be taken up separately and a few descriptive notes given.

(1) NAMPŪTIRAN (2) PUSHPAKAN (3) PUPPALLI AND (4) BRAHMANI.—These four castes form a sub-group of the Ampalavāsi known generally as Uṇai or more roughly as Pushpakana, a name based on community of traditional occupation, i.e., preparing garlands (Pushpan) for the temples. Three accounts are given regarding the origin of the Pushpakana caste. Two refer to the physiological condition of their distant female progenitor and the third, to their occupation. Of the former one makes the Iushpakana caste the descendant of a Brahmin woman conceived while her mother was in menstrual impurity; and the other which the Iushpakana hold in greater favour considers them as the offspring of a Brahmin woman who, contrary to the laws of early marriage then in force, was not married till after puberty. If the latter account is correct, Pushpakana are to judge by the present-day standard of Malabar Brāhmin a good Nampūtiri or any others. But it is doubtful if the Nampūtiris at any time married their girls before puberty. And even if early marriage was once in practice among Nampūtiris, it is not probable that contrary to the forces that have operated in other communities in the

direction of altering adult to early marriage, the Nampūtīris would have gone back to the early Aryan system

The occupation theory appears, however, to be least free of objection. These together with the Vāṇiyars and the Pishāṇṭis are alone now entitled to prepare garlands for temples if we except the Pāppanṭāiams and Kurukkals who have immigrated from the Tamil country.

Pushpakans who live to the south of Évār in the Kartikapalli Taluk are called Pāppallis, another term that indicates their traditional occupation. The house of a Pushpakan is called Pūmatḥam (flower-house).

*Occupation* —The Nampiassans, otherwise called Nampiyāis or Nampis, have at present no temple-service of any kind. They keep gymnasia or schools of training suited to the Indian system of warfare. They were the Gurus of the fighting Nāyars. They seem, however, at one time to have followed the profession of garland-making in temples. It is still the occupation of many Nampiassans in Cochin and British Malabar. The occupation of the Brāhmanis is to sing and do certain priestly or Brahminic functions at Nāyar marriages.

*Social and Religious Ceremonials* —They are the same for all the members of this group, who observe most of the Brahminical ceremonies. The Upanayana is performed between the 8th and the 16th year. They are to repeat the Gāyatrī ten times at each Sandhya, morning, noon and evening. The eldest son alone is entitled to marry as in the case of the Nampūtīris. Though an exogamous sub-division in that all Pushpakans belong to the same Gōtra, they freely inter-marry. Divorce is permitted and a Nampūtī Brahmin may be accepted as the second husband. In these cases which are very rare, the children born of the second husband have the same right to the property of the first as the latter's own. Amṁānayāttam (the tossing and catching of exquisitely polished metal-balls) and Kaikkottikkali (dancing, with clapping of hands) are the favourite amusements at a Pushpaka marriage. Their caste-government is in the hands of the Nampūtī Vaidikas. For all usual ceremonies they select priests from their own caste. The Brāhmanis, however, have Ilayatus as their priests and follow the Marumakkathayam law. The period of pollution after death is 10 days as in the case of the Ilayatus and the Mūttatus.

(5) CHĀKKIYĀRS —The word 'Chākkīyār' is generally derived from Ślāghyāvākkukār (those with eloquent words) and refers to the traditional function of the caste in Malabar society.

*Origin* —According to the Gūṭinirṇaya, the Chākkīyārs represent a caste-growth of the Kaliyuga. The offence to which the first Chākkīyār owes his position in society was, it would appear, brought to light after the due performance of the Upanayanasamskāra. Persons in respect of whom the lapse was detected before that spiritualizing ceremony took place became Nampiyārs. Manu derives Sūta whose functions are identical with the Malabar Chākkīyār from a Pratilōma union,\* i.e. of a Brahmin wife with a Kshatriya husband.

*Manners, Customs and Ceremonies* —Inheritance is in the female line. The girls either marry into their own castes or enter into the Sambandham form of alliance with Nampūtīris. They are called Illōttammamār. Their jewelry resembles that of the Nampūtīris. The Chākkīyār may choose a wife for Sambandham from among the Nampiyārs. They are their own priests, but the Brahmins do the purification (Punyāham) of house and person after birth or death pollution. The pollution itself lasts for 11 days. The number of times the Gāyatrī may be repeated is ten.

\* A Pratilōma as opposed to an Anuloma union is the marriage of a female of a higher caste with the male of a lower one.

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*Occupation.*—The traditional occupation of the Chāṅkiyāra has been, as already referred to the recitation of Purāṇic stories. The accounts of the Avatāras have been considered the highest form of Scripture of the non Brahminical classes and the early Brahmans utilized the intervals of their Vedic rites in the afternoon for listening to their recitation by caste-men who could afford the leisure to study and narrate them. Special adaptations for this purpose have been composed by writers like Nārāyaṇa Bhaṭṭapāda generally known as the Bhaṭṭatirippāṭ among whose works Dūtavākya, Pāṇchāṅgavayamvara, Subhadrāharana and Kauntē vāśhaka are the most popular. In addition to these, standard Sanskrit works like Bhōgachampū and Mahānātaka are often pressed into the Chāṅkiyāra service. Numerous Upakathās or episodes are brought in by way of illustration, and the marvellous flow of words and the telling humour of his utterances keep the audience spell bound. On the Utsavam programme of every important temple especially in North Travancore, the Chāṅkiyārakūttu (Chāṅkiyāra performance) is an essential item. A special building known as Kūttampalam is intended for this purpose. Here the Chāṅkiyār instructs and regales his hearers, antiques dressed and seated on a three-legged stool. He wears a peculiar turban with golden rim and silk embossments. A long piece of cloth with coloured edges wrapped around the loins in innumerable vertical folds, with an elaborateness of detail difficult to describe, is the Chāṅkiyār's distinctive apparel. Behind him stands the Nampiyār whose traditional kinship with the Chāṅkiyār was just referred to, with a big drum in front of him called Mīṭavu whose bass sound resembles the echo of distant thunder. The Nampiyār is indispensable for a Chāṅkiyārakūttu and sounds his mighty instrument, at the beginning at the end and also during the course of his recitation when the Chāṅkiyār arrives at the middle and end of a Sanskrit verse. The Nangayār a female of the Nampiyār caste, is another indispensable element and sits in front of the Chāṅkiyār with the cymbal in hand which she sounds occasionally. It is interesting to note that amidst all the boisterous merriment into which the audience may be thrown, there is one person who has to sit emotionless like a statue. If the Nangayār is moved to a smile, the kūttu must stop and there are cases where in certain temples the kūttu has thus become a thing of the past. The Chāṅkiyār often makes a feat of representing some of his audience as his characters for the scene then under depiction. But he does it in such a genteel way that rarely is any offence taken. It is an unwritten canon of Chāṅkiyārakūttu that the performance should stop at once, if any of the audience so treated should speak out in answer to the Chāṅkiyār who, it may be added, would stare at an admiring listener and thrust questions on him with such directness and force as to need an extraordinary effort to resist a reply. And so realistic is his performance that a tragic instance is said to have occurred when, by a cruel irony of fate, his superb skill cost a Chāṅkiyār his very life. While he was explaining a portion of the Mahābhārata with inimitable theatre effect, a desperate friend of the Pāṇdava rose from his seat in a fit of uncontrollable passion and actually knocked the Chāṅkiyār dead when, in an attitude of unmistakable though assumed heartlessness he as personating Duryōdhana inhumanly refused to allow even a pin point of ground to his exiled cousin. This, it is believed, occurred in a private house whereafter kūttu was prohibited except at temples.

(6) *ATIKAL* (literally slaves or servants):—Tradition states that Samkarāchārya, to test the fidelity of certain Brahmans to the established ordinances of caste went to a liquor-shop and drank some stimulants. Not recognizing that the obligations, from which Adepts like Samkara were free, were none the less binding on the proletariat, the Brahmans that accompanied the sage made this an excuse for their drinking too. Samkara is said to have then entered a foundry and swallowed a

cup of molten metal and handed another to the Brahmins who had apparently made up their minds to do all that may be done by the *Āchārya*. But they begged to differ, apologized to him as *Ātiyāls* or humble servants and accepted social degradation in expiation of their sinful presumption. They are now the priests in temples dedicated to *Bhadrakālī* and other goddesses that receive offerings of liquor. They practise sorcery and aid in the exorcising of spirits. They have the *Upanayanasamskara* and wear the sacred thread. The *Simantam* ceremony is not performed. They are to repeat the *Gāyatrī* 10 times and observe 11 days' death-pollution. Their own caste-men act as priests. The *Ātiyammamâr* wear the same jewelry as the *Nampâtiris* women, but do not screen themselves by a cadjan umbrella when they go out in public, nor are they accompanied by a *Nâyâr* maid.

The *Pitârannâmâr* and the *Pattolī Mâsartus* are other classes of *Ampalavasis* who perform priestly service at the shrines of female deities like *Bhadrakālī*. These three castes, however, neither inter-marry nor inter-dine.

(7) *NAMPITIS* — *Nampitis* are of two classes, the thread-wearing and the threadless. The former have their own priests, while the *Ilayatus* perform the required sacerdotal functions for the latter. Their ceremonies are very much like those of the *Kshatriyas*. Tradition connects them with royalty acquired under rather unequitable circumstances. They are, therefore, called *Timpûâns* (lords) by the *Sûdras*, and also *Mûppinnu* (elder) or *Kânanavappât* (uncle) head of a matriarchal family. They observe 12 days' pollution and inherit in the female line. Their women are called *Mântalu*. The chief man among the *Nampitis* is the *Kananavappât* of *Kakkat* in British Malabar.

(8) *PILÂPPALLI* — The *Pilâppalli* is an interesting caste almost confined to Travancore. There are traditions connecting them with both ends of the scale. One says that they were originally *Sûdras* belonging to the *Pilâppalli* house elevated under circumstances whose exact nature does not at present transpire. According to the theory of their Brahmimical origin, the offence arose thus. In the palmy days of the *Chempakassêri Râji* (*Āmbalipizha*), the attendant on duty at the time was entitled to any offering placed before the Royal presence. When a distant ancestor of the *Pilâppallis* was on duty, a rare fish was laid as an offering before the king and the Brahmin attendant in waiting had to accept it and along with it degradation in social status. The word itself has been, in consonance with this theory, derived from *Balâltalli* (forcibly ejected)—a derivation which may be taken to suggest an unmerited punishment.

The wedding ornament of the *Pilâppalli* woman is the *kumpaḷattali*, and not the *cherutâlī* as in the case of the *Nampâtiris*. Their ear-ornament is the *Vattachettu*. They are matriarchal in their inheritance. The period of pollution observed is, as with the Brahmins, 10 days. Offerings are made in honour of departed ancestors on new-moon days, but no oblations of water (*Tarpanam*).

(9) *NAMPIRÂR* — The term '*Nampiyâr*' is applied to four classes of people.

- 1 The *Nampiyâi* proper
- 2 The *Tiyâti Nampiyâr* or the *Tiyâttunni*
- 3 *Nâyâr Nampiyârs*, so called from having once been chiefs of territories, e.g. the *Iruvanâttu Nampiyârs* of Malabar fame
- 4 *Pushpaka Nampiyâi*, probably a confusion with *Nampiassan*, called also *Mâlaketu* (garland-making) *Nampiyârs* or the *Pânuḷuḷi Nampiyârs*, i.e. the *Nampiyârs* who wear the Brahmimical thread

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*General*.—The present description relates to the Nampiyāra belonging to the first class. They wear no sacred thread and their women called Nangayāra have only the Sambandham form of alliance with their own caste men, Nampūtiris, Tirumulpāis and Chākkīyāra. The traditional kinship of the Nampiyār with the Chākkīyār has been referred to already. Nampiyāra may sit for meals in the same row as the Chākkīyāra, but not a Nangayār and an Illōmam, as females in all countries are zealously orthodox. If an Agnihōtri Nampūtiri dies in the neighbourhood, the Nangayār has to go to the cremation ground and to perform what is called Chāndalakkōttu. In the Kōṭiyāttam performance the Chākkīyāra and the Nangayār have to appear on the stage. The Nangayār's wedding ornament is called Pollattālī. The other neck-ornaments are the Entram and Kuzhal.

(10) Pishāratī and Azhāti —These two names are applied to the same class of persons, those to the north of Quilon being called Pishāratī and those to the south, Azhāti or Tekkan (Southern) Pishāratī. Their general appearance resembles that of a Vāttukōttai Chetti, but from whom in the matter of wealth the Pishāratī is as the poles asunder.

*History*.—The origin given in the Kēraḷolpatti and usually accepted is that a Sanyāsi elect having allowed the sacred thread and the tuft to be removed as preparatory to the entering of the Sanyāsa stage found out the mistake before it was quite too late. He was probably alarmed by the prospect of having to lead a cheerless life of severe austerities all the remaining years of his life. This Pishāra having under such circumstances chosen to run away (ōti) and re-entered worldly life, he and his descendants were called Pishāratī. He is said to have married a Vāriyar woman, hence the feeling of mutual kinship evinced even now by these two classes. The late Prof Sundaram Pillai writing in his *Early Sovereigns of Travancore* rejects this derivation and traces the Pishāratī to the temple-officials of the Buddhistic period. He says, "I would allow again the Buddhistic monk, Bhattaraka, to go through his slow evolution of Bhattaraka Thiruvadi, Badara Thiruvadi, Balara Thiruvadi and Bashara Thiruvadi before I identify him with our modern Pisharati, whose puzzling position among the Malabar castes, half monk and half layman, is far from being accounted by the silly and fanciful derivation I shasharakal plus oti, Pisharakal being more mysterious than Pisharoti itself. As far as we could gather from early and medieval Travancore inscriptions, there appears to have once existed an officer called Pishāra Thiruvati attached to every important temple, the nature of whose duty cannot be now ascertained. He received large perquisites and to the Bhattāraka of Nelliūr extensive paddy lands were given. If Bhattāraka, the Trētā vāga type of an apostate Brāhmin, be the original Pishāra, then Pishāratī may be a contraction of Bhattāraka Thiruvati. At the same time it must be said that the usually accepted derivation is not wholly improbable.

(*ceremonies*).—The Pishāratī are their own priests. The Nampūtiris do only the purification, but do not pour the consecrated water on the body. It is thrown over the head and allowed to trickle down on the person to be purified, whilst standing underneath, project their heads beyond the eaves. The Pishāratī have no ceremony at birth (Īśākarma). The Pishāratī's Brahmin ancestor having relinquished the thread, he does not wear it now. There is however in the place of the Upanayanam and Īśvatri, an initiation into a Vāishnavite mantra called Vāishākhara. A pot of consecrated water poured over his head (hola an ozhikkuka) is a preparatory sacrament. Immediately afterwards the Pishāratī

dressed in the *Tattu* form (the orthodox religious costume in Malabar which high-class Nampūtiri Brahmmins always wear, and others including Kshatriyas don on ceremonial occasions) makes a feint of proceeding on a pilgrimage to Benares. This, of course, corresponds to the termination of the *Brahmacharya* stage in the man. It is only after this ceremony which is a kind of *Samāvartana* that the *Pisharati* is to chew betel-leaves, which along with a few others are taken to be luxuries allowed to a *Grīhastha*, but prohibited to one in the stage of pupilage (*Vidyārthi* or *Brahmachari*). A *Pishāṇasyār*—note the similarity in the ending to the woman of the *Variyar* caste, the *Vāriyasvār* whom the first *Pisharati* is believed to have married—may enter into wedlock before or after puberty. *Panigrahana* or the taking of the bride's right hand in that of the bridegroom is the most important portion of the marriage ceremonial. The planting of the jasmine shoot is also an indispensable marriage ceremonial. The bridegroom himself ties the *Tuli* (*Cherutali*) round the neck of the bride. The *Homa* offering to the sacred fire is made by the bridegroom. In a room appointed for the purpose the bride has to remain all the four days holding in her hands a mirror given her by the mother. On the fourth day is the consummation.

The funeral ceremonies are peculiar and resemble those of a *Sanyāsi*. The body is placed in a sitting posture and buried in a pit with silt, ashes and sand, to the accompaniment of a hymn which says 'May water go with water and may air with air,' i. e. "may this body made up of the five elements, may the *Panchabhautika Sattva*, resolve into their component parts in nature." As in the case of a *Sanyāsi* who is a *Gīvanmukta*, one liberated from the bondage of the flesh though alive in body, a dead *Pisharati* is believed to leave no subtle body needing to be entertained with any *post mortem* offerings. A few rites are, however, performed but they are more in prayerful memory (witness the *Āśādhana Śradhas* of Brahmin *Sanyāsis*) than in satisfaction of a real want felt by the souls of the departed. On the eleventh day, a ceremony corresponding to the *Ekoddishtha Śradha* of the Brahmin is performed. A knotted piece of *Kusa* grass representing the departed soul is taken to a neighbouring temple where a lighted lamp symbolical of *Mahāviṣṇu* is worshipped and prayers offered by the Brahmin for the absorption of this soul in His divine substance. This ceremony is repeated at the end of the first year. The asterism of the death is commemorated every successive year by certain rites. For these and other ceremonials the priests are taken from their own castes.

*Religious worship*—The *Pisharatis* are strict *Vaishnavites* and the rite performed on the 11th day is a clear symbolic expression of their *Vishishtadvaitism*, i. e. the re-union of the individual soul in God who is the Universal Soul. Their names are invariably those of *Vishnu* or *Lakshmi* in one of their many manifestations. As already stated, the *Vaishnavite Ashṭakshara* is their sacred mantra. The *Saivite Shadakshara* is never uttered and in no *Saivite* temple does the *Pisharati* hold office. *Sarpabali* (offering to the snake-deity) is offered by the Brahmmins on behalf of the *Pisharatis* in the month of *Kanni* (August–September).

*Manners and Customs*—Inheritance is in the female line, but may be patriarchal by special compact. By being joined on to the family of the husband with full civil rights, a *Pishāṇasyār* does not lose her right in her own house under the matriarchal system. If the husband dies, his widow has to remove the *Tāli*, observe pollution and offer oblations. If the wife dies, the widower too has to be under pollution for 12 days and make offerings to the departed.

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The Pishārati's traditional occupation is to prepare garlands of flowers for Vaisnavite temples and resembles that of the Pushpakana. The Pishāratis, being usually good Sanskrit scholars, are hereditarily employed as tutors in aristocratic families and are generally known as *Āsāns* or teachers. Next to Brahmins and Kāhatriyas, the Māttatu is the only caste from whose hands the Pishārati may accept food. Rarely therefore, does a Pishārati dine out.

The Pishārasiyār's ornaments for the neck are the *Pollattali* and the *Entram* and *Kuzhal*. But the ear-ornaments are exactly the same as those of the Nāyars.

(11) VARIYAR.—The Vāriyar forms an important member of the Ampala vāsi group, and is found attached to many of the temples in Central and North Travancore.

*Origin*—The origin of this caste has formed the subject of the most varied speculation. As many as five distinct derivations are given, all of which except one would not connect them with Brahmins at all. But the Brahminic origin is what the community accepts. According to it, the term Vāriyar is a corruption of *Pārasava* the son of a Brahmin duly married to a Sūdra wife. The word *Pārasava* has been interpreted by Sanskrit Pandits to mean one practically (in this case religiously) dead, and to suggest the fact that the Vāriyar is no Brahmin, though the blood of the latter may flow through his veins and though the marriage itself was once recognised as a sacrament. A second origin is from *Vārigas* from which Vāriyar is supposed to be a natural corruption meaning "sprung from Vāri or water." It is said that *Parasurāma* created from water a class of persons for special service in temples to take the place of Sūdras who, as meat-eaters, were not the best for secular duties. Probably the creation from water meant only the raising after a plunge-bath as part of an elaborate purification ceremony of a section of Nāyars selected for the purpose. Others would take Vāriyar as a vernacular word, derived from *Vāruka* to sweep. In regard to this derivation, two versions have been given, one traceable to the fact of the Vāriyars being the sweepers of the inner courtyard of the temple and another making them Nāyar temple-servants excommunicated for having had to remove a piece of bone found inside the precincts, probably dropped from the mouth of a bird flying across overhead. A fifth account is what is given in the *Kālamāhātmya*. A young Brahmin girl was once married to an aged man. Not content in unaided human effort, especially under circumstances such as were hers, she devoted a portion of her time every day to preparing garlands for the use of the deity at the nearest temple. The pious girl conceived. But the over-scrupulous old Brahmin welcomed the little stranger by first getting the mother thrown out of caste. Her flower garlands could no longer be accepted; but nothing daunted, she worked as usual and made a mental offering of the garlands she prepared, and as if by an unseen hand, the garland became visible on the person of the deity. The people were then struck with shame at their unkind treatment of the God-blessed innocent, but it at the same time unprepared to take her back. The Vāriyar caste was, it is said, constituted accordingly. The child born of this woman was brought up by the *Ashvānchēri* *Tamprakkal* and was accommodated in his *Paṭippara* (an out-house at the entrance gate). However fanciful these derivations appear, one who enters into the condition of society at the time and the high level of religiousness, absolute and conventional, which was attained by some, would perhaps hesitate before he rejects any as primarily and wholly absurd.

*Sub-divisions* —The Vâriyars are commonly divided into eight classes

CHAP XI  
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- |                             |                               |
|-----------------------------|-------------------------------|
| 1 The Ònâttukara Vâriyar    | 5 The Atatinnî Vâriyar        |
| 2 The Tekkumkûr Vâriyar     | 6 The Atatinnâta Vâriyar      |
| 3 The Vatakkumkûr Vâriyar   | 7 The Patippura Vâriyar       |
| 4 The Ilayetattunât Vâriyar | 8 The Chêlayil Kûtiya Vâriyar |

The first four classes are based on territorial distribution and represent the four principalities north of Vênât, extending from Etava in the south to nearly Parur in the north. Ilayetattunât under the Kottarakara Raja, Ònât under the Kayankulam Raja, Tekkumkûr under the Tekkumkûr Raja at Changanachery, and Vatakkumkûr under the Vatakkumkûr Raja near Ettumanur. The Raja of Ònât or Ònâttukara, being the most puissant, the Vâriyars who were his subjects naturally became recognized as the highest among their class.

In the light of the tradition connecting the first female progenitor of the Vâriyar caste with the Patippura of the Âzhvânchêry Tamprâkkal, the name Patippura Vâriyar may quite correctly be applied to the whole community of Vâriyars. But in practice the Vâriyar attendants of the Âzhvânchêry Tamprâkkals alone are called by that name. Even to-day a Patippura Vâriyar walks in front of the Tamprâkkal as his trusted orderly. These Vâriyars employ their own priests and do not mix even with the Ònâttukara Vâriyars.

The Atatinnî and the Atatinnâta sub-divisions have been accounted for by the following tradition. The Nâyar Chieftain of Kavalappâra, while travelling, met a group of Vâriyars and mistaking them for Brahmins alighted from his palanquin to do them the usual obeisance. He soon found out his mistake and by way of unreasoning revenge forced them to eat the cakes (Ata) they had with them, in the presence of himself and his palanquin bearers. The descendants of those that had to undergo social degradation by so eating became Atatinnî Vâriyars (Vâriyars that ate the cake) and the descendants of those who ran away and successfully evaded the eating in this heterodox fashion came to be designated Atatinnâta Vâriyars.

*Manners and Customs* —The Vâriyars along with the Pushpakans and Pishâratîs are, by Parasurâma's appointment as it were, the three garland-making castes of the Malabar temples, the Kurukkals in South Travancore being the fourth. The technical name of the Vâriyar's office is Kazhakam (from Kazhukuka, to cleanse) of which there are two kinds, the Mâlakettu Kazhakam (garland-making service) and the Talikkazhakam (sweeping service). The scope of the Vâriyar as a sort of general assistant to the Brahminical priest is so varied and extensive that the term 'Kazhakam' seems undoubtedly a misnomer. Some of the Vâriyars are skilled in astrology and most of them are learned in Sanskrit, and, like the Pishâratîs, often invited to teach in the families of Malabar noblemen.

The house of a Vâriyar, like that of the Ampalavâsis, has no special name and is simply called Vâriyam. If there be more than one, they are distinguished by the names of Vatakkêvâriyam (Northern Vâriyam) and Tekkêvâriyam (Southern Vâriyam). They resemble the Pishâratîs in many respects. But they are strict Saivites, Sûlapâni Vâriyar being one of the commonest names, just as the Pishâratîs are devoted adherents of Vishnu. In the place of the Kalasam Ozhikkuka purification that the Pishâratî goes through before his initiation into the Ashâtaksharamantra, the Vâriyar has a ceremony called Sivadikshâ.

**CHAP. XI.** Dressed in the orthodox Brahminical style and decorated with the Salvite marks of Vibhūti (holy ashes) and Rudrākṣham the Vāriyar goes like a Brahma chāri for Bhikṣha (alms) on which the pupū had to live under the ancient system and walks seven steps in a northerly direction as a symbol of Kāṣyātra or journey to Benares for post-graduate study. This terminates his Brahmacharya stage and makes him thenceforth a Grīhaastha.

The Vāriyars with the exception of the Ōmatukara sub-division are all matrarchal in their system of inheritance. There are two distinct types of marriage in vogue among the latter—(a) Kottukalyānam like that of the Nāyars where the marriage is a mere ceremony and (b) Kutivaikkal (settling in life) which confers full civil rights on the wedded wife and her issue. The latter form comes in very conveniently whenever a family tends to become extinct, and is also resorted to when the female members are few. In these cases the newly arrived wife has the same rights in the family as if she were a born member. Pollution is generally for 12 days.

A Vāriyar performs the Srāddha for his parents and his maternal uncle. The offerings are addressed to his deceased ancestor as the servant of Siva, and member of the Gōtra of Kailāsa (the residence of Siva)—Kailāsa Gōtrōtbhārāya Sivadhārya.

The Vāriyar it may be added, is referred to in the Kēralolpatti as Kailāsavāsi; or dweller in mount Kailāsa. This only indicates his devotion to Siva. To the Ilayatu, his sometime priest, the Vāriyar is a hated foe. The former will not even drink from a well situated in the house of the latter.

(12) NATTUPATTANS and (13) TIYATTUNNIS.—Tiyāttunnis or Agnītāṣṭayas as they have been called in Sanskrit, have their own traditional origin. Frightened at the dreadful sight of Bhadrakālī fresh from her bloody encounters with Dārikāśura, Siva asked one of his attendant spirits to appease her by propitiatory hymns. The Tiyāttunnis are believed to be descended from this spirit and hence their traditional occupation.

*Manners and Customs*.—The inheritance of the Nattupattans is in the female line. Their priests are their own caste-men. It appears that this position was once held by the Ilayatus. The women do not wear brass bangles nor are they like the Nampūtiri ladies to be accompanied by Nāyar maids when they go out. But the Cherutālī is their wedding ornament. These called also Pattarunnis may recite the Gāyatrī ten times. The purification ceremony for the caste is done by the Nampūtiris and not by their own caste-priests as among the Pushpakannis.

The Tiyāttunnis resemble the Pattarunnis in so many respects that they have been treated under one sub-group. But there are at the same time certain marked differences inclining the Tiyāttunni more on the Brahminical side. They are mostly patriarchal by inheritance and like the Brahmanis and Pushpakans observe pollution for only 10 days. The agreement between them and the Pushpakans in certain essential points suggests that they were originally the same as the latter and that their present inferiority is due to their having accepted menial service in temples where the Ilayatus officiate as priests. Their houses are known only as Vīṭas. In the temple of Bhadrakālī and in Brahmin and Kshatriya houses, the Tiyāttunnis dressed in their characteristic garb perform a kind of action-song in praise of the Goddess with a view to remove the effect

of the evil eye and sundry other ills, the belief in which is particularly strong with the people of Kerala

CHAP XI  
PARA 200

(11) KURUKKAL —The Kurukkal's are very probably of Tamil origin having been originally brought down from the Tamil country for the purposes of temple-service. Their customs and manners bear out this view. The Vāṇiyars who are the recognized temple-servants of Malabar, are not indigenous to Vēṇāṭ and the relations that must have been frequently strained between the Vēṇāṭ and the Onāṭ Rājas, where alone the Vāṇiyars were found, must have raised a necessity for importation. Further, the Kolattunāṭ family which is the parent-stock of the Travancore Royal House have had differences with the Nampūtiri Brahmins of the Perinchellur Grāmaṁ and the Vāṇiyars, at least one large section of them, being the hereditary servants of the Azhānchēry Tamprakkal were not readily available for service in Travancore temples. The men imported had already been priests at the non-Brahminical temples such as at Manṭakkāṭ in South Travancore. In the Keralaolpatti, Kurukkal's are referred to as Chīlampāntis and Aṭiyars or hereditary servants at the shrine of Sri Patmanābha Svāmī.

*Manners and Customs* —The dress and ornaments of the Kurukkal's are very much like those of the Nampūtiri Brahmins. The women wear the Cherutālī round their necks, and Chuttu in the lobes of their ears. Tattooing is in great favour and the line of inheritance is maternal. The house of a Kurukkal is called by the same name as that of a Sudraṭa Vīṭu. The Kurukkal's have priests among themselves. Their caste government is in the hands of the eight trustees, called the Yōgakkār, of Sri Patmanābha Svāmī's temple. The Tiru Ōnam day in the month of Chingam is to them, as to the East Coast Brahmins and allied castes, an important religious festival called Upakarma. But the ceremonial at a Kurukkal's Upakarma is not apparently much more than the renewal of the Upavīta (Sacred thread).

A curious account of the circumstances connected with their change into the Marumakkathayam from their original Makkathayam system is current as tradition and may perhaps be referred to.

The Tarananallūr Nampurippāṭ is the Tanti or the chief ecclesiastical functionary of Sri Patmanābha's temple at Trivandrum. One of the temple Yōgakkār, wishing to secure this office for himself and his family, prevailed upon the Kurukkal, whose business it was to convey the formal intimation about the dates of temple festivals to the Tarananallūr Nampūrippāṭ living several miles from Trivandrum, to deliver it at such a time as would make it impossible for him to reach Trivandrum, in time for the occasion. The Tanti's absence from his duty on the appointed day would, the Pōtti is said to have calculated, so displease the Maharaja as to lead to a vacancy in the office in question. All these plans were duly carried out, but not with the desired result. The Nampūrippāṭ's phenomenal piety towards Viṅhēśvara helped him to tide over all obstacles and enabled him to cover the whole journey in a single night. But the Kurukkal was cursed for having thus colluded in an unworthy act, and the supposed conversion of the old Makkathayam into Marumakkathayam, tradition connects with this curse. But judging from the way in which the system of inheritance in an immigrating community has changed by long residence into that of the country into which they have so immigrated, all this explanation may not be quite necessary. From a copper-plate document which, however, is not forthcoming, the change, it would seem, was as recent as 907 M E (1732 A D).

CHAP. XL.  
PARA. 201.

*Ceremonials*.—For the *Nāmakarāṇa* and *Annaprāsana* there are no special mantras to be recited. Every thing is done by the family priest. The day previous to the *Upanayana*, the family priest performs the *pūrvāha* and ties the *pratisara* string round his right wrist. On the second day is the tonsure. On the third day the sacred thread is worn and the *Gāyatri* hymn is first recited. For four days from the third day the *Samidādhāna* or worship of the sacred fire is observed. Ten *Gāyatri*s may be recited each time. The marriage ceremony or rather the *Tālikettu* of the girl is performed between the ages of 8 and 12. Before the auspicious moment arrives the *Brāhmaṇi* is called to sing her songs. If the person who ties the *Tali* happens to live with her as husband and continues to do so till he dies her sons observe pollution and make funeral offerings. When a *Kurukkal* girl attains puberty there is exhibited all the gaiety and merriment, often of a rough unedifying kind, found among Tamil *Brāhmaṇa*. No *Pūmavāna* or *Sīmanta* is observed, but in its place the *pulikūṭi* ceremony of the *Nāyar* caste is celebrated. Neither at the tonsure nor at the funeral ceremonies is the assistance of the *Mārāṇ* required. This, it may be remarked, is a notable point of distinction from the indigenous high-castes of Malabar. Pollution is observed for 12 days. On the 13th day they undergo a *paryāha* ceremony at the hands of their own caste-men.

(15) *POTUVĀL*.—The *Potuvāl* though recognized as a class of *Ampalavāsi* resembles the *Nāyar* in several respects. Whether they were really *Nāyars* at any time cannot be stated. The term *Potuvāl* is applied to two classes of people having wide social differences, *i.e.* *Mālappotuvāls* (makers of garlands) and *tēntappotuvāls* (drummers). At *Iringālakkoṭa*, it is a *Potuvāl* that has to shave the *Tachelutaya kaimmal*.\*

The word *Potuvāl* means a common person or general servant and indicates the miscellaneous nature of temple-duties that a member of that caste has to do. Their pollution period as in the case of the *Pattaruvāsi*, extends over 13 days. The women are called *Potuvāṭṭimār* or *Potuvāṭchehimār*. The term *Potuvāl* as indicating this caste should not be confounded with *Ākappotuvāl* which is a synonym for *Mūtittas*.

The total strength of the several castes included under the generic name *Ampalavāsi* is 6853 of whom 210 persons have returned themselves simply as *Ampalavāsi*. The *Vāriyars* (\*495) are the most numerous and are found mostly in the Taluks of Kottayam, Kunnathnad and Kattikappalli. The next in importance are the *Pūshpakans* who number in all 1623 persons, the *Sherattal* Taluk alone returning a third. The *Kurukkals* and the *Nampiyārs* come next and number 931 and 50 respectively. The other castes are below 500. Almost all the *Ampalavāsi*s are found in Central and North Travancore, the Southern Taluks containing very few of them. In 1891 their number was 469. They included the *Mūtittas* (516) who have now been classed separately. Deducting these there were 6903 *Ampalavāsi*s at the last Census against 6853.

\*01 The origin of the name is doubtful. In Sanskrit *Ambaśūṭhan* means *Ampattan* *ambha* shoot and not a barber. The barbers of Central and North Travancore prefer to be known by the name of *Kahaurakas* while only in South Travancore is the term *Ampattan* in vogue. The members of families from which persons are selected to shave kings

occasionally. *gōṭṭi* comparable to the Mahad of Trappell having supreme control over the *Kāṭṭalakkans* during at least 1000 years in the Cochin State. It is by birth. *Kōyar* of the Kuruppa sub-divisions raised to the accidental dignity and social privileges of *Brāhmaṇa* by means of an elaborate purification-ceremony known as *Aravāṭṭan*. The *Kōmmal* is nominated by the Maharaja of Travancore. Even he represents at the temple of which he is in charge.

or nobles call themselves *Vilakkittalavans* or chieftains among barbers. *Vaidyan* is a honorific suffix with *Kshatriyas*. Some of them are real *Vaidyas* (doctors) and their women are traditional accoucheurs. CHAP XI  
PARA 202

In Pattanapuram there is a class of Malayalam-speaking barbers known as *Pûlâns*. They are of Tamil origin and their dress and ornaments reveal their kinship with the Tamil barbers.

*Sub divisions* —All the *Kshatriyas* may be divided into three classes, namely, Malayalam speaking *Ampattans* who follow the *Makkathayam* law of inheritance (2) Malayalam-speaking *Ampattans* who follow the *Marumakkathayam* law of inheritance and (3) Tamil speaking barbers who in many localities have merged into the Malayalam sub division and exhibit, as in the case of the *Pûlâns*, their recent origin from the Tamils only by the dress and ornaments of their women. Besides these, there are numerous local varieties. Even within the limits of a single town, Trivandrum, there are four such sections, the *Châla Vazhi*, the *Attungal Vazhi*, the *Peruntûnni Vazhi*, etc. They neither inter-marry nor inter-dine.

*Manners and Customs* —The *Ampattans* worship *Mantramûrti*, *Mâtan* and *Yakshi* as their tutelary divinities. In their dress, ornaments and festivals they do not differ from the *Malayâla Sudras*, of whom according to the *Keralolpatti*, they form one of the lowest sub divisions. The niece is the rightful wife of the son and the daughter that of the nephew. The marriage itself lasts for four days and resembles that of the *Nîyars* in all its details. Among the *Makkathayam Ampattans*, he who ties the *Tâlî* is the recognized husband. But among the *Marumakkathayam Ampattans* this can only be if, at the time of *Tâlîkettu*, the wedding dress and ornaments have been purchased by him. In any case, the *Tâlî* has to be removed as soon as the *Tâlî-tier* dies, and the widow has to observe pollution. Among the *Ampattans* fraternal polyandry seems to be common. There is a curious ceremony observed by *Ampattans* when a member of their community dies. After the cremation a rope is held by two of the relations between the cremated body and the *Kartû*\* and is cut into two as if to indicate that all connection between the *Kartû* and the deceased has ceased. This is called *Bandham Aruppu* (severing of connection). Death-pollution lasts for 16 days. Some sections of the *Ampattan* caste who live in the *Todupuzha Taluk* bury their dead.

There are 17,152 *Ampattans* in Travancore, of whom 9,119 live in the Western division and 8,333 in the Eastern. As the barber is indispensable everywhere, these men are to be found in all the Taluks of the State. In Trivandrum and Neyyattinkara they aggregate over 1,000, while in Parur and Todupuzha, their number is less than 200. The *Ampattans* form 6 per cent of the total population of the State. At the 1891 Census, their number was 16,130.

202 The *Âris* (contraction of *Arya*) or *Dûtans* as they are called form a small but interesting community confined to a village in the *Tovala Taluk* and have to be carefully distinguished from the *Âri* of the *Canarese Districts*. By traditional occupation they are the *Ampalavasis* of the Saivite temple of *Darsanamkôppu*. They are strict vegetarians, wear the Brahminical thread, perform all the Brahminical ceremonies under the guidance of Brahmin priests and claim a position equal to that of the *Aryappattans*. But they are not allowed to dine with the Brahmins or to enter the

\* Chief mourner and performer of the funeral ceremonies

**CHAP XI** Man Japa in front of the Garbhagr̥ha, the inner sanctuary of a Hindu shrine.  
**PARA. 203.** Their dress and ornaments are like those of the Tamil Brahmins, and their language is Tamil. Their period of pollution, however is as long as 15 days. The total number of Āris in Travancore is 41

203 The term Āryappattar means superior Brahmins. But the actual position in society is not quite that. At Rāmōs varam which may be considered the seat of Āryappattars, their present status seems to be actually inferior due probably to their unhesitating acceptance of gifts from Sūdras and to their open assumption of their priestly charge. Though at present a small body in Malabar they seem to have once flourished in considerable numbers. In the case of large exogamous but high-caste communities like the Kshatriyas of Malabar Brahmin lands were naturally in great requisition, and when, owing to their high spiritual ideals, the Brahmins of Malabar were either Grihasthas or Sūtakas (bachelor Samskṛāns dedicating their life to study and to the performance of orthodox rites) the supply was probably unequal to the demand. The scarcity was presumably added to when the differences between the Kōlattunāṭ Royal family and the Brahmins of the Porinchellār Grāmam became so pronounced as to necessitate the importing of Canarese Brahmins and Tulu Brahmins for priestly service at their homes and temples. The first immigration of Brahmins from the East Coast called Āryappattars into Malabar appears to have been under the circumstances above detailed and at the instance of the Rajas of Cranganore (Kotungallūr). With the gradual lowering of the Brahminical ideal throughout the Indian Peninsula and with the increasing keenness of the struggle for physical existence, the Nampūtiris entered or re-entered the field, we cannot say and ousted the Āryappattars first from courtship and latterly even from the ceremony of Tali tying in families that could pay a Nampūtiri. The Āryappattar has, in his turn, trespassed into the ranks of the Nāyars and has begun to undertake the religious rite of marriage i.e. Tali tying in aristocratic families among them. There are only two families now in all Travancore and they live in the Karunagapalli Taluk. Malayalam is their household tongue, and in dress and in personal habits they are indistinguishable from Malayala Brahmins. The males marry into as high a class of Brahmins as they could get in Malabar which is not generally higher than that of the Pōtti. The Pōtti woman thus married, gets rather low in rank on account of this alliance. The caste inferiority of this community is, of course, derived from their formal connexion with religious ceremonies relating to non Brahminical castes and would have been infinitely more pronounced if they had originally been a Malabar caste and if the influences to which the Ampalavāsi and other quasi Brahminical castes are due, had then been in operation. The daughter of an Āryappattar though a Malayala Brahmin woman, cannot be disposed of to a Brahminical caste in Malabar. She is taken to the Tinnevely or Madura District and married into the regular Āryappattar family according to the rites of the latter. The girl's dress is changed into the Tamil form on the eve of her marriage. The Āryappattar in Malabar still uses the Kerala system for his own rites and ceremonies and recognizes the Nampūtiri Vaidikan as the guides and referees in all matters of caste government.

1 person have been returned as Āryappattars. But 36 of them are from the Tuvala Taluq and are evidently Āri or Dātana Āryappattars strictly so-called being only 11 in number.

The class of Brahmins known as Pattattivāra found in the Todupuzha

Taluk are allied to Aryappattars. The circumstances connected with them will be mentioned under that head.

CHAP III  
PARA 204

204 The Kammalars or artisans are known under five classes distinguished by the materials in which they ply their art. They are

- 1 Marappanikkam  
(worker in wood) generally known as Asiri
- 2 Kallan or Kallāṣāri  
(worker in Kallu or stone)
- 3 Mūsāri  
(Brizier and Copper smith)
- 4 Tattin  
(worker in gold)
- 5 Kollan  
(Iron-worker)

To these five divisions, the Gatimirayana and the Kēralavisēṣhamâhātmya add a sixth class, viz. Tachelians or Irakkollans whose work is to fell trees and saw timber.

All these six are not really different castes but only one, whose members, following diverse occupations and having developed certain internal differences, have been assigned varying positions by society. Unlike the Tamil Kammalars, they are a polluting caste in Malabar. If found with their working tools they are not so objectionable. Under the prevalent forms of caste corruption, reasons often frivolous present themselves when one caste has to be looked upon as profane. If a Sâdru is considered as less holy than an Ampalivasi, his meat-eating habits furnish the reason. The liquor-producing castes and to a much greater extent the cow-eating castes have then just grounds for being distanced when viewed from the stand-point of Hindu orthodoxy. But in regard to those that work at wood, stone, or metal, a similar ground for social ostracism cannot be advanced except on the assumption that there is life in every created thing, and that he who cuts, carves, and hammers is a grave type of a sinner. However justifiable such an assumption may be from the stand-point of occult pantheism, it is too subtle to be made the basis of a social rule of this kind. At a time when indentments on Birmingham for even a nail were unknown, no blacksmith had time to move out of his smithy, and under the stimulus of the responsibility that every caste felt in seeing that every other did the work assigned to it with zealous attention, the artisans or the industrial classes, on whom alone, as in European countries now, the position of a nation can depend, had to be looked upon as Patita or fallen, not deserving even to be approached if they were found outside their workshops. To be seen with the working tools in hand was then gradually allowed for. But that an artisan in a society where, by a judicious division of labour, a separate trading class or Vaisyas—whose practical extinction marks the low-water mark of India's condition—existed to save the worker the time required even for going about vending the products of his labour, should be met with outside his work-house, was a social offence under the uniquely astute system of ancient economics. And just as in Malabar, the caste-exclusiveness, by which is really meant occupational exclusiveness, is found more pronounced than in other parts of India, the relative position of the Malayala Kammalars is far lower than that of the Tamils. These Tamil Kammalars were, probably for the industry they represented, honored, invested with the Brahminical thread and treated almost on a par with the

**CHAP. XI.** Brahmins, as physical wants, though conventionally lower were considered to be more irresistible than the mental and spiritual. They were derived by genealogists from a Brahmin named *Viśvakarma*, and it is not unlikely that the first systematic teaching came from the Brahmin community. But under the old world patriarchal system of Malabar the chastising rod was more freely resorted to and fear of punishment made to stand in place of love or reward, as a means towards the maintenance of industrial order.

The *Kammāṭars* are known by the generic name of *Paṇikkans*, meaning workers, the chief or the engineers among them being called *Kanakkans* or *Mūttāśāris*, i.e. those who know the *Kanakku* or the rules and calculating formulae. With the advance of foreign nomenclature into all domains of personal and public life and its recognition as being more classical than the indigenous, these names are giving place to terms such as *razzary* which is regarded as a more honorific mode of address than *Kanakkān* or even *Mūttāśāri*.

*History of the caste in Travancore*—Epigraphic records point to the existence of five classes of *Kammāṭars* in Malabar in the beginning of the 8th century. The Syrian Christian grant already referred to in the body of the Report speaks of *Alimvāshi Kammāṭars*. The tradition is that on being pressed by a *Perumāḷ* (Delegate king of the Brahmin land of Kōraṭa) to marry into the washerman-caste, the *Kammāṭars* left the country in a body for Ceylon after having by a special arrangement in the structure of the marriage-bed, entrapped into death a large number of that obnoxious community that had then assembled. Though invited at various times by the subsequent *Perumāḷs* they would not return from the land of their exile. The king of the *Īṣavars* who then inhabited Ceylon was then requested as an act of international courtesy to send over a few *Kammāṭars* in charge of some of the Ceylonese men. This request was, of course, complied with, and the practice that obtains even to this day of Malayala *Kammāṭars* receiving at their marriages presents from the *Īṣavars* whose status is not now higher than that of *Kanmāṭars* and even dining with them, are taken to be evidences of this traditional relation between the two communities.

These Malayala *Kammāṭars* should not, however be confused with the naturalized Malayalam-speaking *Kammāṭars* of the other coast. There are many of this class. But as they are not indigenous to this coast, no reference is made to them in this note. But a tendency to external Brahminization that is recently showing itself among some of them who abound in the northern Taluks of Travancore may be mentioned. At *Trikkiriyūr* in the *Muvattappuzha* Taluk where it is said *Parasurāma* was last seen by mortal eye, the writer was interested to see *Kammāṭars* having the identical dress and jewelry of Tamil Brahmins of the *Smārta* persuasion.

*Manners customs and ceremonials*—The manners and customs are almost the same for all the five *Kammāṭa* classes. Their jewelry is like that of the *Nāyars* from whom they are distinguished by their not wearing the nose-ornaments *Mūkkutti* and *Āṇattu*. Tattooing once very common, is going into disuse. The Malayala *Kammāṭars* unlike the Tamils, are not a thread wearing class, but do sometimes put on a thread when they work in temples or at images. They worship *Kāḷi*, *Māṭan* and other *Īṣavars* and offer animal sacrifices. They have special festivities in the month of *Kartikai*. The caste known as *Vīṭkurappu* whose function was to make lances and arrows for purposes of war but who have now the mere ceremonials of making and presenting a few of these articles on the *Ōnam* days, are the recognized priests of the *Kammāṭars*. But this caste like every other distinctive unit of ancient

social polity, is getting obliterated, and in several places the Kammâlars have to train their own caste-men to perform then priestly offices

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They have the *Tâlikettu* ceremony before a girl attains puberty. But this is cancelled by a ceremony equally formal called *Vazhippu* by which all connection between the tâli-tier and the girl is extinguished. Then wedding ornament is exactly the same as that of the *Izhavas* and is known as the *Minnu* (that which shines). The marriage ceremonies last for only two days. Their system of inheritance is *Makkathayam* and is not known to have been otherwise.

It is naturally considered curious that among a *Makkathayam* community, fraternal polyandry should have been the rule till lately. "The custom," says Mateer "of one woman having several husbands is sometimes practised by carpenters, stone masons and individuals of other castes. Several brothers living together are unable to support a single wife for each and take one who resides with them all. The children are reckoned to belong to each brother in succession in the order of seniority. But this, after all admits of explanation. If only the *Marumakkathayam* system of inheritance is taken, as it should be, as a necessary institution in a society living in troublous times, and among a community whose male members had duties and risks which would not ordinarily permit of the family being perpetuated solely through the male line, and not indicating any paternal uncertainty as some theorists would have it, and if polyandry which is much more recent than the *Marumakkathayam* system of inheritance is recognized to be the deplorable result of indigence individual and national, and not of sexual bestiality, there is no difficulty in understanding how a *Makkathayam* community can be polyandrous. Further, the manners of the Kammâlars lend a negative support to the origin just indicated of the *Marumakkathayam* system of inheritance even among the Nâyars. The work of the Kammâlars was within doors and at home, not even in a large factory where power-appliances may lend an element of risk for which reason they found it quite possible to keep up lineage in the paternal line which the fighting Nâyars could not possibly do. And the fact that the *Marumakkathayam* system was ordained only for the Kshatriyas and for the fighting races and not for the religious and the industrial classes, deserves to be specially noted in this connection.

The Kammâlars bury their dead. But the *Kunakkans* and even *Panikkans* who may die at a revered old age are cremated. Their pollution-period is 16 days.

The total number of Kammâlars in Travancore, including the *Silpâsâris* and *Chemputtattis*, in addition to the 5 subdivisions above enumerated amounts to 118,160. Of these, as many as 52,935 persons are *Âsâris*, 22,312 *Kollans*, 18,693 *Tattans*, 6,935 *Kallâsiris* and 3,301 *Kannâns*. 13,805 persons have been returned simply as Kammâlars. Other artisan castes who may be said to come under the general class of Kammâlars are the *Châyakkuruppu* (77), *Vâlan* (465), *Uravâlan* (151), and *Vilkuruppu* (915). Broadly speaking, therefore, the strength of the Kammâlars in Travancore may be put down as 119,768 as against 105,318 in 1,891 when it included the *Lohans* and *Kâmsalans* also. The general increase in the total population probably accounts for the difference.

205 The *Dâsis*, *Dâvadâsis*, *Dâvairiâis* or *Dâviriâis* (servants of God) indigenous to Travancore, are female servants,

**Dasi**

half Tamil and half Malayala, attached to the South

Travancore temples noted on the next page and now fast dwindling in numbers

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It is not known whether the Travancore Dāsīs locally known as Kuzikkār		and officially referred to as Ātum	
TOTALS		40 ISTIVARĀM	
Iḍḍappal		Suchindram	
Tirukkar		Cape Comorin	
Tirupattinam		Parakkal	
Davanakobbo		Vagereoli	
KILKULAM		Vattivaram	
Kṛṣṇapuram		Kṛṣṇam Kōl	
Rāmavaram Kōl		Makṛḍiv Kōl	
Nāḷakavil Kōl		Pāḷavaram	
Vīṇakū		Mārakk	

pātrams have any connection with their analogues on the other coast. In the Agasthavaram Taluk the Dāsī families who hold hereditary rights in temples are said to belong to the Pādamangalam sub-division of the Nāyars, the section that furnish the corresponding servants for

Sri Patmanābhavāmi a temple at Trivandrum

In their occupation, dress and ornaments, the Kuzikkārs do not differ from the Dāsīs of the other coast. At home, however, they wear the Nanjinad Nāyar lres and jewelry. Tattooing is done on a very elaborate scale. Their line of inheritance is matrarchal.

*Marriage ceremonial.*—Marriage in the case of a Dēvarāṣāl in its original import is a renunciation of ordinary family life and a consecration to the service of God. With a lady nurse at a Hospital, or a sister at a Convent, a Dēvarāṣāl at a Hindu shrine, such as she probably was in the early ages of Hindu spirituality would have claimed favourable comparison. In the ceremonial of the dedication marriage of the Dāsī, elements are not wanting which indicate a past quite the reverse of disreputable.

The girl to be married is generally from 6 to 8 years in age. The bridegroom is the presiding deity of the local temple. The ceremony is done at his house. The expenses of the celebration are supposed to be partly paid from his funds. To instance the practice at the Suchindram temple, a Yāga or meeting of the chief functionaries of the temple arranges the preliminaries. The girl to be wedded bathes and goes to the temple with two pieces of cloth, a tāli, betel, areca nut, &c. These are placed by the priest at the feet of the image. The girl sits with the face toward the deity. The priest kindles the sacred fire and goes through all the rituals of the Tirukkalyāṣam festival. He then initiates the bride into the Paṇḍāśhara mantra, if in a Śaiva temple and the Aśṭākāśhara, if in a Vaiṣṇava temple. On behalf of the divine bridegroom, he presents one of the two cloths she has brought as offering, and ties the Tāli around her neck. The practice how old it is not possible to say, is then to take her to her house where the usual marriage festivities are celebrated for four days. As in Brahminical marriages, the Valunku ceremony of the rolling of a coconut by the bride to the bridegroom and vice versa a number of times to the accompaniment of music, is gone through, the temple priest playing the bridegroom's part. Thenceforth she becomes the wife of the deity in the sense that she formally and solemnly dedicates the rest of her life to his service with the same constancy and devotion that a faithful wife united in holy matrimony shows to her wedded lord. The life of a Dēvarāṣāl beseeched with all the accomplishments that the muses could give was one of spotless purity. Even now she is maintained by the temple. She undertakes fasts in connection with the temple festivals such as the 7 day fast for the Apamārgam ceremony. During the period of this fast, strict continence is enjoined. She is required to take only one meal and that within the temple—in fact to live and behave at least for a term, in the manner ordained for her throughout life. Some of the details of her daily work seem interesting. She attends the Dipāraḷhana, the waving of lighted lamps in front of the deity at sunset every day; sings hymn in high praise; dances before him

presence, goes round with him in his processions with lights in hand. After the procession, she sings a song or two from Jayadêva's Gītagôvinda and with a few lullaby hymns her work for the night is over. When she grows physically unfit for these duties, she is formally invalided by a special ceremony, *i.e.*, *Tôṭuvaikkuka*, or the laying down of the ear-pendants. It is gone through at the Maha Raja's palace, whereafter she becomes a *Tāṭkīzhavī* (old mother), entitled only to a subsistence-allowance. When she dies, the temple contributes to the funeral expenses. On her death-bed, the priest attends and after a few ceremonies immediately after death, gets her bathed with saffron-powder. The usual ceremonies of the caste begin afterwards. These ceremonies, unless done immediately after death, have to be performed at least on the 16th day, the day before the pollution is over. The purification or the *punyâham* ceremony is performed by the temple-priest. When the priest dies, the *Dâśadîsi* has to do what he would have done if she had predeceased him. The saffron-powder with which the body is dusted all over is called technically *Antariksha Trichurnam*.

The total strength of the *Dâsis* is 116. They have been returned from 6 *Taluk*s, the largest number (213) belonging to Agastisvaram. The *Dâsis* of Kuttikapalli, Ambalapuzha and Shertallay evidently belong to the Konkani caste.

206 The name *Ilayatu* literally means, younger, and is applied to that subdivision of the Malabar Brahmins, *i.e.* the *Nampūtiris* who were degraded by society for an offence against the caste rule. In this case the offence seems to have been that they attempted to disorganize the economic basis of caste by diverting the industrial classes, the *Sūdras*, from their appointed work and thus disturbed the balance of functional distribution. Those that encouraged into such ritualistic life the higher classes of *Nāyars*, were called *Onnām parishā* (first party) and the others were grouped under *Rantam parishā* (second party). These two sections do not inter-marry. Inter-dining is restricted to the male sex. The *Ilayatus* state that, until interdicted by Rāma Iyen Dalawī in revenge for a supposed dishonour done to him, they had the privilege of commensality with the *Nampūtiri* Brahmins. But Rāma Iyen's authority, large as it was, did not extend to Cochin and British Malabar where too the *Ilayatus* seem to labour under the same disability.

*Manners, customs, &c.*—The *Ilayatus* closely resemble the *Nampūtiris* in respect of food, clothing, jewelry, festivals and ceremonies. They have their own priests who perform for them all their purificatory (*Punyâham*) and other ceremonies. Their caste government is in the hands of the *Nampūtiri Vaidikas*. The *Nampūtiri* does not cook in his house, but may do so in the house of a *Mūttatu*, as in the case of the latter the purification ceremony after the occurrence of a death, for instance, is done by the *Nampūtiri* himself. Propitiatory rites such as *Īśvarasṭvā* and *Sarpabali* may be performed by the *Nampūtiri* in the *Illam* of an *Ilayatu*. The bulk of the *Ilayatus* live on gifts made by *Sūdras* in return for their instructing them in certain rituals of the Brahminical type. They further officiate as priests in temples dedicated to Bhadrakālī and the Snake deity. The *Ilayatus* repeat the *Gāyatrī* from twenty-four to thirty-six times. The original habitation of the *Ilayatu* according to a tradition is a locality bounded on the south by *Ōnāt* (Kayankulam), on the west by the sea, on the north by Muvattupuzha, and the east by *Ezhikkal* or a portion of the tract of country belonging to the Pooniat Raja. Here 390 families are believed to have originally settled.

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The total number of *Ilayatus* in Travancore is 3,361 of whom 2,245 have been returned from the Eastern and 1,116 from the Western Division. In 1891 the strength of the caste was 3,260

207 *Designation, titles, rank in society and sub-divisions*—The caste of people, known as *Izhavas* in South and parts of Central Travancore and *Chōvas* in parts of Central and in North Travancore, form an integral portion of the indigenous population of this country. They are believed to be akin to the Tamil speaking *Shūnars* of Tinnevely and South Travancore and to the *Tiyas* of British Malabar. Here, the Malayalam speaking castes will alone be referred to. The word *Tiya* is said to be a corruption of the Sanskrit word *Dvīpa* (island) showing that they originally came from an island while the word *Izhava* has been taken to indicate that that island is *Izham*, a corruption of *Simhalam* under both of which names Ceylon was known for several centuries. The word *Chōva* is said to be a corruption of *Sāvaka* or workman and shows the position held by these men in the country of their adoption. This derivation is not unlikely as (in some old boat-songs current in Malabar) the word *Chōva* occurs in a less corrupt form as *Chōvaka*. The honorific titles of the castemen in Travancore are *Chānnān*, the Malayalam word for *Shūnār* and *Panikkan*. Many *Izhavas* are doctors, astrologers and general teachers and call themselves *Vaidyan*, *Gyōtsyan* and *Āśān*. Being a large and progressive community they hold in many places an equal position with the artisan classes. For social purposes, however, the artisans and the *Izhavas*, stand apart. There are many subdivisions among the *Izhavas*. But, broadly speaking they may be divided into three classes: the *Pāndi Izhavas* or the *Izhavas* of the Tamil Districts, the Malayalam *Izhavas* or *Chōvas* and the *Tiyas* of British Malabar. They are divided into several *Illams* or family-groups, such as *Mācillam*, *Chōtillam*, *Mariyānācillam*, *Mācāmpillam*, &c. The real significance of this division is not clear.

*History of the caste*—There are numerous traditions in vogue regarding their early history. In the Luckenale MSS., we read that a Gandharva woman had seven sons from whom the *Izhavas* were descended. Another story says that a Pandyan Princess known as *Alli* married *Narasimha*, a Raja of the Carnatic. The royal couple migrated to Ceylon and there settled themselves as the sovereigns of the country. When that line became extinct, their relations and adherents returned to the old country where they have since remained. But apart from tradition, it is possible that the original habitat of the *Izhavas* was the island of Ceylon, as the etymology of their caste-names goes to show. As Dr. Caldwell observes "The general and natural course of migration would, doubtless, be from the mainland to the island; but there may occasionally have been reflex waves of migration even in the earliest times as there certainly were later on, traces of which survive in the existence in Tinneveli and the Western coast, of castes whose traditions and even in some instances whose names, connect them with Ceylon." In his Essay on the Tinneveli *Shūnars* he says "It is tolerably certain that the *Izhavas* and *Tiyas* who cultivate the coconut palm of Travancore are descendants of Shānār colonies from Ceylon. There are traces of a common origin among them all, Shānars for instance being a title of honor among the Travancore *Izhavas*. . . . The other portions of the immigrants, estimated a lower division of the caste, came by the sea to the South of Travancore where vast numbers of them are still found and whence having but little land of their own they have gradually spread themselves over Tinneveli on the invitation of the *Nāṭans* and other proprietors of land, who without the help of their poorer neighbours as climbers could derive but little profit from their immense forests of palmyra." There is even a tradition that they brought from

Ceylon the cocoanut and the palmyra palms to the continent There is, however, no question that much of the planting industry of the sea-port Taluks is due to their persevering toil During the middle ages, the Īzhavas were largely employed as soldiers, along with the Nâyars, by the rulers of the different chiefships in Travancore The chief of them was the Raja of Ambalapuzha J C Vischer writing about him says, "The Raja of Porkad has not many Nairs in the place of whom he is served by Chegós" Even so late as in the days of Maharaja Rama Varma, (who died in M E 973), large numbers of Chôvas were employed as soldiers by the State, if we may believe in the account of Friar Bartolomeo who is generally an accurate writer

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*Appearance, dress and ornaments* —The males of the middle and richer classes of Īzhavas are neat and comely in their appearance and cannot always be distinguished from Nâyars The women are seldom well-favoured and in this respect furnish a contrast to the Tiya women of British Malabar The Tattu form of dressing is not prevalent among Īzhava women The ornaments of the Īzhava women were till recently quite unlike those of the Nâyars Bangles of brass and silver alone were in use The Pâmpatam, a Tamil ear-jewel, took the place of the Nâyara Tôta as ear-ornament A change in the direction of Nâyara jewelry is fast progressing as in the case of Nâyars in imitation of east-coast Brahmîns But the Mâkkutti and the Gnâttu are not yet worn The Īzhava and the Nâyara women may further be distinguished from each other by the tie of the hair-lock, the Īzhava women usually bring it to the centre of the forehead while the Nâyars bring it on either side This distinction is also going out Tattooing as among the Nâyars is very common in the south In North Travancore, on the other hand, it may be said to be rare

*Inheritance* —The Īzhavas, like the rest of the practically indigenous population of Malabar, inherit in the female line In certain parts of Travancore, however, a portion of the paternal property, never exceeding one-half, is given to the children This custom is absent in the northern parts of the State where the form of inheritance is as strictly *Marumakkathayam* as that of the Nâyars

*Occupation* —The cultivation of the cocoanut and rarely of the palmyra palm is then chief occupation They make toddy and distil arrack Some of them are boatmen and weavers Among this community, women are as much the earning members of the family as men In this community are also found teachers, astrologers and doctors and Vaidyan is an honorific suffix in the case of some Sanskrit is freely studied and a goodly number of Sanskritists adorn the caste

*Religious worship* —The Īzhavas constitute one of the orthodox Hindu communities in Travancore They furnish few converts to alien religions as compared with the Shânârs In many places they have got their own temples with a member of their own community as priest The deity usually worshipped is Bhadrakâlî Propitiatory offerings are also made to Sâsta, Vîrabhadran and Mâtan The usual festivals in honor of Bhadrakâlî, namely, Tâkkam, Kuttivettam and the Bhairavi are observed by the Īzhavas As the cult of Bhadrakâlî is taken to require animal sacrifice, the image of Bhadrakâlî in many Central and South Travancore temples has been, at the instance of one Nânû Āsân, a good Sanskrit scholar and pious religious reformer of that community, replaced by that of Subrahmanya The worship of Anchutâmpurâkkâl or the five masters, now identified with the Panchapândavas of the Mahâbhârata, commonly met with among Pulayars, was once prevalent among the Īzhavas At

**CHAP. XX.** *Maiyanāṭu* in Quilon there is still an *īshava* temple dedicated to those *Anchu* **PANA. 208.** *tampurākkal*.

**Ceremonies.**—Among the *īshavas* there is, as in the case of the *Nāyars*, the formal tali tying when the girl is yet young. This does not entitle the person who tied the Tali to husband the girl. The cloth giving ceremony or the actual wedding usually takes place after the girl attains puberty. As a rule the person who ties the Tali is paid a small sum, generally 25 Travancore fanams (8½ Rupees) together with the expenses incurred by him in connection with the ceremony. Cases where the tali tier becomes the real husband occur but rarely. In those cases no money gift is paid to the bride and the cloth presentation ceremony is dispensed with.

As in the case of the higher castes, shaving was originally not a mere personal toilette but a sacrament and the priestly function was not inaptly combined with that of the barber. The *īshavāttis* who are the barbers of the *īshavas* are, therefore, their recognized priests. It is a barber woman that ties the *pratisāram* or the *Dikshā* string around the bride's wrist and formally hands over to the bridegroom the Tali to be tied. In regard to this relation between the barber and the priest it has, of course, to be noted that the theory is now entirely repudiated, though the practice survives as its relic and record. For a week, the married couple remain at the house of the bride. On the seventh day the marriage is over. On the occasion of the cloth presentation ceremony a money present is made to the bride's party the amount depending on the wealth and the social position of the parties concerned and varying between Rs. 10 and Rs. 100. Divorce is free as with the *Nāyars*. Both burying and burning of corpses are resorted to. Pollution lasts for 16 days.

The total number of *īshavas* in Travancore is 491 : 4. They form 17 per cent. of the total population of the State. Of these, 343,263 are found in the Western and 148,509 in the Eastern Division. The largest number of *īshavas* (53 : 11) is returned from Shertallav. At the 1891 Census, 414 : 21 persons were recorded under this heading.

209. The *Konkanis*, or the natives of the Konkani coast as the term indicates, include the Brahmins, Kshatriyas and Vaisya castes of the Śāraṣvata section of the Gauda Brahmins. The Brahmins of this community differ however from the Konkani Māhārāṭra Brahmins belonging to the Drāvida group. The Konkani Śūdras who have settled on this coast are known by a different name, *kudumikkar*. The Vaisyas who are all Śaivites are found only in Cochin.

**Origin and history.**—The *Konkanis*' original habitation is the bank of the Sarasvatī a river well known in early Sanskrit works but said to have subsequently lost itself in the sands of the deserts north of Rajputana. According to the *Sahyā Irīkāṇḍa*, a branch of these Śāraṣvatas lived in Tirhut in Bengal whence ten families were brought over by Parasurāma to Cōmantaka, the modern Goa, Panchakrāśi and Kusanthali. Attracted by the richness and beauty of the new country others followed and the whole population settled themselves in 60 villages and 96 hamlets in and around Goa, the settlers in the former being called *Shashṭhīs* (Sanskrit for 60) and those in the latter being called *Shannavis* or *Shenavis* (Sanskrit for 96). The history of these Śāraṣvatas was one of uninterrupted general and commercial prosperity until about 20 years after the advent of the Portuguese. When King Emanuel died and King John succeeded him the policy of the Portuguese Government is believed to have changed in favour of

religious persecution. A large efflux to the Canarese and Tulu countries was the result. Thence the Konkaniis appear to have migrated to Travancore and Cochin and found a safe haven under the rule of then Hindu Sovereigns. In their last homes, the Konkaniis extended and developed their commerce, built temples and endowed them so magnificently, that the religious institutions of that community especially at Cochin and Alleppey continue to this day almost the richest in all Malabar.

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PARA 208

The Konkana Brahmins are generally fair-skinned, and tall. The males, it is said, wear moustaches in South Canara but do not do so in Malabar probably in imitation of the indigenous inhabitants. They are a small-lipped and hairy people with prominent nose and broad chest.

The Konkaniis when they go out in public adopt the ordinary dress of the people of Malabar, but on religious and festive occasions, the Sôman and Uttariya are resorted to just like the Paradiśa Brahmins. White cloths with a silken edge are freely worn by women, but bodices are eschewed. Then clothes are generally meagre of breadth and in few cases do they extend below the knees. There is nothing peculiar about the ornaments of the males. The wedding ornament is a pendant of an oblong form and made of pure gold. A silken cord with black beads strung together on either side of the pendant is their neck-ornament. Figures of the sun and the moon or rather of the half-moon are engraved upon these pendants. The ornaments\* of the Konkaniis are, generally speaking, massive and interestingly antique in appearance.

As the majority of the Konkaniis are Vaishnavites, the Vaishnavite sect-mark finds singular predominance. The Gôpi is the mark that has to be worn on the forehead. But till Upanayana, a boy is not to wear this mark but merely an impress of Vishnu's Sudarsana (disc) on the chest.

The Konkana Vaisyas being Saivites put on only Vibhûti (holy ashes).

*Occupation*—The occupation of the Konkaniis has been commerce ever since the advent of the Portuguese into India. Some of them make Parpatams† which is a condiment of almost universal consumption in Malabar and gives many a Konkani his livelihood. Till recently the Konkaniis in Travancore knew nothing else than trade. But now, following the example of their kinsmen in Bomlay and South Canara, they are gradually taking themselves to other professions. The Shenavi Brahmins have always been a very intelligent class and some of the greatest scholars of the Bombay Presidency, such as the late Dr. Bhau Daji, the late Kṛṣṇanath Triambak Telang, the late Sankar Pandurang Pandit and Professor Rāmkṛṣṇa Gopal Bhandarkar, whose names will always stand honoured in the literary history of India, are Shenavis by caste. If the Malabar Konkaniis never attained the intellectual position of then Shenavi brethren, it is because of the vicissitudes of fortune that characterised their career. A change has set in and the writer of this Report is able to record that a Konkani graduate in Arts and Law is now practising in the local High Court.

\* Regarding the appearance costume and jewelry of the Konkaniis, Visscher writes: "They are much fairer than the natives of Malabar. The women are good looking and wear a quantity of ornaments such as gold chains, ear rings and nose rings set with precious stones or pearls and bracelets in addition to which there is a thick silver ring on one foot hanging over the ankle. Their hair is twisted in a roll on one side and sometimes adorned with flowers and they wear a veil of white linen or silk thrown over their shoulder and fastened in front to the dress which is of the same material. The men are in general well made. They wear white linen tunics which may either hang loose or are girded up and like women they wear rings on their hands and in their ears. The head is shaven with the exception of a long tuft of hair on the crown which they twist together and cover with a Roomal or band." *Letters from Malabar*. The dress and ornaments have changed since his days.

† Parpatams are fine cakes made of gram flour and a fine species of alkali which gives them an agreeable salt taste and serve the purpose of making them rise and become very crisp when fried."

CHAP. XI.  
PARA. 208

*Peculiarities in religious worship*—Having settled themselves in the Cochin Districts, most of the Konkani came under the influence of Mādhvāchārya, unlike the Shenavis who, living in their original homes, still continue to be Smārtas. The worship of Venkateswara, the presiding deity of the Tirupattī shrine, is held in great importance. In Travancore, there are nine chief temples belonging to the Konkani, viz., the Anantanārāyaṇapuram temple at Alleppey, the old Tirumala temple at the same place and seven others at Purakkal, Kayankulam, Quilon, Shertallay Turavūr Kottayam and Parur. Of these, the richest are the Anantanārāyaṇapuram temple and the temple of Turavūr. Besides these chief temples, there are two minor ones at Muffam and Attikulangara. Every Konkani temple is called Tirumala Dōvasvam as the divinity that resides on the sacred hill (Tirumala) is represented in each. The actual image worshipped is in several places that of Varasimha, the fifth Avatāra of Viṣṇu, invariably called Lakṣmīnārāyaṇa.

The Utsava in Konkani temples is generally an eight-day festival. The money spent on protechnics is enormous. The existence of several Konkani shrines dedicated to Varasimha in Malabar connects them with the Viṣayanagara Kings, who were great devotees of Varasimha, and to whom they were subject before their final departure from Co. The new year begins as with all Hindus on the 1st Chitray when every Konkani takes an oil bath and wears fresh clothes as on the Dīpāvalī day. The New Moon in the month of Viśākhā is also observed as a holiday being the day of Varasimha's incarnation. The Turavūr Utsava is celebrated in the first month of their year. Anantavrata is with the Konkani a day of paramount importance. So is the Varalakṣmīvrata curiously enough. In the month of Kārtika, fasts are observed for the special propitiation of Dāmōdara. The Utthāna Ēkādaśī day closes the fast-days of Kārtika. On that day Viṣṇu is worshipped by the side of the Tulasi plant (*Oryctoloma sanctum*) and Brahmans are entertained. A special festival in the month of Kumbha is the Holi which lasts for 15 days. Serpent worship is held in as much importance as among other Brahmans. Nāgas are consecrated and worshipped in Tirumala temples and in the serpent groves of private individuals. Pūgas are also performed on the Nāgapanchami day. The pollution and desecration of serpent groves and the molestation or killing of serpents are as in the case of the other Hindu. Looked upon as sinful and leading to leprosy and childless ness. The Konkani Vaisya and Śūdra are also snake-worshippers, the Pūga being performed for them by Konkani Brahmans.

*Marriage*—The Konkani are divided into several endogamous divisions or gōtras of which the most important are the Kaundīnya Kausika, Bhāradvāja and (argl. Families belonging to the Viśvāmītra Kāśyapa Gamadagnī and Vatsa Gōtra are rare. Custom enjoins that as far as possible a Konkani ought to marry his maternal uncle's or paternal aunt's (father's sister's) daughter and only in cases their homesteads should absolutely disagree may any other girl be gone in for. The marriage ceremonial of the Konkani presents but few differences from that of the Brahmin in general. The tying of the Mangalya is considered the binding part of the ceremonial on the completion of which the relative status of husband and wife

In February. The feast of Chyavan or Chyavan. For ten days before it begins, drums are beaten every evening and the people adorn themselves with flowers till the period of the full moon, when the festival commences, and is celebrated with great merriment and many extravaganzas. Most of the water coloured with turmeric are placed in the houses on the people plunge hot steam or sprinkle themselves with the powder and run about in troops with drums and trumpets, in the evening they have exhibitions of g and and dances which are made to dance by persons placed in the form of a circle, square, and other ways of art. The musicians, by dancing g is exhibit their skill the Chyavan jumping in the dance all the others carry about long sticks or poles, running as if they were mad, the old and the little carrying about sticks and striking their own strength. These sticks are used round the Chyavan and all's hard to get over the top of the tree. In good Kumbhāra festival he was killed by the day 2. Number page 3. The great is, of course, the Tulsi festival (Kumbhāra).

becomes fully established. The marriage celebration extends over five days during the whole of which period the married couple eat and sleep in the same apartment. On the fourth day, after bathing and wearing new clothes, the father and mother of the bride make a formal declaration of the *Kanyakâdana* or the giving away of the bride which, among the Brahmins generally, comes off on the first day of the marriage. On the night of the fifth day takes place the final bathing, *Avabhrītasnānam*. For three months after the marriage, the bridegroom stays at the house of the bride and performs the *Sthālīpāka* sacrifice. On an auspicious day in the third month, the *Diksha*, the term of religious regimen attached to each important event—*Upanayana*, marriage, pregnancy of wife or death of parents—comes to a close. There is no divorce. If the woman proves barren or suffers from any incurable disease, another girl may be married with her consent.

*Ceremonies before marriage*—The *Gâtakarīna* ceremony is the same as among other Hindu communities. A *Kshurapāga* or the consecration of the razor precedes its employment for cutting the umbilical cord. On the fifth day after birth and on the sixth in the case of girls, a golden necklace is tied round the neck of the child after a small ceremony. On the 12th day is the *Nāmakarana* (naming). The eldest male child is called by the name of the paternal grand-father and the first daughter by that of the paternal grand-mother as among the Tamil Brahmins. *Annaprāsana* and *Chaula* present no special feature. The investiture with the sacred thread or the *Upanayana* occurs between the seventh and the tenth year. The boy after a few preliminary ceremonies makes a formal request to the parents to raise him from the status of a *Sūdra* to that of a Brahmin. They then hand over the child to the *Purôhita* or priest who duly invests him with the sacred thread and other equipments of a *Brahmachîri* and then teaches him the *Gâyatri* hymn.

*Ceremonies after marriage*—When a girl attains puberty, the father intimates it to the husband's relations who are to arrange for the nuptials being performed at their house, if possible, within fifteen days. Until this ceremony is actually performed, the girl is strictly prohibited from going out of doors. In the third month after conception is the *Pumsavana*, and in the seventh, *Sīmanta*. Pollution after death lasts for ten days. Only one Brahman is fed on occasions of *Srâddhas*.

*Caste-government*—The Konkani have been said to belong partly to the *Vaishnavite* and partly to the *Saivite* sect of Hinduism. There are eight *grāmas* or villages for the Konkani Brahmins of Travancore. They are known as *Ashṭagrāmas* and consist of one at Alleppey, another at Porakad, a third at Kayankulam, a fourth at Quilon, a fifth at Shertullay, a sixth at Turavûr, a seventh at Kottayam, and the eighth at Parur. It is only those who belong to one or other of these eight villages that are said to be strictly entitled to the name of Konkani. In Trivandrum there are many Konkani. They are not allowed to mix with their fellow-castemen who dwell in the north, for purposes of commensality. Among that community, living permanently to the south of Warkalai is tabooed. Difference of faith, however, between the *Saivites* and the *Vaishnavites* is no bar to inter dining and inter-marriage. The *Smârtas* owe spiritual allegiance to the ancient *Kaivalyamath* situated in the Goanese territory and founded by a disciple of *Gôvinda Yatî*, the *Guru* of *Srî Samkara*. The *Vaishnavas* have two *Maths*, offshoots of the *Phalimârmath* of Udipi founded by *Mâdhvâchârya*. They are known as the *Kâsi* and *Gokarna math* from the principal seats of the respective *Svâmiyârs* being located at Benares and Goa respectively. The present *Svâmiyâr* at Benares is called *Srîmat Varadêndratîtha Svâmikâl*. About the head of this *Math*, Visscher wrote in 1742, more than a century and half ago—“They have a Bishop who resides on the banks of the Ganges and who takes a

**CHAP. XI.** journey once in 11 or 12 years to visit his flock in distant countries." The **PADA. 209** Svāmīyār is the highest authority in all social and religious matters. There are several temples and village priests under his control. The ordinary and emergent affairs of every village are heard and decided by the managing Committee of the temple attached to that village. A portion of the temple is specially set apart as a sort of court house and is called Yōgasālā or the Council Hall. This Yōga (Council) is bound to see that the priests perform their duties with care and attention. Every important decision has to be communicated to the Svāmīyār and all facts have to be laid before him.

The property of all people who die without heirs goes to the Dēvasvām. To the memory of such persons and in the interests of their souls, an annual ceremony is performed in the temple.

*Language and pronunciation.*—The Shenavis speak Marāṭhi and the Konkani Konkani. There are several Portuguese words in the Konkani dialect. To all others than their countrymen the Konkani both males and females speak Malayalam. Tamil is almost unknown. There is a peculiar intonation which is distinctly characteristic of the caste when the Konkani speaks Malayalam—an intonation which he has probably derived from his native tongue.

The names given to males are those of Viṣṇu, Subrahmanya and Gaṇapati. Vāmana and Īṣa being rather peculiar names. Women are called by the names of Gaṅga, Yamuna, Sarasvatī, Gaurī, Yaśōdā, Sumitra, Nāgai, and Gūṇal.

*General Remarks.*—From the above description it will be seen that the Konkani are an important sect of people in Travancore noted for their commercial activity and enterprise. Vischer writes "The Canarese who are permanently settled in Malabar are the race best known to the Europeans not only because the East India Company trade with them and appoint one of their members to be their merchant giving him the attendance of two Dutch soldiers but also because from the shops of these people in town we obtain all our household necessities except animal food. Some sell rice, others fruits others various kinds of linen, and some again are money-changers, so that there is hardly one who is not engaged in trade. For this purpose their dwellings are scattered all along the coast." Ward and Conner say regarding the Konkani "their superior perseverance and industry render them productive subject." The Konkani are generally called Pattara in Malabar. They hold various titles such as Prabhu, Sōṇāi, hammatṭi and recently Row. But the last promises to supplant all others at no distant future.

The total number of Konkani in Travancore is 8,362, of whom 6987 are found in the Western and 1375 in the Eastern division. Nearly a fourth of the Konkani (2,291) have been returned from Sbertallay. Ambalapuzha returns 1366 and Karkajalli 99. At the 1891 Census 700 persons have been recorded under the head of Konkani.

200 They are a class of Tamil Brahmins who, at a very early age in Malabar history were declared by society to have lost the original Brahminical status. The offence was, it is said, their having taken to the cultivation of betel vine as their chief occupation. The ordinances of caste had prescribed other duties for the Brahmins and it is not unlikely that Samka Achārya whose name the present position of the Kottippattan is traced to approved of the change. In general appearance the Kottippattan resemble the position of tuft and dress of men as well as women and in cere

monials, the *Kotippattans* cannot be easily distinguished from the Brahmin class. Sad instances have occurred of Brahmin girls having been decoyed into matrimonial alliances with *Kotippattans*. They form a small community, and the state of social isolation into which they have been thrown has greatly checked their increase as in the case of many other Malabar castes. Their priests are at present Tamil Brahmins. They do not study the Vêdas and the Gâyatri hymn is recited without the first syllable known as the *Pranavam*.

In the matter of funeral ceremonies, a *Kotippattan* is treated as a person excommunicated. The cremation is a mere mechanical process unaccompanied by any mantras or by any rites, *Anantarasamskâra* (deferred funeral rites) being done after the lapse of ten days. They have their annual *Srâddhas*, but no offerings of water (*Tarpanam*) on the New Moon day. Their household deity is *Sâsta*. Their inheritance is from father to son. The jewelry of their women, once the same as that of Tamil Brahmins, has, unlike theirs, undergone no change for many years. Their household language is Malayalam. Their chief seat is *Vamanapuram*, a quiet hill side 20 miles from Trivandrum.

The total number of *Kotippattans* at this Census is 85 as against 123 in 1891. There are very few *Kotippattans* in Travancore and even the above number probably includes the *Katupattans* of North Travancore who are but a section of the Malayali Sudras. A large inclusion of the latter class perhaps explains the very high figure at the last Census.

210 They are the *Konkana Sûdras* whose settlement in Travancore is coeval with that of the other immigrants from the

**Kudumi**

*Konkana Districts*. They are called *Kudumis* or

*Kudumikkâr* from the fact of their having been attached to the *Kudumbas* or families of the other sections of the *Konkani* population. They are *Smârtas* by persuasion, the proselytism of *Madhyâcharya* having stopped with the Brahmins. Like the *Ampalavâsis* of Malabar temples, they engage themselves in accessory duties at the shrines of the high caste *Konkanis*. They are divided into two broad divisions, *Muppanas* and *Itiyans*. The manufacture of fire works for whose display the *Turavâr Konkani* temple is so famous, is the occupation of the former class and the preparation of *Aval* or beaten rice that of the latter. These two classes do not inter-marry. The *Muppanas* who are believed to be the descendants of the old *Konkani* chieftains consider themselves higher than all the other *Kudumis*. Two other subdivisions, *iz*, *Kadivans* and *Kudumis* (proper), are sometimes mentioned, but are not recognized in practice. With the exception of a few families among the *Itiyans*, the *Kudumis* generally are a *Mallathayam* community. Animal food and intoxicant drinks are not tabooed. Their dress and ornaments are very peculiar. Garlands of coral and red beads called *Palunku* are almost a speciality. Bodices are not worn. They marry their girls young. Except in the case of persons below 16 years of age, the dead are always cremated. Pollution after death lasts for 15 days and ceases on the 16th by the sprinkling of consecrated water from the well of a *Konkani* temple. They have their own priests for ceremonial purposes, but have no separate temples. *Bhagavati* is their tutelary divinity and the day on which the *Bharani* asterism falls is one of great festivity. Their favourite amusement is what is called the *Kôlati*. Ten or twelve people stand in a circle with a stick in hand, a cubit long, and sing in praise of *Krishna* and *Bhagavati*, striking the several sticks against one another so as to keep time with their joyous music. As a class, the *Kudumis*, men and women, are neither very clean nor are they particularly literate.

CHAP. XL.  
PARA. 211.

The total number of Kudumis returned is 1,216. Four persons have been recorded under the head of Kadiyans. Of these, as many as 6535 belong to the Western Natural division, one Taluk alone, Parur, returning the number 3,594. The figure for Sbertallay is 1,281 and that for Ambahapuzha, 900.

211 The Kuravas form a pretty large community in Travancore and are

#### Kuravan.

chiefly engaged in agricultural labour. It has been supposed that they are one with the Kurumbas of the Tamil speaking Districts and are closely allied to the Vêlas. Names of tracts such as Kurumpranât in British Malabar furnish evidence of their having once held territorial sway on this coast. About three centuries ago, Nânjinad in Travancore was governed by a line of Kurava Kings known as Nânchi Kuravas. They are divided into several classes, the chief of which are the Kunia Kuravas, the Kâkka Kuravas and the Pândi Kuravas. Of these, the Kâkka Kuravas are but a variety of Kâkkâlans and the Pândi Kuravas merely immigrants from the Tamil Districts. The Kunia Kuravas constitute the most important division, and like the Nâyars are divided into Illam, Svarûpam &c. They follow the *Marumakkathayam* system of inheritance and both the Tali kettu and Sambandham ceremonies are gone through. Polygamy is prevalent among the Kunia Kuravas. Divorce is permitted, but requires the previous consent of the hereditary elders or *Ūrâlis*. They practice jugglery and snake-charming and enjoy the reputation of being sorcerers. Their priest is known as Kakkâran. They bury their dead and observe pollution for 10 days.

There are, on the whole, 53,581 Kuravas returned, 11,498 being Kunia Kuravas, 4,488, Pândior Nânchi Kuravas and 2,959 Kâkka Kuravas. They are found in the greatest numbers in Kunnettar (12,481) Chirayinkil (9,915) and Kottarakam (9,059). At the 1891 Census, 60,377 appear to have been returned. But this number included the Malankuravas who have now been separated and brought under the generic class—Hill tribes.

212 (1) KOLLTAMPURANS.—The Kôlltampurâns form a small community

#### Malayala Mahatrya.

made up of the descendants of the immigrant Mahatrya families from certain parts of Malabar lying to the north of Travancore and Cochin. They are also known as Kôlppanâlas. In early records, the term Kôviladhikârika appears to have been used.

*History*.—Immemorial tradition connects the Kôlltampurâns with the Chêramân Perumâl and goes to say that their original settlement was Beypore. About 300 M. E. a few male members were invited to settle in Travancore and form marital alliances with the ladies of the Travancore Royal House, known then as the Vêlât Svarûpam. Houses were built for them at Kizhimânûr 6 miles from Attungal where all the female members of the Royal Family resided. In M. E. 963, 8 persons, 3 males and 5 females from the family of Allakkûtu oppressed by the invasion of Tippu Sultan, sought shelter in Travancore. Maharaja Rama Varma received them kindly and gave them the palace of the Tekkumkûr Raja who had been subdued by Rama Iyen Dalawah. This site in Changanachery is still recognised as Nîrâzhikkottâram. In 975 M. E. one of the five ladies removed from this early residence to Kirtipuram near Kanliyûr (Mavel kara Taluk) and thence to a village called Irâmmam in the same Taluk. Another shifted to Pallam in the Kottayam Taluk, a third to Pâliyakkara in Tiruvalla, and a fourth having no issue continued to live at Changanachery with the fifth lady who was the youngest in the family. Raja Raja Varma Kolltampurân who married Itaru Lakshmi

Bar, sovereign of Travancore from 985 to 990 M. E., was the eldest son of the lady that stayed at Changanachery. Then present house at that place known as Lakshmi-puram Kottaram was named after the Kōiltampurān's Royal consort. Raja Raja Varma's sister gave birth to 3 daughters and 2 sons. The eldest daughter and sons removed to Kartikapalli in 1010, and thence in 1016 to Anantapuram in Haripad. In 1011 M. E., the second daughter and issue removed to Chemprōl in Tiravilla, while the third continued to live at Changanachery. Thus there came into existence 7 families of Kōiltampurāns, namely, those of Kīlīmānār, Changanachery, Anantapuram, Paḷun, Chemprōl, Gīmam and Pāḷiyakkāra. Some time after 1010 M. E. (A. D. 1856) three more families, i.e., those of Cherukōl, Kārāmma, and Vatakkimuttam immigrated from North Malabar. As already stated, the Kīlīmānār Kōiltampurāns were the earliest settlers in Travancore. The circumstances under which a whole Proverṭi (Revenue village) was granted to them in freehold are explained in the History of Travancore by Dewan Peishkar Shungonny Menon.\*

CHAP XI.  
PARA 212

*Manners and customs*.—The Kōiltampurāns are all regarded as blood-relatives and observe birth and death pollutions like Dayādis among Brahmins. They are in exogamous community and follow the matrarchal system of inheritance. Nampūtiri Brahmins marry their ladies. Those that do not wed into the families of Rājas take to Nāyar wives. Their religious ceremonies are the same as those of Nampūtiris whom they resemble in the matter of food and drink. The males dress like Nampūtiris and the dress and ornaments of the females are like those of the other non-Brahminical classes in Malabar. Their caste-government is in the hands of the Nampūtiri Vaidikans. Tattooing is unknown.

*Ceremonies*.—Their ceremonies are the usual Brahminical Samskāras—Gātakarma, Nāmakarana, Annaprāsana, &c. Regarding the Nāmakarana, or naming, the only noteworthy fact is that the first-born male always goes by the name of Rāja Rāji Varma. The Upanayana, or the investiture with the sacred thread, takes place in the 16th year of age. On the morning of the Upanayana, Chauḷa or the tonsure ceremony is performed. It is formally done by the Nampūtiri priest in the capacity of Guru, just as the father does to his son among Brahmins, and afterwards left to be completed by the Mārān. The priest invests the boy with the thread, and, with the sacrificial fire as lord and witness, initiates him into the Gīyatri prayer. The Kōiltampurāns are to repeat this prayer, morning, noon and evening, like the Brahmins, but are to do so only 10 times on each occasion. On the 11th day he listens to a few Vêdic hymns recited by the priest. There is not the prolonged course of severe discipline of the Brahminical Brahmachāri which the Nampūtiris so religiously observe. The Samāvartana or the pupilage stage is performed on the 15th day. The ceremony of proceeding to Benares, the pre-eminent seat of learning in ancient days, the natural after event of the Vêdic pupilage he is supposed to have led, is then gone through. Just as in the case of the Brahmins, a would be father-in-law intercedes and requests the Snātaka (past Brahmachāri), to bless his daughter and settle in life as Grīhastha. The Nampūtiri priest then steps in to remind the boy

\* "In 903 M. E. (1728 A. D.) when the Prince was being taken to Attingal from Trevandrum a party of men under the Pitu Vetti Pillamar met at a place called Calakoottem, headed by Ramananimadathil Pillay for the purpose of assassinating the Rance and the Prince but providentially both escaped unhurt by the vigilant measures adopted by Killimanoor Kōil Thumpuran who was escorting the party. Kōil Thumpuran after sending away the Rance and the Prince under disguise, to a neighbouring village, got into the Rance's palanquin and moved forward, with all the attendants and thus drew the attention of the party towards the palanquin. When the turbulent crowd neared the palanquin and commenced the attack the Kōil Thumpuran jumped out unarmed in hand and cut to pieces many of the assailants. Unfortunately, however the Thumpuran perished in the conflict."

In recognition of the faithful conduct of the Kōil Thumpuran, grants of land, embracing a whole village called Killimanoor, was given to the family of this distinguished hero and saviour of the Rance and Prince's lives. The grant is enjoyed by the family up to the present day. Page—110.

CHAP. XI. of his Dharma (duty) as a Kshatriya and gives him a sword, symbolic of  
PARA. 212. his pre-ordained function in society

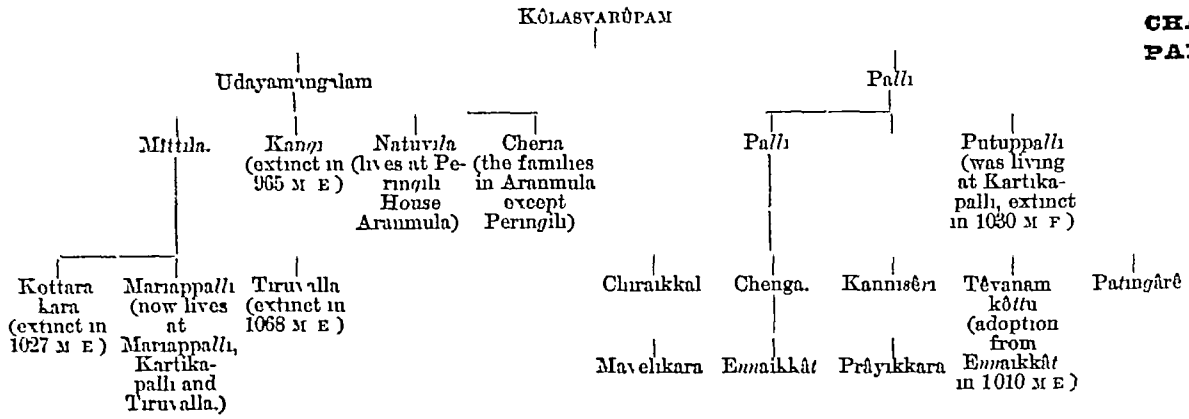
The marriage of a Kōiltampurātti does not present many peculiar features. One item in the programme called *Dikshavirippu* may be referred to. During all the four days of the marriage, the bride is confined to a special room where a white cloth with a carpet over it is spread on the floor and a lamp burns day and night. The ceremonial bridegroom is either an *Aryappattar* or a *Nampūtiri*, now generally a *Nampūtiri*. Of course, the marriage is a mere ceremonial and the bridegroom at the ceremony is not necessarily the spouse of actual life. His death deprives her of the right to wear the *Tāli*, and makes her an *Amangali* (an inauspicious person) for all socio-religious purposes. At *Śrāddha*, the *Tampurātti* with her married husband alive, always faces the east and one that has lost him has to look in the direction of *Īmalōka* (south). When a *Tampurātti* conceives, the *Pumsavana* and the *Simanta* are performed by the family priest.

Pollution is observed for 11 days and a year's course of severe religious discipline is reverently gone through.

*Names*.—The eldest born son is, as already stated, always named *Rāja Rāja Varma*. But *Kuttan*, *Kungunni*, *Cochohappan*, *Cherunni* and *Ittammar* are some of the household names. *Amba*, *Ambālika*, and *Ambika*, (the former two names of the wives of *Vishitra virya*, the grand father of the *Pāndavas* and the *Kauravas*) are the names ordinarily in use among the *Tampurāttis*. Their household names are such as *Kungikkutti*, *Kochukungi*, *Kungikkāvu*, *Ikkāvu* and *Amma*.

*General character*.—The Kōiltampurāns as a class are good, hospitable and learned. Almost every male member is more or less familiar with Sanskrit.

(2) **RAJAS OR TAMPURANS**.—They form an endogenous community of Kshatriyas and live as seven families in Travancore. They are distinguished by the localities in which they reside, viz. *Mavelikara*, *Ennalkkūt*, *Kartikapalli*, *Mariyapalli*, *Tiruvalla*, *Pāikkara* and *Aranmula*. They are all related by blood, the connection between some of them being very close. Like the Kōiltampurāns, all the members of their community observe birth and death pollution with reference to each other. Their original home is Kōlattunāṭ in North Malabar and their immigration into Travancore where the reigning family is of the Kōlattunāṭ stock, was contemporaneous, in the main, with the invasion of Malabar by Tippu Sultan. The first family that came into the country from Kōlattunāṭ was the *Putuppalli Kōvilakam* in the 5th century M. E. The Travancore Royal family then stood in need of adoption. The then Rajah arranged through a Kōiltampurān of *Tāṭṭrikkōvilakam* to bring from Kōlattunāṭ two Princesses for adoption on his negotiation with the then Kōlattiri were fruitless. The *Putuppalli Kōvilakam* members thus settled themselves at *Kartikapalli* the last of whom died in 1030 M. E. The next family that migrated was *Cheriyakōvilakam* between 940 and 930 M. E. They also came for adoption. But their right was disputed by another house, *Pāṭṭikkōvilakam*. They then settled themselves at *Aranmula*. The third series of migration were during the invasion of Malabar by Tippu in 964 M. E. All the Rajas living there at the time came over to Travancore of whom many however returned home after a time. The annexed table will show the various branches of the Kōlattunāṭ family in Kerala.



*Habits, manners and customs* — The Rajas, like the Kôiltampurâns, belong to the Yagurvêda section of Divigas but follow the Sûtra laid down by Baudhâyana. Their Gôtra is that of Bhârgava, i. e. Parasurâma, indicating in a manner that these are the Kshatriyas who were accepted by Parasurâma, the uncompromising Brahmin of the Hindu Purânas. They have all the Brahminical Samskâras, only, the Brahmin priest does most of them on their behalf. Chaulam or tuft-ceremony is performed along with Upanayanam. The Samâvartanam or the termination of the pupil stage is celebrated on the fourth day of the thread investiture. Instruction in arms is then given to the Kshatriya boy and is supposed to be kept up until the requisite skill has been obtained. The Tali-tying (Mangalya Dhâranam or Pallikkettu of a Raja lady) is done by a Kôiltampurân who thereafter lives with her as her married husband. The Kanyakâdânam or the giving away of the bride is performed by the priest who attends also to the other Sâstric rites. The males take Sûdra consorts. If the first husband leaves by death or otherwise, another Kôiltampurân may be accepted. But this is not called marriage but Kâttirikku (living together).

At Srâddhas, the Kartâ or the performer of the ceremony throws a flower, as a mark of spiritual homage, at the feet of the Brahmins who are invited to represent the manes, and greets them in the conventional form (Namaskâra). The priest does the other ceremonies. After the invited Brahmins have been duly entertained, oblations of cooked rice are offered to the ancestors by the Kartâ himself.

They are to repeat the Gâyatri ten times at each Sandhya prayer, together with the Panchâkshara and the Ashâtâkshara Mantras.

Their caste government is in the hands of the Nampûtiri Vaidikas. Their family priests belong to the class of Malayala Pôttis, known as Tiruvelli Pôttis referred to under the head of Malayâla Pôttis.

Besides the ordinary names prevalent among Kôiltampurâns, names such as Mârtânda Varma, Âditya Varma and Udaya Varma are also met with. Pet names such as Kungâru, Kungappan, Kungôman, Kungunni, Unni and Ampu are common. In the Travancore Royal House, the first female member always takes the name of Lakshmi and the second that of Pârvatî.

(3) TAMPANS AND TIRUMULPATS — These are two other classes who come under the category of Malabar Kshatriyas. The word Tampân is a contraction of Tampurân and at one time denoted a ruling people. When they were divested of that authority by the Ilaiyettu Svarûpam, they are said to have fallen from the status of Tampurâns to Tampâns. Their chief seat is the Vaikam Taluk. The Tirumulpâts do not seem to have ruled at all. The word

CHAP. XI. Tirumulpāṭu indicates those that wait before kings. There is an old Sanskrit verse which describes eight classes of Kshatriyas as occupying Kēraḷa from very early times, namely (1) Bhūpāla or Maha Raja, such as those of Travancore and Cochin (2) Rājaka or Rajas such as those of Mavelikara and Kottungallār (3) Kōṣi or Kōṣiltampurān, (4) Puravān or Tampān (5) Sripurōgama or Tirumulpāṭ (6) Bhandāri or Panīrattil (7) Audvāhika or Tirumulpāṭ and (8) Chēṭa or Sāmanta. From this list it may be seen that two classes of Tirumulpāṭs are mentioned, namely Sripurōgamas who are the waiters at the Raja's palace and the Audvāhikas who perform Udvāha or wedding ceremony for certain castes. Both these, however are identical people though varying in their traditional avocations. The chief seats of the Tirumulpāṭs are Shertallay and Tiruvalla.

*Manners and customs*—The Tampāns and the Tirumulpāṭs are for all purposes of castes identical with other Malabar Kshatriyas. Every Tampān in Travancore is related to every other Tampān and all are included within one circle of death and birth pollution. Their manners and customs too are exactly like those of other Kshatriyas. They are invested with the sacred thread at the 16th year of age and recite the Gāyatri 10 times thrice a day. The Nampūtiri is the family priest and pollution lasts for 11 days. The Kettukalyāṇam or the Tali tying ceremony may be performed between the 7th and the 14th year of age. The tali is tied by the Aryappattar while the Nampūtiris recite the Vedic hymns. Their consorts are usually Nampūtiris and sometimes East Coast Brahmins. Like all the Malabar Kshatriyas they follow the *Marumakkathayam* system of inheritance. Tampāns and Tirumulpāṭs are often the personal attendants of the Travancore Maha Rajas whom they serve with characteristic fidelity and devotion. The Tirumulpāṭs further perform the Tali tying ceremony of the Nayar aristocracy.

The names of the Tirumulpāṭs and Tampāns are the same as those of other classes of Kshatriyas. The title of Varma is uniformly added to their names. A few families among these who once had ruling authority have the titular suffix of Bhandārattil which is corrupted into Panīrattil. The Tampāns call themselves in documents as Kōviladhikārikaḷ, as they had once authority in houses or palaces. The Nampūtiris never tie the Tali of the Tampān or the Tirumulpāṭ girl but recite the Vedic hymns while the Aryappattar does the actual ceremony.

The total number of Malayala Kshatriyas is 1,575 of whom as many as 1,214 are found in the Western division. The three chief Taluks in which they reside are Tiruvalla (306) Vaikam (\*88) and Mavelikara (203).

*THE SĀMANTAS*.—While treating of communities having territorial sovereignty in Malabar a few words about the Sāmantas may not be out of place. The Sāmantas are not a caste which may be said to be indigenous to Travancore. They are most of them natives of British Malabar who immigrated into this country on the invasion of Tipu Sultan. Dr Buchanan in his *Journey through Mysore Malabar and Canara* mentions numerous instances in which Kēraḷa Raja, as he calls the then sovereign of Travancore afforded an asylum to all who fled from the persecution of the Moslem. The Sāmantas though of various sub-divisions do not materially differ in their manners and customs and may therefore be taken together for ethnographic purposes. The chief sub-divisions are (1) Utiyōṭis (2) Unyāṭiris, (3) Iantālas (4) Erāṭis, (5) Vallōṭis and (6) Netung ṭis. The castes that have been the longest settled are the Unyāṭiris and Iantālas the chief centres of the former being Vaikam and Ettumanur and

of the latter, Mavelikara The Vallôti and Netungâti are found only in one Taluk, namely, Alangad Of Erâti there are none in Travancore

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*General remarks* —The Unyâtiris look upon themselves as a higher class than the rest of the Samantas as they have an Âryappattar to tie the tâli of their girls, the other five castes employing only Kshatriyas (Tirumulpâts) for that duty But this, it may be noted, is a mere question of affording There may be Unyâtiri families who cannot pay for an Âryappattar, a caste which, though not very high in the scale of Malabar castes, is getting very rare The word Atiyôti has sometimes been derived from Atiyân, a slave or vassal, the tradition being that the Katattan Raja, having once been ousted from his kingdom by the Zamorin of Calicut, sought the assistance of the Raja of Chirakkal The latter is believed to have made the Katattan Raja his vassal as a condition for his territory being restored The Unnittiris are not found in Travancore, their place being taken by the Unyâtiris who do not materially differ from them in any of their manners and customs The word Unnittiri means the venerable boy and is merely a title of dignity Their women are known as Pillayâtiri The word Pantâla comes from Bhandîratil meaning 'in or belonging to the Royal Treasury' They appear to have been once the ruling chiefs of small territories Their women are known as Kôvilammamâi, i.e. the ladies of Palaces or Rani The Erâti, the Vallôti and the Netungâti are British Malabar castes and receive their names from the localities to which they may have been indigenous—Ernat, Valluvanât & Netungânât The Zamorin of Calicut is an Erati by caste Ernat and Valluvanât were important territories at the commencement of the Qulon era as may be seen from their being found coupled with Vênat and Onât in the Syrian Christian Document Some of these Erâti such as the Rajah of Nilampûr are called Tirumulpâts, a title which should, however, be distinguished from the Tirumulpâts already described The only peculiarity with these Tirumulpâts is that they may tie the tâli of their women and need not call other Tirumulpâts for the purpose, as the rest of the Samantas have to do A title that several Samantas often take is Kartâvu (agent or doer), their females being called Koilpâts meaning literally those who live in palaces The Sâmantas of Marchêry and Amarampalam in Malabar are also called Tirumulpâts The Samantas of Chuntampattai and Cherupulâssêri are called Kartâvus Both Kartas and Tirumulpâts are called by the Sûdra castes Tampurân or prince

*Origin* —The origin of the Sâmantaka castes is not known The Gâtiniraya which speaks of the 64 castes in Malabar does not mention this community But in the subsequent division that Samkarâchârya made of the castes of Malabar, eight castes were added and one of these was the Sâmantakas Tradition traces them to the prudent Kshatriyas who cast off the holy thread to escape detection and slaughter by Parasurâma They are believed to have then fled to uninhabited forests till they forgot the Sandhyâvandana prayers and became in certain respects no better than Sûdras Thus came they to be called, it is said, Amantrakas, Sâmantrakas, Sâmantas or having no Mantra at all Referring to this, Mr Stuart says "Neither philology nor anything else supports this fable" From the word Sâmantra, Sâmantha can, no doubt, be conveniently derived, but if they could not repeat Mantras they should have been called Amantras and not Sâmantras In the Kêrala Mâhatmya we read that the Perumâls appointed Sâmantas to rule over portions of their kingdom Taking the Sanskrit word Samanta, we may understand it to mean a petty chief or ruler It is supposed that the Perumâls who came to Malabar contracted matrimonial alliances

**CHAP. XI** with high class Nayar women and that the issue of such unions were given chief  
**PARA. 213** ships over varying extents of territories. Changes in their manners and customs were, it is said, made subsequently by way of approximation to the Kshatriyas proper. Though the sacred thread and the Gâyatri hymn were never taken up, less vital changes, as, for instance, that of wearing the ornaments of the Kshatriya women or of consorting only with Nampūtiri husbands were adopted. Those who lived in Ērnat formed themselves by connections and alliances into one large caste and called themselves Erātis. Those who lived in Valluvanāt became Vallōtis. The unification could not assume a more cosmopolitan character as the several families rose to importance at different times and, in all probability from different sections of the Nayars.

*Manners and Customs*—The caste-government of the Samantas rests with the Nampūtiri Vaidikas and their priesthood is undertaken by the Nampūtiris. Killing animals at chase, though not prohibited, is generally avoided by the Samantas. Women wear the three special ornaments of the Kshatriyas, viz., the Cherutāli, the Entram, and the Kuzhal. They follow the *Marumakkathayam* law of inheritance. Tattooing is unknown and the scot-mark is the Vibhātī. The houses of those Samantas who are or were till recently rulers of territories are known as Kottārams or palaces, while those of the commonalty are merely called Mathams, a name given to the houses of Brahmans not indigenous to Malabar. The occupations which they pursue are chiefly personal attendance on the male and female members of Royal Families. Others are landlords and a few have taken to the learned professions. Such names as Rārichchan, Kōvunni and Kōlunnī are given to males. Names such as Ikkāru, Ittanu, Nankunni, Pāttunni, Ittiyāchehi, Nārayani, hāru, Kungikkutti and Ittiāchehi are given to females. The important pet names are, Kuttan, Appu and Ammu. Though the caste-government is in the hands of the Nampūtiris, several of their social orders such as the Smartavichāram are not applied to the Samantas. Perpetual widowhood is not one of their institutions.

*Ceremonies*—When a child is born, it is taken to the maternal uncle and after he has seen it honey is given to the child on a golden ring. The Nannakarana and Nishkramana (taking the child out) are performed only along with Annaprāsana. After the Nishkramana, take place the Ganapatipūga and the Iuvāha. After this the maternal uncle gives the name to the child with the permission of the Brahmans assembled. The tonsure takes place in the 16th year. Up to that day the barber is not to touch the child. The Kōvilamma may take husbands from any castes of Brahmans or Kshatriyas. The exogenous sub-divisions of the Samantaka class are (1) Panālas (2) Atiyādis (3) Unyātiris and (4) Vallōtis, Netungatis and Erātis. On the day previous to the marriage or Talikettu kalyānam, the maternal uncle or in his absence the elder brother ties the Pratisara around the wrist of the girl. During the Muhūrta, Brahmanippāttu is sung. The Tirumulpāttu is the tāl. After the Brahmanippāttu comes the procession of the bridegroom. The Brahmans then perform the Iuvāha, Ganapatipūga and the sacrifices to the fire. The next item is the Mukhadarsana and after that the Mangalyadhāraṇa or the Aupāsana which the son-in-law performs; there are no hymns and during all the four days of the marriage neither the bridegroom nor the bride is permitted to bathe. The age for the Talikettu is from the 13th to the 16th year. The Yātrakkali and the Tiruvātirakkali are the necessary accompaniments of a Samanta marriage. The Samlandham or the actual wedding which is, of course, a mere ceremony takes place after puberty. During the 6th month after

conception, the *puṭikūṭi*, a ceremony which is not found among the Kshatriyas proper, but corresponds really to the Pumsavana of the higher, is observed

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The total number of Sāmantis, including Atiyōtis, is 461

213 The Mîāns are the players of musical instruments in Malabar. They are indispensable functionaries at funerals among Nampūtiris, Kshatriyas and Ampalavāsīs and do the ceremonial shavings at all the various Samskâras. They have also purificatory functions in Nayar households. They are regarded by some to belong to the class of Ampalavāsīs whom they resemble in their dietary and personal habits. The duty of the barber which the Mîān has to do, at least as a ceremonial, is a noteworthy feature. But this is not new to Kēraḷa. The Mangali caste of the Telugu Districts may be seen, immediately after using a razor, playing on a musical instrument inside a temple. Many barbers in Tamil countries are in the same way dualists by profession. But such a combination of priest and barber sounds strange. Shaving, for the first time at least, is a Samskâra (sacrament) at which the father as the natural Guru (priest) officiates and actually performs the ceremony of applying the razor to the hair of the child. And until shaving was divorced from ritual and lowered to the position of a mere personal toilette, no social indignity was probably attached to its votaries whose right of access to sanctuaries remained undisputed. And wherever the divorce has not been complete, or has been but recent, the social status of the barbers is as high as among others.

*Sub divisions*—Various kinds of sub divisions are given of Mîāns in Travancore. One variety goes by the different sections of the Nâyars to whose ceremonies the Mîāns have to minister, for instance, Illattu Mârâns, Karuvêlattu Mîāns, &c. Another is territorial, such as Kattikkal Mîān, Karunâṭ Mîān and Tekkumkûr Mîān. Some call themselves Kuruppus and others, Panikkars. But the real social divisions are (1) Oṇṇṇṇ, (2) Iṇṇṇṇ, (3) Chēppât and (4) and Kulannṇ. Among the Oṇṇṇṇ (one string) Mîāns, the person that ties the tāḷi is the rightful husband in whose default no second Mîān can be accepted. Living with a Brahmin or one of a distinctly higher caste is, however, allowed. But in regard to the Iṇṇṇṇs, the tali-tie is not necessarily the husband, nor is a second Mîān husband forbidden in default of the first. Chēppât and Kulannṇ were once mere local varieties, but have now become separate sub divisions. In addition to these four sub divisions, a fifth, known as Muttâl, is found only in the Kalkulam Taluk. It is believed to represent an unabsorbed elevation from a lower to the higher class of Mîāns rendered necessary by a temple exigency. There is still another mode of sub division current in regard to this caste, based on occupational difference. The Āsupâṇi Mârâns are those entitled to sound the musical instruments, Āsu and Pâṇi. The Atimittam Mârâns are those that sweep the inner courtyard of a temple. The Sītikan and the Attikkurichchi do not go in for temple service. They are solely engaged in ceremonial attendance on Nampūtiris. The Mangalyam Mîāns have to carry the Ashṭamangalyam (or the eight auspicious things as they are called) at the Tāḷikettu marriage of Nâyars. The Ōchchans are Mîāns invested with that designation by the Travancore sovereign as a mark of royal favour. The Potuvans (literally, common) are those Mîāns who attend on all castes from the Ampalavāsīs to the Sâḍras.

*Manners and customs*—The Mârâns engaged in the service of temples and Nampūtiri homes avoid animal food and spirituous drinks. They practise

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sorcery and witchcraft and officiate as priests in the temples of Bhadrakālī. In customs, manners and ceremonials, they resemble the Nāyars very closely. To purify them after a death pollution, the sprinkling of consecrated water by a Nampūtiri (puṇyāham) is necessary. They avoid the molesting of animals on any account and religiously eschew the pursuit of game—a feature traceable to the influence of their Brahminical avocations.

The total number of Mārāns in Travancore is 24,986. They are found in all the Taluks of the State, Mavelikara returning as many as 2,217 and Kartika palli, 2,049. At the 1891 Census, 15,228 persons were recorded under this head. The difference may perhaps be due to many Mārāns having then returned themselves as Nāyars.

214 Mūtattu means elder and is taken to indicate a community the highest among the Ampalavāsi caste, just as the term Mayatu, meaning younger has been interpreted to mean the lowest of the Malabar Brahmins. They are generally referred to as Ampalavāsīs and were included under that head at the last Census. Considering the nature of the duties pertaining to temples, such as cleaning the steps leading to the shrine, the prohibition of communal relations between them and any recognized section of the Brahminical community, their dependence on Nampūtiris who, of course, would not even touch them without being polluted, for priestly service as well as for caste-government, one cannot place them under the head of Brahmins. But their manners, customs and ceremonials are so like those of the Malabar Brahmins, and the theory of their origin as a separate caste that places them in identical relation with the Nampiyāns or Sivadvīgas of the East Coast is apparently so free of all possible objections, that one should hesitate to place them under Ampalavāsīs, in regard to whom the primal sin, according to tradition, is of a more heinous kind than the priesthood of a Śaiva temple or the acceptance of the offering dedicated to that deity. Though in the matter of handling Prasāda and Tirtha (flowers and consecrated water) a difference is made between a Brahmin and a Mūtattu, the latter may take his food within the Nālampalam or the inner quadrangle of a temple and the leaf plates on which he has taken his meal may be removed by the temple servants, a privilege and a mark of equality with the highest castes not enjoyed by any section of the Ampalavāsīs proper. The Mūtattu's house is an Illam and his women are called Manayammanār (ladies of the Mana, a Brahmin house).

The Mūtattu are custodians of temple property, especially valuables, and go in priestly charge of the Śrāmi on all processions at Uthavams, &c., in many of the chief Travancore temples north of Trivandrum. At the Sthānumālaya temple at Suchindram, the chief image alone is served by a Nampūtiri Brahmin who, however, is not to give Prasāda to any body. The minor deities are served by the Mūtattus who alone can give Prasāda even at the principal shrines.

In respect of clothing and jewelry, as in most other things, the Mūtattu resembles the Nampūtiri. But in place of the Cheruttālī, the Mūtattus use what is known as the Kumpalattālī, a wedding ornament for the neck. Their song and recreations are similar to those of the Nampūtiris and the Kaikottikkālī or hymnal prayer accompanied by the clapping of hands is held in great importance. It is believed that it was thus that Īrāvati appeared to the vision of an occultist worshipping her Divine Lord.

There are on the whole 383 Mūtattu in the State, the largest number 165 being found in Ettumanur. In 1891 the strength of the caste was 516.

215 *General* — The term "Nampûrî" or "Nampûtirî" has been variously CHAP XI

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derived, some of the derivations being very grotesque PARA 215  
indeed The least objectionable origin seems to be from 'Nampu' and 'tirî' While the latter is an honorific suffix among Malabar Brahmins and other castes above the Nâyars (Akkittirî, Atitirî, Bhattatirî, Chômâtirî, Nampiyatirî, Unnittirî,) the former Nampu is taken to mean either sacred or trusted (people) The Nampûtirîs form the socio-spiritual aristocracy of Malabar and as the traditional landlords of Parasurâma's land, they are everywhere held in great reverence

*History* — Tradition, as recorded in the Kêralamâhâtmya, traces the Nampûtirîs to Ahikshêtra whence Parasurâma invited Brahmins to settle in his newly reclaimed territory In view to prevent the invited settlers from relinquishing it, Parasurâma is said to have introduced, on the advice of sage Nârada, certain deep and distinctive changes in their personal, domestic and communal institutions Sir William Hunter would, most outrageously, it is felt, call them Brahminized fishermen and would refer to their polygamy, their post-nubile marriage, the prohibition of holy matrimony among all but the eldest son in a household and to the ceremonial fishing as part of the marriage-ritual among the Yagurîdic branch of the caste, as the relic and record of a pre-Brahminic stage \* But infant marriage has not been the prescribed institution of the Vêdic Brahmins Nor has the aim of marital union been anything else than the uninterrupted maintenance of a righteous lineage Old maidens did not always mean unsuccessful would-be Benedicts, and polygamy was as much the result, though indirect, of the gradual decadence of the spirit of self-dedication to religious life among females, as carnal or non-canonical alliances of junior sons represented the lowering of religious ideals among males And if anthropometry, as far as it has gone, may be trusted to enlighten us on the subject, the researches of Mr Fawcett go to shew that "they (the Nampûtirîs) are the truest Aryans in Southern India" † The banks of the Nerbuda, the Krishna, and the Cavêrî are believed to have given Brahmins to Malabar The writer has come across Nampûtirîs who have referred to traditions in their families regarding villages on the East Coast whence their ancestors originally came, and the sub-divisions of the Smâita caste, Vâlama, Brihatcharanam, Ashwasahasram, Sankêti, &c, to which they belonged Even to this day an East Coast Brahmin of the Vâladêsatu Vâlama caste has to pour water into the hands of a Nampûtirî Sanyâsi as part of the latter's breakfast-ritual Broach, in Kathiawar, one of the greatest emporiums of trade in the middle ages, is also mentioned as one of the ancient recruiting districts of the Nampûtirî Brahmins Broach was the ancient Bhîguceachchha where Parasurama made his Avabhritasnâna, final bathing, after his great triumph over Kshatriyas and where to this day a set of people called Bhârgava Brahmins live Their comparatively low social status is ascribed to the original sin of their Brahmin progenitor or founder having taken to the profession of arms The date of the first settlement of the Nampûtirîs is not known Orthodox tradition would place it in the Trêtâyuga, or the second great Hindu Cycle The reference to the Grâmam of Chovvûr and Panniyûr contained in the Manigrâmam Syrian Christian grant of the 8th century and its absence in the Jewish, have suggested to antiquarians some time between the 7th and 8th centuries as the probable period Negative evidence is not of any great value in these enquiries, and if in the records of Hiouen Tsang the Nampûtirî name does not occur, it is because Malabar was not one of the Indian Provinces that the Buddhist pilgrim

\* Sir William Hunter's *Orissa*

† Fawcett's *Bulletin on the people of Malabar*

**CHAP. XI.** visited.\* The writings of Ptolemy and Periplus furnish evidences of Brahmin settlements on the Malabar Coast as early as the first century and it is probable that immigrant Brahmin families began to pour themselves with the ascendancy of the Western Chōlōkya kings in the 4th and 5th centuries and became gradually welded with the pre-existing Nampūtiris. All these Nampūtiris were grouped under two great sections, (a) the Vāishnavites or the Panniyār Grāmakkār (the village of Panni-Vāraha or boar) i.e. those that came with the patronage of the Vāishnavites of the Chōlōkya dynasty with the boar as their royal emblem and (b) the Saivites or Chovvār Grāmakkār (villagers of Siva) who readily accepted the Saivite teachings from the Chera, Chola and Pandya kings that followed the Chōlōkya. They included in all 64 Grāmams which in many cases were only families. Of these not more than ten belong to modern Travancore. These Grāmams constituted a regular autocracy with four Tāṭi or administrative bodies having their head-quarters at Cranganore. It appears that a Raja or Perumāl, as he was called, from the adjoining Chēra kingdom, including the present Districts of Salem and Coimbatore, was, as an improved arrangement, invited to rule for a duodecennial period and was afterwards confirmed, whether by the lapse of time or by a formal act of the Brahmin owners, it is not known. The Chēra Viceroy by virtue of their isolation from their own fatherland had then to arrange for marital alliances being made, as best they could, with the highest indigenous caste, the Nampūtiris, the males consorting with Śūdra women. The matriarchal form of inheritance was thus a necessary consequence. Certain tracts of Kēraḷa, however continued under direct Brahmin sovereignty of which the Ettappalli chief is almost the only surviving representative.

*Sub-divisions*—There are five sub-divisions among the Nampūtiris which may be referred to in order.

1. *The Tampurākkal*—This is the corruption of the Sanskrit name Samrat and has probable reference to temporal as much as to secular sovereignty. Of the two Tampurākkal families in South Malabar kalpanchēri and Azhānchēri the latter alone now remains. As spiritual Samrāts (sovereigns) they are entitled to (1) Bhadrāsanaṃ or the highest position in an assembly (2) Brahma sāmāgyam or lordship over Brahmins (3) Brahmavarchasa or authority in Vedic lore and consequent sanctity and (4) Sarvamānavaṃ or universal acknowledgment of reverence.

Once in six years the Azhānchēri Tampurākkal is invited by the Travancore Maha Raja who accords him the highest honours and pays him the homage of a Sāstānganamaskāram (prostration-obedience). The spiritual powers of these Samrāts must have at the time been so respect-compelling and even now they form a very mighty class in all Malabar. Though considered higher than all other sub-division of Nampūtiris, they form with the Adhyas an endogamous community.

\* *Adhyas*—They form 8 families called Vāshāḍāyas and are ascribed by tradition to be descended from the eight sons of a great Brahmin sage who lived on the bank of the Krishna. But as they belong to separate Gōtras and do not constitute an exogamous section the tradition does not seem reliable. The fund of accumulated spirituality inherited from remote ancestors, is considered to be so large that sacrifices (Yāgas) as well as Vāsanprastha and Sansāda (the

General Correspondence and Geography of India.

† Known by the astronomical formulae K 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

two last stages of the Brahmin's life) are reckoned as being supererogatory for even the last in descent. They are, however, very strict in the observance of religious ordinances and engage themselves constantly in the reverent study of Hindu scriptures

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The Tantris are *Ādhyas* with temple administration as their specialized function. They are the constituted *Gurus* of the temple-priests and are the final authorities in all matters of temple-ritual.

(3) *Visishṭa Nampūtiris* — They are of two classes, *Agnihōtris* and *Bhattatiris*. The *Agnihōtris* are the ritualists and are of three kinds, (1) *Akkittiris* (those who have performed the *Agnichāyana* *yaga*), (2) the *Atittiris*, (those who have done the ceremony of *Agnya* *ādhana*), and (3) *Chōmatiris* (those who have performed the *Sōma* sacrifice). The *Bhattatiris* are the philosophers and are in a spirit of judicious economy that is the characteristic feature of all early caste proscriptions, actually prohibited from trenching on the province of the *Agnihōtris*. They study *Tarkka* (Logic), *Vēdānta* (Religious Philosophy or Theology), *Vyākaraṇa* (Grammar), *Mīmāṃsa* (Ritualism), *Bhatta*, from which they receive their name, and *Prabhākara*, which are the six sciences of the early *Nampūtiris*. They were the great religious teachers of Malabar and had always a large number of disciples about them. Under this head come the *Vādhya*s or heads of *Vēdic* Schools of which there are two, one at Trichur in Cochin and the other at Tirunāvai in British Malabar, the six *Vaidikas*\* or the expounders of the caste-canon and the *Smartas*† who preside at the *Smārta* *vichārams* or the socio-moral tribunals of Brahminical Malabar.

(4) *Samnyas* — They form the *Nampūtiri* proletariat from whom the study of the *Veda* is all that is expected. They take up the study of the *Mantiravāda* (mystic enchantment), *Pūja* (temple ritual), reciting the sacred accounts of the *Avatara*s and astrology.

(5) *Jatimatras* — The eight leading physician-families of Malabar‡ or *Ashṭa* *vidyas* are, by an inexcusable misuse of language, called *Gatimātras* or nominal *Nampūtiris*. The class of *Nampūtiris*, called *Yātraka* *likkār* (corruption of *Sāstraka* *likkār*), also comes under this head. They are believed to be the Brahmins who accepted the profession of arms from their great founder. Those that actually received the territory from the hands of *Parasurāma*, called *Gramani* *Nampūtiris* or *Gramani* *Ādhyas*, are also *Gatimātras*. They were the virtual sovereigns of their respective lands. The physicians, the soldiers and the landed kings, having other duties to perform, were not able to devote all their time to *Vēdic* recitations. The *Mutalmura* or the first study was, of course, gone through. In course of time this fact was unfortunately taken by the religious conscience of the people to lower the Brahmins who were deputed under the scheme of *Parasurāma* for special functions in the service of the nation, in the scale of the *Nampūtiri* society and to mean a formal prohibition as of men unworthy to be engaged in *Vēdic* study. The fatal irony involved in such a result is obvious.

*Pāpagrastas* are the *Nampūtiris* who are supposed to have questioned the divine nature of *Parasurāma*. The *Ūrīpaṇiṣha* *Māssus* who too are

\* The following are the names of the *Illams* of the six *Vaidikas* — (1) *Trikkāt*, (2) *Kappilingal*, (3) *Pantal*, (4) *Perumpalappu*, (5) *Kaimukku* and (6) *Cherumukku*.

† The *Smartas* are (1) *Pattachēdōmyār*, (2) *Mūttama* *Bhattatiri*, (3) *Vellaikkattu* *Bhattatiri*, (4) *Natuvattu* *Pulavar*, (5) *Iruvchēchi* *Pulavar* and (6) *Meppalli* *Nampūtiri*.

‡ The names of their *Illams* are (1) *Pūlmantōl*, (2) *Kuttanchēri*, (3) *Alattur*, (4) *Taikkāt*, (5) *Elēttu* *Taikkāt*, (6) *Vallur*, (7) *Chirallaman* (8) and *Karantōl*.

**CHAP. XI.** Brahmins who have received gifts of land from Parasurāma, the Nampūtiris, the Panniyūr Grāmakār and the Payyannūr Grāmakār or the Ammuvans (uncles) so called from their matrarchal system of inheritance, form other sections of Nampūtiris that may be passingly referred to.

*Anthropometry*—Mr Fawcett in his Bulletin on the Nampūtiris has recorded the following anthropometrical measurements as the average of 25 observations.

	Centimetres.		Centimetres.
Height	162.3	Cephalic width	14.6
Span	170.0	Cephalic index	76.3
Chest	83.7	Biacromia	30.6
Mid-finger	10.6	Biacromia	13.9
Shoulders	40.7	Maxillo-zygomatic index	80.4
Forearm	30.2	Nasal height	4.9
Left foot, length	24.6	Nasal width	3.7
Cephalic length	19.2	Nasal index	75.6

*General appearance*—The Nampūtiris are a fair skinned race with fine features. They have their tuft of hair on the top of their head more to the front than behind and in the light of other evidence to show that the earliest Brahmins represented in Southern India by the Mukkānias and Chōṣhīas are front tufted, the tradition of Parasurāma having changed the position of the tuft of his newly brought Brahmins only means that the top-tufted Brahmins were introduced into a country where back tuft was the practice or possibly whose adjoining territories were filled with Brahmins who had altered their tuft from the top to the back in deference to the custom of the rest of the population who grow their hair as it grew. The alteration of the tuft by the founder himself and for a national purpose was evidently a fiction intended to reconcile a top-tufted with a back tufted people who too were soon brought under the dominating influence of the Brahminical example. The Nampūtiris are passionate growers of finger nails which are in some cases more than a foot long and serve several useful purposes. In connection with the general appearance of the Nampūtiri, it has to be said that there is about his good old person and his quaint looking dress and jewelry a Sātvīc (mild and guileless) beauty which the eye delights to dwell on.

*Clothing*—As in every thing else the Nampūtiri is orthodox even in the matter of dress. Locally manufactured cloths are alone purchased and Indian publicists who deplore the crushing of indigenous industries by the importation of foreign goods may congratulate the Kōraḷa Brahmins in their protectionist habits, and recognize them as practical economists of a high order. Silk and coloured cloths are not worn by either sex. The mode of dressing is peculiar. That of the males is known as Tattutukkuka. Unlike the Nāvar dress which the Nampūtiris wear during other than religious hours, the cloth worn has a portion passing between the thighs and tucked in at the front and behind with the front portion arranged into a number of characteristic re-duplications. Among the Nampūtiri women there are two styles of dressing. Okkum koluttum vacchevutukkuka for the Aḷḷyan and Voringutukkuka for the ordinary Nampūtiris. The half jacket known as Ravukka (ballee) is a recent introduction into the toilette of South Indian women, and has as may be expected, not yet found acceptance among the Nampūtiris. The Nampūtiri uses wooden shoes but never of leather. Undyed cloth form the daily wear of the Nampūtiri women and it is interesting to note that all Brahmin women during a Yāgyam (sacrifice) when, as on other ceremonial all recent introductions are given up in favour of the old however

It was the former hair of the Tamil and other hill tribes. I had on C. I. in 1878 and had on left according to book and Indian writers about 3 centuries ago the Enam, mōṣṣam, and Vāṇṇaḷ (Nampūti) were given to the Brahmins.

seemingly crude, wear dyeless cloths This shows that white was the colour of the early Aryan woman's dress and adds its share of support to the suggestion that the Nampûttiris are the representatives of the unadulterated early Brahmins

CHAP XI.  
PARA 215.

*Ornaments* —Beyond plain finger-rings which he puts on in less than 3 or 4, and Êlassu (golden amulet attached to the waist-string), the Nampûttiri wears no ornaments His ears are bored, but no ear-rings are worn unless he is an Agnihôtti when Kundalams (ear-pendants) of an elongated pattern are used The ornaments of the Nampûttiri women have several peculiarities Gold-bracelets are, as it were, proscribed even for the most wealthy Hollow bangles of brass or bell-metal for the ordinary Nampûttiris and of solid silver for the Âdhya Nampûttiris are the ones in use The Chuttu, an old and, modernly speaking, uncouth piece of jewel, is their ear-ornament A peculiar kind of necklace called Cherutâlî is also worn and beneath this the Âdhya women wear three garlands of Manis or gold pieces, along with other jewels known as Kâsumâla, Pûttâlî and Kazhuttîla The Nampûttiris do not bore their noses, nor wear any nose-ring and in this respect present a striking contrast to the Nâyars women But the Nâyari woman in her turn differs from her East Coast sister in keeping at least the septum of the nose undrilled Unlike in the other Coast, no restriction is placed on the use of ornaments by Nampûttiri widows beyond the removal of the Tâlî Tattooing is taboo to the Nampûttiri woman The horizontal Saivite marks with Vibhûti or holy ashes and the vertical Vaishnavite marks with Gopichandana are used The women put on three horizontal lines of sandal-wood-paste after bath These marks take a crescentic shape (Ampilikkuri) in the case of Âdhya women The Kunkuma or red powder used in other countries as a caste-mark for the fore-head is never employed by the Nampûttiri women Turmeric powder as a cosmetic wash for the face is also not in vogue Mr Fawcett says that on festive occasions turmeric is used by the Brahmins of Malabar But this is not borne out by the usage in Travancore Eyesalves are applied and could be seen extending as dark lines up to the ears on either side \*

*Habitation* —A Nampûttiri's house, as is the house of every other native of Malabar, stands within a large compound of its own Each house has its own name by which the members are known, and is called by the generic title of 'Illam', the term used by Brahmins, or 'Mana,' which is the reverential expression of the Sâdîas and other classes Illam is a Telugu and Mana a Canarese word Sometimes, the two words are found combined in one name, e.g. Itamana Illam In the compound that surrounds this house, trees, such as the tamarind, the mango, the jack and laurel, grow in shady luxuriance The area of the compound is very extensive, in fact, no house in Malabar is surrounded by a more picturesque or a more spacious garden than that of the Nampûttiri Brahmin Plantains of all varieties are cultivated, and yams of various kinds and peas, in their respective seasons A tank is an inseparable accompaniment and, in most Nampûttiri houses, there are three or four of them, the largest being used for bathing and the others for general and kitchen lavatory purposes Whenever there is a temple of any importance anywhere near at hand, the Nampûttiri may prefer to bathe in the tank attached to it, but his favourite ghât is always the tank near his home and owned by him Wells are never used for bathing and hot-water bath is also avoided as far as possible, as plunging in a natural reservoir would alone confer the requisite ablational purity Towards the north-western corner of the house is located the Sapakkavu or the snake-abode, one of the indispensables

\* 'The Namburi women once a week anoint their body with coconut oil or the white of an egg' Dr Dav has written much that is grotesquely wrong but this passes them all.

CHAP. XL.  
PART. III.

of a Malabar house. The Kāvū is either an artificial jungle grown on purpose in a part of each compound or a relic recording the unreclaimed primeval jungle which every part of Malabar once was. The cluster of trees and bushes in this Kāvū lends an additional picturesqueness to the entire home. Right in the centre of the Kāvū is the carved image in granite of the cobra; and several flesh-and-blood representatives of that figure haunt the house as if in recognition of the memorial raised. Within the centre of this compound is situated the Illam or Mana and a costly habitat it certainly is in most cases. All the houses used to be until recently thatched as against the scorching heat of the tropical sun which a tiled house could only aggravate. In form it is essentially a square building and consists of several court yards in the centre, with rooms on all sides. On the east or west of the court yard, a room having the space of two ordinary rooms is made up and serves as a drawing chamber and the dormitory of the unmarried members of the house. The rest of the house is zenana to the stranger. Right on the opposite side of the visitor's room, beyond the central court yard is the Arappura, a massive wood work where the valumbes of the Nampūtiri are preserved. On either side of this are two rooms, one of which serves as a store-house of household and other materials and the other as a bed room. The kitchen is situated adjoining the visitor's room and is tolerably spacious. In the front which generally is the east of the house, is a spacious yard, square and flat and leading up to it is a flight of steps generally made of granite. These granite steps lead to a gate-house where the servants of the house keep watch in the night and generally consisting of a single room and some open space adjoining. The whole house proper is built of wood, particularly the Arappura. The houses are substantially constructed and though now looking antiquated have a classical appearance all their own. To the north-east, is the Gōsāla or the cow shed where large numbers of oxen and cows are housed. The furniture of the Nampūtiri is extremely scanty. There are several cots, some made of coir and others of planks of wood. The kūrmasāna is his devotional seat, and consists of a jack plank wrought after the manner of a tortoise. Other seats too shaped round or oblong are used and no Brahmin addresses himself to his meal without being seated on one of them. Every Brahmin visitor is offered one and is even pressed to sit on it. When the writer went to a Brahmin house at Kālati, the native village of Saṃkarācārya, and wished the hosts not to trouble themselves about a seat for him, he was told that the contact of a Brahmin's nates with the floor was harmful to the house. Hanging cots attached to the ceiling by chains of iron are quite common things in a Nampūtiri's Illam, especially in the bed rooms. Skins of spotted deer used to sit on during prayers, also from part of the Nampūtiri's furniture.

*Law of inheritance.*—The eldest male member inherits the property and administers all affairs and a Nampūtiri household may be taken to represent a condition intermediate between the impartible matrarchal form of the Nāyars and the divided patriarchal form of the other coast. The eldest son alone marries and enters into the scheme of family perpetuation. The authority for this procedure seems to be verse 106 of Manu "Immediately on the birth of his first son, a man; the father of a son and is free from the debt to the manes; that (son) therefore is worthy (to receive) the whole estate." And "that son alone on whom he throws his lot and through whom he obtains immediately is begotten for (the fulfilment of) the law all the rest they consider the offspring of desire." The next verse set forth the application of this authority in clearer light "As a father (supports) his sons so let the eldest support his younger brothers and so let them also in accordance with the law behave towards their eldest brother as sons

(behave) towards their father" The accepted practice as well as the recognized principle among the Nampūtiris seem to be in consonance with the directions expounded by the great Law-giver At the same time, the explanation for quite a different state of affairs in regard to the Brahmins outside Malabar is not far to seek The conditions of living were probably not everywhere so favourable as on this coast, and to meet the needs of an increasing population, the dissolution of the joint-family and the consequent stimulation of individual responsibility appeared to afford greater promise and were not without justification in the comprehensive Code of Manu He again says—"Either let them thus live together or apart if (each) desires to (gain) spiritual merit, for by (their living) separate (their) merit increases, hence separation is meritorious" For reasons already suggested, this alternative system did not render itself necessary to the settlers in the favoured land of Parasurāma who in their cis-ghâtian isolation were even unaware of them

In certain respects the Nampūtiri system, where the management of family property descends in the male line in the order of age, no matter whether a person is married or not, is even superior to the English law of primogeniture to which it is the nearest Indian approach Here is avoided the devolution of family cares and responsibilities on immature heirs leading to impaired efficiency, even when senior male members, who are to be life-bachelors and have no less a natural right than the minor son of a deceased brother, are available to manage the household In default of male issue, the last surviving girl is made over in marriage with all her patrimony by a ceremony called 'Sarvasvadānam,' after which the son-in-law assumes the place of the son and takes and hands down the name of his wife's family

*Food and drink*—The food of the Nampūtiri is extremely simple. As Camoens said,

"To crown their meal, no meanest life expires,  
Pulse, fruit and herb alone their food requires"

He has of course his favourites, sourness and sweetness being their determining factors Pungency is dreaded Ghee is not in great requisition Gingelly oil never enters his kitchen \* Milk is not taken except as porridge, which, as a special preparation goes by the name of Prathamam (first) A bolus-like preparation of boiled rice-flo<sup>u</sup>r with cocoanut scrapings called Kozhakkatta is in great favour and is known as Parasurāma's palahāram or the light refreshment originally prescribed by Parāsurāma The conji or rice gruel is the Nampūtiri's favourite luncheon Served with the usual accessories, it is considered a very agreeable drink and, by the free diaphoresis that it induces, gives a lightness and after-coolness to the system which no partaker fails to appreciate The Nampūtiri rarely takes cold drinks His drinking water, boiled and flavoured with coriander, cummin seeds, &c, forms by itself a nicety At home the Nampūtiri Grihastha acts according to the strictest canons of his caste and sect The wife serves him his meals if he is absolutely alone and by way of taking charge of the leaf on which he has eaten holds it by the right hand, the husband touching it by the left, before he rises from his seat.

*Occupations*—The traditional function of each of the 8 classes of Nampūtiris has been already referred to Service in temples, unless very remunerative, does not attract the Nampūtiri Teaching as a means to living is rank heterodoxy And if anywhere Manu's dictum to the Brahmin 'Never serve' is strictly observed,

\* Mr Fawcett's description of Upperi as a curry of chopped vegetables, fried in ghee cocoanut or gingelly oil and seasoned with sesamum salt and jiggery is not accurate.

**CHAP. XI.** It is in Malabar Judging from the records left by travellers they used to be selected by kings as messengers during times of war. Says Barbosa speaking of the Nampūtiris, "These are the messengers who go on the road from one kingdom to another with letters and money and merchandise because they pass in safety without any one molesting them even though the king may be at war. These Brahmins are well read and possess many books and are learned and masters of many arts; and so the kings honour them as such. As the pre-historic heirs to the entire land of Kēraḷa, the Nampūtiris live on agriculture. But inefficiency in adaptation to changing environments operates as a severe handicap in the race for progressive affluence for which the initial equipment was exceptionally favourable. The difficulties incidental to an effete landlordism have contributed to making the Nampūtiris a litigious population and the ruinous scale of expenditure necessary for the disposal of a girl, be it of the most plebeian kind, has brought their general prosperity to a very low level. The feeling of responsible co-operation on the part of the unmarried males of a Nampūtiri household in the interests of the family is fast decaying: old maidens are increasing and the lot of the average Nampūtiri man and more especially woman is very hard indeed. As matters now stand, the traditional hospitality of the Hindu kings of Malabar which fortunately for them has not yet relaxed is the only sustenance and support of the ordinary Nampūtiri Brahmin.

*Magc Sorcery* &c. —In the Chapter on Religion reference has been made to the position of magic and sorcery in people's minds in Malabar. According to Kēraḷōlpatti, the institution of Mantravāda or sorcery was, along with the establishment of two lines of temples: one along the Coast dedicated to Bhagavati and the other along the mountain ridges to Śūta, intended by the great Parasurāma to save his newly reclaimed country from the influence of evil spirits. Mantravādam is of two kinds: benign (Sanmantram) and malign (Durmantram). 12 families were initiated into this occult science and were known as the Dvādasasampradāyins of Malabar.\*

The powers these sorcerers are reputed to exercise, are (1) Uchchātana (exorcism) (2) Mūṛana (destruction) (3) Stambhana (stupefaction) (4) Mōhana (entice ment, a for love) (5) Vāsikarana (subjection of another's will to that of one's own) and (6) Viddiśhana (estrangement of loving people). These, however, are not easy feats and are believed to be very rarely practised even by the skilled on account of their grievous sinfulness. The Mantravādī cannot be overcautious in the matter of performing his function, lest he should turn out to be the "engineer hoist with his own petard." The forms of sorcery familiar to the people of Malabar are of three kinds —(1) Kaivisham or poisoning food by incantations, (2) the employment of Kuttichēhātan, a mysteriously working mischievous imp, and (3) setting up spirits to haunt men and their houses and cause illness of all kinds.

The most mischievous imp of Malabar demonology is an annoying quip-loving little spirit, as black as night, and about the size and nature of a well nourished twelve-year-old boy. Some people say that they have seen him *vis à-vis* having a forelock. The nature and extent of its capacity for evil almost beggars description. There are Nampūtiris in Malabar to whom there are as so many miles which they may throw at any body they choose. They are like Shakespeare's Ariel: little active things and most willing slaves of the master under whom they happen to be placed. Their victim suffers from unbearable agony. His clothes

Chidambaram, the author of *Samkshipta*, had good reason to call Kēraḷa "Mahāsamantapāṇḍityānam Vāṭakam" — the place where Mahāsa, Vāṭakam, &c. were.

take fire, his food turns into ordure, his beverages become urine, stones fall like showers on all sides of him, but curiously not one on him, and his bed becomes a literal bed of thorns. He feels in fact a lost man. In this way, with grim delight to itself and with melancholy interest to the looker-on, the spirit continues to torment his victim by day as well as by night. But with all this annoying mischief, *Kuttichattān* or Boy-Satan, as the word may be translated, does no serious harm. He oppresses and harasses, but never injures. A celebrated Brahmin of Changanacherry is said to own more than a hundred of these *Chattāns*. House-hold articles and jewelry of value may be left in the premises of the homes guarded by *Chattān* and no thief dares to lay his hand on them. The invisible sentry keeps diligent watch over his master's property and has unchecked powers of movement in any medium. As remuneration for all these services, the *Chattān* demands nothing but food, but that in a large measure. If starved, the *Chattāns* would not hesitate to remind the master of their power, but if ordinarily cared for, they would be his most willing drudges. By nature, *Chattān* is more than a malevolent spirit. As a safe-guard against the infinite power secured for the master by this *Kuttichattān*, it is laid down that malign acts committed through his instrumentality recoil on the prompter who dies either childless or after a frightful physical and mental agony.

Another method of oppressing humanity believed to be in the power of sorcerers is to make men and women possessed with spirits, here too women being more subject to their evil influence than men. Delayed puberty, permanent sterility and still-births are not uncommon ills of a devil-possessed woman. Sometimes the spirits sought to be exorcised refuse to leave the body of the victim unless the sorcerer promises them a habitation in his own house-compound and arranges for daily offerings being given. This is agreed to as a matter of unavoidable necessity and money and lands are conferred upon the *Mantravādi Nampūtiri* to enable him to fulfil his promise.

*Manners and customs in general* —The manners and customs of the *Nampūtiris* differ from those of the other communities in several marked particulars. They go by the specific name of *Kṛalāchāras* which, to the casual foreigner, are so many *Anāchāras* or mal-observances, but to the sympathetic student are not more perhaps than unique *Āchāras*. As the verse goes, (*Anyatrācharanābhāvāt Anāchāra itismritāḥ*) "They are *Anāchāras* (mal-observances) because they are not *Āchāras* (observances) elsewhere." They are 64 in number and according to *Kṛalōlpattī* were instituted on purpose by *Samkarāchārya*.

Of these 64 *Āchāras*, about 60 will be found peculiar to Malabar. They may be grouped into six main classes and a few words regarding each may be interesting.

(1) **PERSONAL HYGIENE** —Bathing is one of the most important religious duties of all Hindus and of Brahmins in particular. A *Nampūtiri* only wants an excuse for bathing. Every *Nampūtiri* bathes twice a day at least, sometimes oftener. But it is prohibited before sun-rise, after which a bath ceases to be a religious rite on the other Coast. The use of a covering waist cloth, during bath, private or public, his *langotī* excepted, is also prohibited. This injunction runs distinctly counter to that of the *Sūtrakṛās* who say '*Nā Vivasanah Snāyāt*' or 'Bathe not without clothing'. The fastidious sense of bath-purity occasionally takes the form of a regular mania and receives the not inapt description of *Galappisāchu* or possession by a water-devil which would perpetually raise doubts as to whether the required degree of personal purity has been secured by the bath in question. And never unless under extreme physical incapacity does a *Nampūtiri* forbear to bathe at least once a day.

CHAP. XI  
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\* **EATING.**—The rules about food, either regarding the cooking or the eating of it are very religiously observed. Absolute fasting is unknown in Malabar

3 **WORSHIP OF THE GODS AND THE MANE** —The mode of worshipping the God and prayers for the Souls of the departed form the third group of Kēraḷāchāras. The anniversary of a person's death is regulated not by the age of the Moon at the time, but by the Star unlike on the other coast. Again a birth pollution has the priority to observances over even funeral duties. A son who has to perform the funeral ceremonies of his father is rendered unfit for that solemn function by an intervening birth pollution. An adopted son in Malabar is not as in other part of India relieved of the Srāddha obligations to his natural parents. Sectarian controversies in regard to Śiva and Viṣṇu are strictly tabooed. The establishment of Hinduism on a non sectarian basis was, it has been seen the sacred mission of Saṃkara's life.

A single triple string (sacred thread) is worn irrespective of civil condition. This is contrary to the usage of the other Coast where married Brahmīns wear two or three triplets. Sprinkling with water is an essential purificatory act after the use of the broom. An isolated rule requires dead bodies to be burnt in private compounds and not in consecrated communal sites as among the East Coast people.

4 **CONDUCT IN SOCIETY** —Chastity is jealously guarded by the imposition of severe ostracism on adulterers. Formal salutation and even Namaṣkāras and Anugrahas or prostration before and blessing by seniors are proscribed. This is a striking point of difference between Malabar and the rest of India and is probably based on the esoteric teaching of Universal Oneness.

5 **ASHRAMS OR STAGES OF LIFE.**—It is distinctly proscribed that a Brahmin should formally conclude the Brahmacharyāśrama and that presents or Dakṣiṇas to the Gurus should be the crowning act. The Āsura or bride-sale form of marriage is prohibited—a prohibition which in the case of the Nampūtiris is absolutely unnecessary as matters now stand. An injunction in the reverse direction against the ruinous tyranny of a bride-price would be an anxiously sought relief to the strugglings of many an indigent bride's father. The special law of Malabar under which the eldest son is alone entitled to be married has already been referred to incidentally. The anchorite stage too comes in for regulation by the Manu of Kēraḷa. The eyes of a Sanyāsin should never rest on a woman even a second. This rule, which, if it errs at all, only does so on the side of safety is not observed elsewhere as the stage of a Sanyāsin is expected to be entered only after the complete subjugation of the passions. No Arādhana (worship) Srāddhas are performed for them as is done in other parts. The soul of the Sanyāsi freed from the bondage of Karma and the chances of recurring birth and has only to be remembered and worshipped, unlike the ordinary Gīvan or the still enslaved soul whose salvation interests have to be furthered by propitiatory karmas on the part of its earthly beneficiaries.

6 **THE REGULATION OF WOMEN'S CONDUCT.**—Several rules are enacted for the conduct of women who are not to gaze at any face but that of their wedded lord and never to go out unattended. They are to wear only white clothes and are never to pierce their noses for the wearing of jewelry. Death on the husband's funeral pyre is not to be the sacred duty of the Nampūtiri widow who is advised to seek in the life of a self-sacrificing Sanyāsi a sure means of salvation.

*Festivals* —Under this head seven important festivals may be referred to

1. **TRIKKĪTTA** or *Gyāshtha* Star —In the month of Chingam (August-September) *Pōlācēkkā* is eaten before sunrise by all the married male members as well as by every female member. Though not of the previous day, the food goes by the name of *Pōlācēkkā* *pazhayanu* or the old food of the *Trikkĕtta* day. The import of this festival, when the special ordinances of *Sankāra* again of food cooked before sunrise are contravened, as if on purpose, is not known.

2. **THE MAKAM** or *Magha* Star —In the month of Kanni (September-October) On this day the cows in the house are decorated with sandal paste and flowers and given various kinds of sweetmeats. The ladies of the house take ten or twelve grains of paddy, anoint them with oil and after bathing in turmeric water, consecrate the grains by the recitation of certain hymns and deposit them in the *Ara* or safe-ty of the house. If there are in the house any female members born under the *Makam* Star, the duty of performing the ceremony devolves on them in particular. This is really a harvest festival and has the securing of food-grains in abundance, *Dhanyasānā* *lāli*, for its temporal object.

3. **ALL THE DAYS** IN THE MONTH OF *TULAM* —(October-November) In this month, young unmarried girls bathe before 4 A. M. every day and worship *Ganapati* (*Vighnēśvara*).

4. **GAURĪPUJA** —In the month of *Vriścikam* (November-December) This is done on any selected Monday in the month. The ceremony is known by the name of *Ammyyūm* *Viṭṭukam* *Totuka* or "touching the grinding stone and lamp." On this day the married women of the house clean the grinder and the grinding stones and place a bronze mirror by its side. They then proceed to worship *Gauri* whose relation to *Siva* represents to the Hindu the ideal sweetness of wedded life.

5. **TIIRUVĀTIRA** or *Ār Ira* Star —In the month of *Dhanu* (December-January) This is a day of universal festivity and rejoicing. For seven days before the *Tiruvātirāday*, all the members of the house bathe in the early morning and worship *Siva*. This bathing is generally called *Tuṭicchukuti* or shivering-bath (the season being then intensely dewy). On the day previous to *Tiruvātirā*, they take what is locally known as *Ṭṭangugati* (8 articles of food purchased from the bazaar). Such a repast is never indulged in on any other day. The *Tiruvātirā* day is spent in the adoration of *Siva* and the votaries take but a single meal (*Orikkāḍi*). Night vigils are kept both by the wife and the husband seated before a lighted fire which represents the *Sākshi* (witness) of *Karmas* and contracts (hence the common term *Agnisākshi*). They then chew a bundle of betel-leaves not less than a hundred in number. This is called *Kettuvēṭṭilā tinnuka*. As the chewing of betel is taboo except in the married state, this function is believed to attest and seal their irrefragable mutual fidelity.

6. The New-Moon day in the month of *Karkāṭakam* (July-August) —On the evening of this day various kinds of sweetmeats are cooked and before the family partakes of them a portion from each is placed on the upper story as an offering to rats by which their Divine Master, *Ganapati*, is believed to be propitiated.

7. *Ōnam*, *Vishu*, &c are national rejoicings in which, in addition to these above festivals, the *Nampūtī* take part along with the *Nāyars*.

*Marriage institution* —The impartibility of family-property is emphasized and rendered secure by the injunction that only the eldest son should marry. Should

**CHAP. XI.** however this alliance be barren of male issue through death or sterility the next  
**PARA. 215.** younger may enter the matrimonial state. Sometimes if one wife fails, another wife is taken to bear him male issue. But if even with three wives he is sonless he is not to marry again, but to get his next younger brother to marry. To the question whether the younger brothers do not enter hell for want of male issue, the following authority is cited in reply. Manu has declared that if of several brothers one gives birth to a son, that son is son to them all.\* In other parts of India, however this text appears to be no solace to sonless persons. Among the Nampūtiris, infant marriage is unknown. In verse 88 of Manu, it is said. To a distinguished hand of some suitor of equal caste should a father give his daughter in accordance with the prescribed rule, *though she has not attained the proper age*†. The Nampūtiris have understood the words proper age to mean marriageable age or age of puberty and lay special emphasis upon the 89th verse of Manu's 9th Chapter rendered by Bühler in the following words. "But the maiden though marriageable, should rather stop in the father's house until death than be should ever give her to a man destitute of good qualities. ‡ Hence the large number of old maids among Nampūtiris, a state of affairs which under the canonical restriction on male marriage cannot be helped.

*Description of a Nampūtiri marriage*—Before a match is decided finally the agreement of the horoscope is tested and the terms of the marriage and the consent of the parties formally announced by the priest in the bride's house before a large assembly. The dowry is generally fixed at Rs. 2 000 but sometimes a higher sum has to be found by the bride's parents, often after an extended begging tour. Before the bridegroom starts for the house of the bride, he, his relations and guests are served with a sumptuous feast, the expenses of which are ordinarily met by the bride's father. The bridegroom then pays the customary obeisance to his elders and after receiving from his mother a few fried grains of paddy, a cake and a garland, starts in procession for the bride's house. A few Nayar servants walk in front brandishing their swords as emblematic of the traditional sovereignty of the Nampūtiris in Malabar. With a consecrated string tied with due solemnity round his wrists and with the tāli or the wedding necklice, a murrar as an omen of good luck, an arrow for guarding the bride against evil spirits, two pairs of cloths and a bamboo stick with sixteen joints, the bridegroom walks behind. At the door of the bride's house the bridegroom's party is received by Nayar women who officiate for the Nampūtiri ladies who of course, are prohibited from making a public appearance. The bridegroom then enters, putting forward the right leg first, and is requested by the bride's father to bathe and come for wedding. The manes are then propitiated by the Nān Ilmakham ceremony and the house purified and fitted for the sacred rite. Then with a lamp in front of him, the father of the bride passes to the central court yard within the house and sits facing the east. The Nayar attendant of the house then waves an earthen pot before him and hands a garland. The father of the bride who is about to make a han yakūḍānam, the most meritorious of all Dānam or gift, duly salutes the donee, i.e., the bridegroom who touches the head of the donor (father in law elect) as a fit way of blessing. The bride's father then walks to the Ilmakunda or the sacrificial altar in the interior and a few preliminary rites are gone through. At the auspicious hour the girl gets duly beseeched and has the Tāli brought by the husband tied round her neck by the father and not by the husband, as in all other till tying communities on the Lat Cāta. A Nayar woman waves a saucer of oil with several burning wicks known as thousand wick before the bride who appears with her

\* For the authority see Bühler's edition of Manu's Laws, vol. I, p. 100.   
 † For the authority see Bühler's edition of Manu's Laws, vol. I, p. 100.   
 ‡ For the authority see Bühler's edition of Manu's Laws, vol. I, p. 100.

face covered With the Nâyara woman and her pan-light in front, the bride now walks on to the altar It may be said in passing that the gôsha-ladies witness the ceremonies from behind a purdah, but they join the Nâyara women at all stages of the ceremony in the peculiar national cheering of Malabar women known as Vâikkurava or Kurava The next stage of the marriage ceremony is called Mukhadarsanam or the actual seeing each other, face to face, of the husband and wife, when Vêdic hymns are sung After this ceremony, the bride's father pours through her hands into those of the bride-groom some water accompanied by the words 'Saha dharmam charatah' meaning 'May you both tread the path of duty together' repeated three times This is the Udakapûrvam ceremony Panigrahanam or the clasping of the right hand of the bride accompanied by the benediction of the assembled Brahmins comes next, followed by Lâgahôma or the oblation of fried grains and circumambulations round the sacrificial fire The Asmâdhânam (or mounting the bride on a grinding-stone) is the next ceremony in which the wedded girl is exhorted to be as fast-fixed in constancy as the stone on which the husband has placed her legs Then comes in order another important ceremony—the Saptapadi or the walking of seven paces In other parts of India, this is looked upon as being technically the binding portion of the marriage-ceremony, while in Malabar the Udakapûrva and the Pânigrahanam are the most important It is significant to observe that the Mangalyasûtradhânam or the tying of the Tâli is nowhere among Brahmins looked upon as the cardinal marriage-rite though the popular belief is otherwise After the chief marriage-rites are over, the bride goes to the bridegroom's house with the sacrificial fire, where the next three days' ceremonies are performed If the way is by land, she is generally carried in a palanquin During the marriage days, the use of a cot, a luxury inconsistent with the normal austerity of Brahminical life, is forbidden The bride and bridegroom should also abstain from using salt, an ingredient not entering into the Sâtvic dietary prescribed for the Brahmins On the evening of the fourth day they bathe, having previously anointed themselves with oil, and after the Vaisvadêva ceremony at the sacrificial altar, enter the nuptial room dressed in the same clothes as on the marriage day, at the bidding of a Nâyara woman who stands at the gate and says "Akattu ezhunnallanam" (your holiness may enter within), i e., permits the newly wedded husband access into the apartment of her mistress over whom in her maidenhood she has been so faithfully keeping watch and ward A curious rite performed by the Yagurvêdic Brahmins consists in catching a kind of fish known as Mânattukanni The Sthâlîpâkam which is another sacrifice at the domestic altar on the day after the succeeding full moon is the last function in a Nampûttiri marriage In addition to the ordinary form of marriage just described, there is another, peculiar to the Nampûttiris, called Sarvasvadânam This may take place under one of three conditions When a Nampûttiri dies leaving only a widow and an unmarried daughter, the widow calls in a Brahmin to perform the funeral ceremonies of the deceased She may then make him a gift of all her belongings along with her daughter If only a daughter with distant Sapindas be left, one of those distant Sapindas performs the funeral ceremonies and after taking from the assets of the deceased what may be considered due to himself and others, makes a Sarvasvadânam or wholesale gift to a suitable Brahman If there be not even a Sapinda to give away the girl, a neighbour assumes the role of the father

*Other ceremonies*—The Nampûttiris have, of course, all the Brahminical Samskâras or sacraments, commencing from Pumsavanam, i e., the ceremony performed by a woman within 90 days of conception with a view to her being blessed

**CHAP. XL.** with male progeny. The name formally given at the naming ceremony is the  
**PARA. 215.** same among all Nampūtiris. It is Dēvadattan (given by Dēva the Lord) in the case of males and Sridēvidāsi (the servant of Sridēv or Mahālakṣmi) in the case of females. The karnavēdha or the boring of the lobes of the ears generally takes place in the 8th year of the age and not in the 8th month as it is among the Tamil Brahmins.

*Adoption*.—Adoption among the Nampūtiris is of three kinds.

1. Pattu Kaiyyāḷ Dattu.
2. Chāchamata Dattu.
3. Kutivāzhichecha Dattu.

The first is the orthodox form. *Pattukas* means "ten hands" and indicates that five persons take part in that ceremony: the two natural parents, the two adopted parents, and the son to be adopted. The Gōtra and Sūtra of the natural family have to be the same as those of the adoptive family and the act of adoption does not, as already noticed, take away the responsibility of performing the after rites to one's natural parents. Another distinguishing feature is that the son adopted may have had his Upanayana already performed by the natural parents. An adoption of this kind cannot, of course, be made without the permission of all the male members of the family of the Sapindas or Samānōdakas who are distinct blood relations, though some degrees removed.

In the second form, the adoption relieves the adopted son of all ceremonial duties towards the natural parents. Involving as it does, a position contrary to the established ordinances of Saṃkarāchārya, this kind of adoption is not in favour. The third kind is still less orthodox. The adoption is made by a surviving widow and mainly serves to keep up the lineage.

*Upanayana*.—This may be called the Brahminizing ceremony. As an oft repeated Sanskrit verse runs, a Brahmin is a Brahmin by virtue of his Karmas or actions in this life or the ones preceding it. The derivative meaning of the term Upanayana is a ceremony that leads one to God, i. e. to a realization of the Eternal self through the aid of a Guru. This ceremony takes place in the 11th, 8th or 9th year of a boy's age. Ordinarily understood, it is a ceremony only for males as they alone have to observe the four Āśramas. But in ancient times, it seems to have been performed even by females. Sita is said to have worn a Yagnōpavitam (sacred thread). Marriage was not compulsory and a girl might take to asceticism at once. But to return to the Upanayana of males, it is noted that a Brahmin is not born but made by his Karmas which means that a Brahmin boy is, at the time of his birth, only a Śūdra, and it is only by the performance of the necessary Karmas—not merely the ceremonial rites as Karma is sometimes interpreted to indicate—but the disciplinary and preparatory process in view to spiritual development that he becomes a Dvija or twice born. Upanayana is composed of the prefix Upa which means near and āvana which means leading. But what he is led to according to some, Brahmagyāna or the realization of the Eternal and Universal Self and according to others only the teacher or Guru. A Nampūtiri Upanayana begins with the presentation to the Ezhuttachēlan, or the Nāyar or Ampalavāl teacher who had been teaching Vernacular to the Nampūtiris of a Dakṣiṇa or a consolidated fee. The boy stands on the western side of the sacrificial fire facing the east and the father stands

Generalized physical characteristics of the Nampūtiris.

beside him, also turning in the same direction. The second (Uttariya) cloth is thrown over the head of the boy and his right hand being held up, the sacred thread to which the skin of *Krishnamriga* (the black antelope) is attached, is thrown round his shoulders and underneath his right arm, while he stands reverently with closed eyes. The *Yagnopavita* and the *Krishnâgîna* are wrapped up in the cloth and are not to be seen by the boy. He is now taken to an open place where the priest introduces the new *Brahmachârî* to the sun and invokes him to cover his pupil with his rays. The boy then goes back to the sacrificial altar and himself offers certain sacrifices to the fire. He then, saluting his preceptor and obtaining his blessings, requests to be initiated into the *Sâvitri-mantram*. After a few preliminary ceremonies, the *Guru* utters into the right ear of his disciple the sacred letter 'Om' which is known as the *pranavam* or the primeval sound from which the whole manifested creation is believed to have developed, and then the *Gâyatri* mantram which the teacher repeats nine times. The *Guru* then instructs his pupil in certain maxims of conduct which he is to cherish and revere throughout the *Brahmacharya* stage. Addressing the pupil the *Guru* says "you have become a Brahmin, you have become entitled to the study of the *Vêdas*, perform all the duties that pertain to the *Âsrama* you are about to enter. Never sleep during the day, study the *Vêdas* by resigning yourself to the care of your spiritual instructor." These exhortations though made in Sanskrit are explained in Malayalam as well, to enable the pupil to understand—a feature unknown to Brahmins on the other coast. With these words of advice the preceptor gives him a *Danda* or stick, as if to keep him in perpetual memory of what would follow if any of these directions be disregarded. The boy then goes and makes his obeisance to his parents and to all his relations, after which he is given a brass vessel, the *Bhikshûpâtra* (alms-pot), in which he collects, by a house-to-house visit, food for his daily sustenance during the *Brahmacharya* stage. He proceeds first to the kitchen of his own house with the vessel in one hand and the stick in the other. The boy, making his obeisance in due form to his mother who stands turning to the east, says '*Bhikshâm Bhavati Dadâtu*' (mayst thou be pleased to give me alms). The mother places five or seven handfuls of rice in the vessel and after receiving similar contributions from the other elders there assembled he takes it to the father who is the first *Guru* saying '*Bhikshamidam*' or 'This is my alms-collection'. The father blesses it and says 'May it be good'. After the *Gâyatri* *gâpa*, there is the ceremony of *Smîdâdhâna* which is the *Brahmachârî*'s daily worship of the sacred fire corresponding to the *Aupâsana* of the *Grîhastha*, and has to be performed twice every day. After another *Hôma* in the night, the cloth that covers the *Krishnâgîna* and the sacred thread is removed and the consecration of his food is then done for the first time. In addition to the strap of *Krishnâgîna* worn like his thread and the *Danda* or the stick of *Ficus Religiosa* in his right-hand, the *Nampûtîrî* *Brahmachârî* wears a *Mêkhala* or the string of the *Kusa* grass twisted. It is no doubt about these young *Nampûtîrî* boys that Barbosa writes at the beginning of the 16th Century — "And when these are seven years old, they put round their necks a strap two fingers in width of an animal which they call *cresnamergan*, and they command him not to eat betel for 7 years and all this time he wears that strap round the neck passing under the arm, and when he reaches 14 years of age they make him a Brahmin, removing from him the leather strap round his neck and putting on another three threads which he wears all his life as a mark of being a Brahmin." The rules that were observed in such strictness hundreds of years ago are still observed and every *Nampûtîrî* boy goes through his period of *Brahmacharya* which lasts at least for full five years. During the whole of this

**CHAP. XI.** period, no sandal paste, no scents, and no flowers are to be used by him. He is  
**PARA. 215.** not to take his meals at other houses on festive occasions. He is not to sleep during the day. Nor must he wear a covering loin-cloth in the ordinary fashion. Shoes and umbrellas are also prohibited.

*Samāvartana*.—This is the completion of the Brahmacharya-*āśrama*, or the stage of a Brahmin's pupilage. After a few religious ceremonies in the morning, the Brahmachārī shaves for the first time after the Upanayana ceremony casts off the *Kṛishṇāgīna* and *Mōkhaśa* and bathes. He then wears marks with the sandal wood paste, bedecks himself with jasmine flowers and puts on shoes. He then holds an umbrella and wears a pearl necklace. After this he puts on a head-dress and a few other ceremonials conclude the *Samāvartana*. For three days subsequent to this, the bedding *Gr̥hasṭha* is considered ceremonially impure, a pollution, perhaps, based on the death of the old *Āśrama*, and on the birth of the new.

*Upākarma*.—In this ceremony all the hymns are to be sung by the preceptor and the pupil has merely to listen to them. The next important ceremony is called *Gōdāna* when the pupil is 16 years old and lasts for one year. The last of the vows is known as *Chukriyam*.

*Funeral ceremonies*.—For the Malabar Brahmin there are, strictly speaking, no ceremonies from the day of his marriage till his death. As soon as death becomes a matter of mere minutes, the ground adjoining his bed is cleared and the dying person's body is placed on it. While life is actually departing the *Karmamantra* (ear hymn) is whispered into the right ear and certain sacred hymns that the parting soul may hear with advantage are recited.

After death, the blood relations of the Nampūtiri bathe and with wet clothes on, place two pieces of the stem of the plantain tree, one by the head and the other by the leg of the corpse. The hair of the head and face is shaved a little and the body is then bathed with water wherein turmeric and *Mailānohi*, a red colouring vegetable substance, are dissolved. The *Vaishnavite* *Gōpi* mark is vertically drawn, as also the sandal paste, on various parts of the body and flowers and garlands are thrown over it. The corpse is then covered with an unbleached cloth which is kept in position by a rope of *Kusa* grass. The body is then carried to the pyre by other Nampūtiris who are not within the pollution-circle of the deceased, the eldest son supporting the head and the younger ones the legs. In the south-eastern corner of the Nampūtiris' compound a cremation pit is dug and a *minṛ*-tree felled for the nonce is used as fuel. In all these ceremonies the eldest son is the *hartā* or the chief mourner and the responsible ritualist, with whom the younger ones have to keep up physical contact while the several rites are being gone through. When the body is almost reduced to ashes, the principal performer of the funeral ceremonies and his brothers, if any bathe once more and taking some earth from the adjoining stream or tank make it a representation of the remains of the deceased by a few *Āvāhana* mantras as they are called. Throughout the funeral ceremonies of the Nampūtiri, the *Mārān* is an indispensable factor. The handing of the *kusa* grass and sesamum seeds for the oblation has to be made by one of that caste.

*Sanchayanam*.—This is the collection and disposal of the burnt bones of the deceased and takes place on the fourth day. On the 11th day the pollution ceases and the holy *Śrāddha* begins. A term of *Diksha* or special observance is kept up for three fortnights, but generally for a whole year. On the 19th day is the *Sapindikarana Śrāddha* or the ceremony of what may be called joining

the fathers, after which the dead person passes from the stage of Prêta to that of a mane or spirit. There are then the monthly ceremonies (Mâsikas) and the Ashtasrâddhas (8 Srâddhas). The Âbdika or the first anniversary, known in Malabar by the name of Mâsam, is a very important ceremony and is one on which unstinted expenditure is the rule.

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*Caste-government* —The Nampûtiris belong to diverse Sûtras, Gôtras or septs and follow different Vêdas. The most important of the Sûtras are Âsvalâyana, Baudhâyana, Âpastamba and Kaushîtaka. The best known Gôtras among the Nampûtiris are Kâsyapa, Bhârgava, Bhâradvâga, Vasishtha and Kausika. There are a few Sâma-vêdins belonging to the Kitangngûr and Panchal grâmams, but most of them are Rîgvêdic and some belong to the Yaçurvêda. The villages of Iringngâlakkutâ and Perinchellûr are all Yaçurvêdic, while almost all the rest are followers of Rîgvêda. The Rîgvêdic Brahmins belong to two separate Yôgas or unions, namely Trichûr Yôga and Tirunâvâi Yôga. It appears that three of the most renowned of the disciples of Samkarâchârya were themselves Nampûtiri Brahmins who received their initiation into the Sanyâsâsrama at the great sage's hands. They established three mathas or monasteries, known as the Têkke-matham (southern), Natuvilê matham (middle) and Vatakkê matham (northern). Succession having fallen in default in regard to the last, the property that stood in its name lapsed to the Raja of Cochin. Out of the funds of this matha a Vêdic Pâthasâla (boarding-school) was established at Trichûr. A certain number of villagers became in time recognized as being entitled to instruction at this institution and formed a Yôga or village union. Trichûr then became the centre of Brahminical learning. Later on, when the relation of the Zamorin of Calicut with the Raja of Cochin became strained, he organized at Tirunâvâi another Yôga for the Nampûtiris that lived within his territory. Hence there are two Yôgas for Rîgvêdic Brahmins. In these schools religious instruction has been imparted with sustained attention for several centuries. The heads of these schools are recruited from the houses of Chângngayôti and Êrkara respectively. To these two Yôgas are attached two Vâdhyars and six Vaidikas. There are also six Smârtas or judges attached to these bodies. The Vâdhyars are purely religious instructors and have no judicial duties in respect of society, and the Vaidikas and the Smârtas are very learned in the Smritis and it is with them that the whole caste-government of the Nampûtiris absolutely rests. Every Nampûtiri has, under an admirable system of social discipline, to thread his way most carefully lest he should be called to account by his peers. A description of a most noteworthy system of enquiry into sexual morals prevalent among the Nampûtiri Brahmins of Malabar and known as Smârtavichâram or investigation according to Smriti will not, it is hoped, be unprofitable reading.

*Smârtavichâram* —Of all sins that human flesh is heir to, that of adultery, of course, stands foremost. The enquiry into these cases among Nampûtiris is conducted by the Smârta and hence the name by which this caste-trial is known. Whenever a Nampûtiri woman's chastity is suspected, she is at once handed over to society for enquiry, no considerations of personal affection or public policy intervening. The mother or the brother may be the first and the only spectator of a shady act, but feels no less bound to invite and generally pay very heavily for a public enquiry by society according to its recognized rules. The suspect is at once transferred to an isolation-shed in the same compound called variously by the name of Anchâm pura or the fifth-room, that is, outside the Nâlukettu or quadrangle, or the Pachchôlappura, a new shed with green

CHAP. XI. thatch roofing put up for the occasion. She may be seen here by her husband, his father and uncles, her father father's father father's maternal grand father and their sons, but by none else. Once a prohibited member sees her the brand of infamy indubitably settles on her and the Smārtavichāram is considered fore-closed. For beginning a Smārtavichāram, the sanction of the ruling Raja has to be obtained. The matter is carried to the ears of the reigning sovereign, after a preliminary enquiry called "Dāśavichāram" has been gone through. For this the woman's male relations, in conjunction with the Brahmins of the neighbourhood, interrogate the Dāśi or the Nāyar maid-servant attached to the suspected woman. Along with the application for Royal sanction in Travancore, a fee of 64 fanams or Rs. 9 has to be sent in and is to be credited to the treasury of Sri Patmanābha Svāmi as whose deputy he (the Maharajah) is supposed to rule the country. The Maharajah then appoints a Smārta (judge) two Mīmāṃsakas (persons versed in law) one Akakkōyimma (regulator of order at the trial) and one Purakkōyimma (who is the proxy of the King). There were in ancient days 8 Smārtas. But now there are only 6. The office is hereditary. If a family becomes extinct, the Yōga or the village union, nominates another in its place.

The Mīmāṃsakas are Nampūtiris learned in the law and their office is seldom hereditary. They are appointed to help the Smārta in his inquiries. The Akakkōyimma or the person whose business is to preserve order holds his appointment by heredity. The Purakkōyimma is the Sovereign himself. In ancient days, and even so late as in the times of the great Mārtāṇḍa Varma, the ruling sovereigns themselves were present during the trial and preserved order. Now a deputy is sent by the Maharajah, generally the Magistrate of the Taluk who if he finds it inconvenient to attend the meeting delegates the function to the chief Village officer. The Smārta, when he receives the Royal commission (noct) for holding the enquiry receives from the girl's relations a small Dakshina (money tribute). The Mīmāṃsakas, it may be observed, are selected by the Smārta. In Travancore alone is the Smārta's authority supreme, for no Vaidika lives in this territory and none are generally invited. In other parts of Malabar where Vaidikas live permanently one of the recognized six Vaidikas has to accompany the Smārta to the place of the Vichārama (enquiry) and the Smārta merely conducts the enquiry as the proxy of and as authorized and guided by the Vaidika. Generally this Panchāyat assembles at some neighbouring village temple. Within the Anchāmpura is placed the suspected Nampūtiri woman and the Sūdra maid-servant tunds at the door. All questions addressed to her as the Gōshī of the suspect have to be honored in their entirety until the pronouncement of the final verdict. The procedure begins—mark the inoffensive naturalness of ancient institutions—not by the framing and reading out of a charge sheet but by arranging for the suspicion being brought to notice by the accused person herself. For this purpose the Smārta makes a feint of entering this isolation shed as if in ignorance of everything that has transpired. The maid-servant stops him and informs him that her mistress is within. The Smārta affects astonishment at hearing this and ask her the reason why her mistress should not be in the main building (Antah-puram). With this question, the enquiry may be said to have actually begun. The next morning by 11 o'clock the Smārta and his co-adjutors again go and stand beside this out house and calling out the maid-servant commences the regular enquiry. After about 5 o'clock in the evening the Smārta in the presence of the Akakkōyimma relate the whole day's proceedings to the Mīmāṃsakas and takes their opinions as to the nature of the questions for the next day. This enquiry lasts often for months and sometimes even for years. It is the most expen-

sive undertaking possible, as the whole judicatory staff has to be maintained by the family, unless the *Sâdhanam* (article) or subject—for so the suspect is to be called—gives a circumstantial confession of her guilt. It is not enough to plead guilty, she must point out *all* the persons who have been partakers in her guilt. Thus every day, the *Smârta* asks “Are there any more?” and this enquiry is repeated. The recent *Smârtavichâram* at Kottayam lasted for 9 days, from the 26th October, 1901 to the 4th November following. But this is an unusually short period. After the completion of the enquiry, the *Panchâyat* re-assembles at the village-temple where the first meeting is held. And before the assembled Brahmins the guardian of the suspect presents himself and makes the customary obeisance. The *Smârta* then recounts the details of the enquiry and ultimately pronounces his verdict. If she is declared innocent, she is re-accepted amidst universal rejoicings and the head of the family feels amply repaid for the cost he has incurred in the blemishless reputation for chastity secured for a member of his family under such severe ordeal. If unfortunately, things do not end so well, all the Brahmins then come out of the temple and re-assemble, when a Brahmin, usually not a *Nampâtiri*, is the *Nampâtiris* themselves do not desire to condemn one of their own class, stands up and in a stentorian voice repeats the substance of the charge and the judgment as stated by the *Smârta*. The guardian of the woman then goes away after the girl has been handed over by the *Smârta* to the custody of the *Purakkôyinnambathes* and performs all the funeral ceremonies for his ward, who from this moment is considered dead for all social and family purposes. The persons in the meanwhile, whose names have been given out by the woman as having been implicated in the crime have to vindicate their character on pain of excommunication.

At an age like the present when unrestricted liberty is the *keblah* of national aspiration, the account above given will of course be harrowing in the extreme. But the high standard of personal and social virtue that it evidences deserves to be noted. His the protestation of the still small voice been ever louder or more effective than in the case of the *Nampâtiri* parent shewing his real affection to his unfortunate child, by seeking to avert divine wrath in the life beyond, by getting her to confess her sins and accept the punishment that society may now inflict? Has a judge ever approached a case with a more open mind and treated a woman with truer chivalry than the *Smârta*, who, prevented by a maid from entering, which he only makes a feint of doing, an out-house where her mistress is said to be then lodging, has only to put the natural question why she should have left the women’s apartments, the *zenana*? The sinfulness of reading out a charge of adultery, the most heinous that a woman could ever be guilty of, to one who belongs to one of the purest communities in the world and who in this instance may have been absolutely innocent, is avoided by the Brahmin judge by a strategic arrangement worthy of all praise. Her *gôshu* *Āchâras* are religiously respected, every question is addressed through the maid servant and answers given through her, the indispensable attendant of every *Nampâtiri* woman. No harsh word is ever employed or shocking idea suggested, and the whole case worked out to a termination, either acquittal or conviction, by a series of close though gentle interrogations, which addressed to a woman, may be a young girl to whom scrupulous veracity even to a fault is a family virtue, rarely fails to bring out the truth. All these proceedings, except, of course, those relating to the questioning of the suspect, are gone through in a temple and are believed by the judges, parties, witnesses and society to be conducted under divine guidance. The attitude of the king is also of an edifying character. With a society working up to such exalted standards of endurance and purity, the

**CHAP XI** king does not feel himself bound to do anything more than to watch and observe  
**PARA. 215.** And to the Nampūtiri judge who conducts all these enquiries the pronouncing of an adverse judgment, however righteous, and based however strictly on the confession of the suspect herself, is still a grave sin and the readiness with which he makes a scapegoat of an East Coast Brahmin for this purpose, lends a comic ending to an otherwise tragic institution.

*Pronunciation and names:*—In the matter of pronunciation the Nampūtiris manifest several peculiarities of which ellipses and elisions are the most striking. A list of Nampūtiri names not now current among other Brahmin communities in southern India may be interesting

Vishnu.	Kadamban.
Gayantan.	Chitran.
Dēvadattan.	Gātavēdan.
Kirātan.	Bhavadāsan.
Prabhākaran.	Srikumāran.
Dattātrēyan.	

The conspicuous absence of the names of the third son of Siva (*Śiṣṭa*) such as Hariharaputra and Bhūtanātha will be noted. Nor are the names of Gaṇapati much in favour with them. Sridēvi and Śāvitri are the two most common names by which the Nampūtiri females are known. There are also certain other names of a Prākṛita or non-classic character used to denote males and females which sometimes border on the humorous. They are—

MALES.	FEMALES.
Namplyāttan.	Nangngaya.
Ittiyāttan.	Nangngōli.
Uzhutran.	Pāppi.
Tuppan.	Ittiēchiri.
Nampōtta.	Uṇṇima.
	Chiruta.

Some names in this list are identifiable with the names of divinities and Purāṇic personages. For example, Uzhutran is a corruption of the word Rudran. In the same manner Tuppan is the Prākṛit for Subrahmanya and Chiruta for Śiṣṭa. Uṇṇima is another name for Uma or Pārvatī.

Another peculiarity with the Nampūtiris is that they do not generally call themselves by their proper names but only by the names of their Illams (houses). They even grudge to grant the title of Nampūtiri to each other. For instance the Tāmaraśūri Nampūtiri calls the Mullappalli Nampūtiri merely as Mullappalli (house-name). But if the addressee happens to be an Adhya of one of the 8 houses or at least a Tantri Adhya, the title of Nampūtiri is added to his name. Then again, if in a house there are two Nampūtiris, one of them being the father and the other the son, the father whenever he writes subscribes himself as the Achehhan Nampūtiri or the father Nampūtiri, while the son subscribes himself as the Makan or the son Nampūtiri. Thus in Malabar there were two poets called Venmani Achehhan Nampūtiri and Venmani Makan Nampūtiri, Venmani, of course, signifying the name of the Illam. It is only in document and other serial papers that the proper name or Sarman of the Nampūtiri would be found mentioned.

*Songs, recreations and pastimes* —During the intervals of Vêdic or Pûânîc recitations, the Nampâtîrî engages himself in Chaturangam or Chess. A single play lasts at times for five, six and even seven days, when both parties are equally matched. There is in fact no community in all India that is so fond of chess as the Nampâtîrîs.\*

Another amusement that the Nampâtîrîs take a great interest in, is the Yâtrakalî. It is said to be a corruption of Sâstrakalî, a performance relating to weapons. This is a unique institution kept up by a section of the Nampâtîrîs who are believed to represent the Brahminical army of Parasurâma. When, at a ceremony in the Trivancore Royal Household, a Yâtrakalî is performed, the party has to be received at the entrance by the King in state, sword in hand. The dress and songs are peculiar. In its import it seems to combine the propitiation of Siva and Pârvatî in the manner indicated by a tradition at Trikkâriyûr, with exorcism and skill in swordsmanship.

It is of course generally believed that in ancient days the Brahmins themselves ruled Kêraîa. When they found it necessary to have a separate king, one Attakkât Nampâtîrî was deputed with a few other Brahmins to go and obtain a ruler from the adjoining Chêra territory. The only pass in those days that connected Malabar with Combatore was what is today known as Nêrumangalam. When the Nampâtîrîs were returning through this pass with the ruler they had secured from the Chêra King, a strange light was observed on the adjacent hills. Two young Brahmins of the Chengngamanât village, on proceeding towards the hill to investigate its source, found to their amazement that it was none other than Sribhagavatî, the consort of Siva, who enjoined them to go to Kotungngallûr, the capital of the Perumâls *via* Trikkâriyûr. Seeing that the sight of Bhagavatî foretold prosperity, the King called that range of hills Nêrumangalam, or "true bliss" and made an endowment of all the surrounding land to the Brahmin village of Chengngamanât whose members had the good fortune of seeing the Goddess *vis-a-vis*. When they entered the temple of Trikkâriyûr, an unseen voice was heard to exclaim "Chêrâ Perumâl" which meant that, into that town, where Parasurâma was believed to be dwelling, no Perumâl (King) should ever enter—a traditional injunction still respected by the Malabar Kshatriyas †. At this place the sixth Perumâl who, according to tradition had a pronounced predilection for the Bouddha religion (Islamism or Buddhism, we cannot say), called a meeting of the Brahmins and told them that a religious discussion should be held between them and the Bouddhists, in view to decide their relative superiority. The presiding deity of the local Saiva shrine was then propitiated by the Brahmins to enable them to come out victorious from that trial. A Gangama saint appeared before them and taught them a hymn called Nâlupâdam (four feet or parts of a Slôka) which the Nampâtîrîs say is extracted from the Sâmavêda. The saint further advised them to take out

\* Sir William Jones writing in 1792 records the following remarks regarding the nativity of the chess—"If evidence be required to prove that chess was invented by the Hindus, we may be satisfied with the testimony of the Persians, who though as much inclined as other nations to appreciate the ingenious invention of a foreign people, unanimously agree that the game was imported from the West of India, together with the charming fables of Vishnu Sarman in the sixth Century of our own Era. It seems to have been immemorially known in Hindustan by the name of Chaturang, that is the four Angs or members of an army which are said in the Amarakosa to be elephants, horses, chariots and foot soldiers, and in this sense the word is frequently used by epic poets in their descriptions of real armies. By a natural corruption of the pure Sanskrit word it was changed by the old Persians into Chathrang but the Arabs who soon after took possession of the country had neither the initial nor the final letter of that word in their alphabet and consequently altered it into shatrang which found its way into the modern Persian and at length into the dialects of India where the true derivation of the name is known only to the learned. Thus has a very significant word in the sacred language of the Brahmins been transformed by successive changes into axedrez, scacchi, echecs, chess and by a whimsical concurrence of circumstances given birth to the English word check, and a name to the exchequer of Great Britain." Page 122 Vol. II *Asiatic Researches*.

† At this place a large number of pious and learned Brahmins are said to have once lived under the protection of the Great Parasurama.

CHAP. XI. a lamp \* from within the temple which tradition ascribes to have existed from the  
PARA. 215. time of Māndhātā, a distant progenitor of Śrīrāma, to a room built on the west  
ern ghāt of the temple tank and pray to Śiva in terms of the hymn. While  
this was continued for 41 days, six Brahmins, with Mayūra Bhaṭṭa at their head,  
arrived from the East Coast to the succour of the Nampūtiris. With the help of  
these Brahmins the Nampūtiris kept up a protracted discussion with the Bouddhas.  
Wishing to bring it to a close, the Perumāḷ thought of applying a practical  
test. He enclosed a snake within a pot and asked the disputants to declare its  
contents. The Bouddhas came out first with the correct statement while the  
Brahmins followed by saying that it was a lotus flower. The Perumāḷ was, of  
course, pleased with the Bouddhas, but when the pot was opened, it turned out to  
be different from what was put in. It was a lotus flower. The Bouddhas then  
felt defeated and ever afterwards the sacred hymn called Nālupādam has been  
sung by the Nampūtiris in view to secure a variety of objects, every one of which  
they expect to attain by this means. It is also said that, when the Brahmins were  
propitiating Śiva at Trikkāriyūr as already stated, diverse spirits and angels  
were found amusing Pārvatī with their quips and cranks. A voice from heaven  
was then heard to say that such frolics must form thereafter part of the worship  
of Śiva.

Engaged in these socio-religious performances are eighteen Sanghas or  
associations, of whom the following are a few viz., Kanṭāraṇ, Pōrkkutattāṇ  
Paḷikkūsaṭṭhāttira, Nēmūr Chovvaram, Tattamangalam, Vēshap-  
parampan, Kizhavinīyār and Paṭutōḷ. The chief office-bearers are the  
Vāḍavvetti who is the chief person in the Sangha and who must necessari-  
ly be an Ōṭṭu Nampūtiri or a Nampūtiri with full Vādic knowledge, the  
Paṭṭaṭṭakāraṇ who comes next in order and holds charge of the Vātrakali  
paraphernalia including swords, &c., and the Guru or the Instructor. The  
chief household divinities of these soldier Nampūtiris are Bhadrakālī, Sāstā  
and Subrahmanya. On the evening of the Vātrakali day these Brahmins  
assemble round the lamp and recite the Nālupāda and then a few hymns in  
praise of their household divinities and especially of Śiva, the saviour that mani-  
fested himself at Trikkāriyūr. On the night of the performance they are enter-  
tained at supper when they sing certain songs called the Kariṭōka. They then  
move in slow procession to the Kaṭam or the hall, singing specially songs in the  
Vāḷṭappāṭṭa metre, with the sacred thread hanging vertically round the neck  
(Vāṭṭi) and not diagonally as is the orthodox fashion. In the hall, in the mean-  
while are placed a burning lamp at the centre, a *ḷara* (Malabar measure) filled  
with paddy, a number of coconut bunches and plantain fruits and various kinds of  
flowers. The Brahmins sit in a circle around the lamp and after preliminary invo-  
cations to Caṇapati sing several songs in praise of Śiva, the Lord of Trikkāri-  
yūr. After this follow diverse kind of dumb shows. Then is the time for exhibiting  
kill in sword man hip. The evening by the waving of a lighted torch before the  
face of the host, of any evil spirits that may have attached themselves is then gone  
through and the whole performance ends with a prayer to Bhagavatī to bestow  
on him every prosperity. Following close upon this, a variety entertainment is  
sometimes given by the Vātrakali Nampūtiri. This old institution is still in  
great favour in Malabar and having a religious aspect intertwined with it it is not  
likely to be swept away by the unsparing broom of the so-called Parsiśikṣārakāṭam  
or the reforming age of modern India.

\* A small service is held over the lamp every day. And at the side of the room where the lamp is placed, and near  
the door, there is a small shrine where the deity has his appearance in the white world.





Characters in *Khalai* (Dramatic performance)

- (1) Narsala Maharshi, King and his Queen.
- (2) M. bial, female character with ideal beauty and charm (transformed into Purknie Reena).
- (3) A Jester.
- (4) A representation of Rurpan kha with her bleeding nose and breast.

The Kathakali or the national drama of Malabar is held in great esteem and favour by the Nampūtiris. Most of them are conversant with the songs and shows that relate to it and fastidiously criticise the slightest fault or failure. The Kathakali in Malabar is more than 300 years old. It was first brought into existence by a member of the ancient ruling house of Kottarakara. As the earliest theme theatrically represented was the *Rāmāyana*, the Kathakali is also known as *Rāmanāttam*. A single play lasts for eight and even ten hours in the night. Kshatriyas, Asuras, Rākshasas, monkeys, birds, Kshatriya women, Rākshasa women, and Kīrātas (Hunting tribes), have each their own dress and appearance, which easily distinguishes them from one another. The play is merely a dumb show, no character being permitted to speak anything on the stage. The songs are sung by the Bhāgavatar or songster and the actors literally act and do nothing more. The Nampūtiris love this antiquated mode of theatric representation more than anything else and support and patronise it to a remarkable extent.

There are also a number of other recreations, but of an entirely non-religious character, the chief of which are three. One is called 'seven dogs and the leopard,' the second 'fifteen dogs and the leopard' and the third 'twenty-eight dogs and the leopard.' Success in these games consists in so arranging the 'dog' as to form a thick phalanx, two abreast, round the leopards. Stones of two sizes are employed to represent the leopards and the dogs and the field is drawn on the ground. Two other kinds of recreations are the Kamṭittāyam and the Pakata.

The Ēzhāmatṭukali or the "seventh amusement" is said to have been so called from the fact of its being the introduction by the seventh Nampūtiri grāmam (village) of Kēraḷa. It is a miniature form of Yātrakali but without its quasi-religious character and is intended to serve merely as a social pastime. The players need not be all Brahmins, nor is fasting or any religious discipline part of its preliminary programme. Sitting round the lamp as in the Yātrakali and reciting songs in praise of Śiva, the players proceed to the characteristic portion of the recreation which is a kind of competition in quick-wittedness and memory held between two Yōgas or parties. One among them calls himself the Kallār Nāyar and is the presiding judge on the occasion. There is interrogation and answering by two persons and a third proclaims the mistakes in the answer. There are two others who serve as bailiffs to execute the judge's orders. Humorous scenes are then introduced as in the Yātrakali such as Ittikantappan Nāyar, Prākkaḷ, Muttī or old woman, Pattar or Paradōsa Brahmin, Nampūtiri, Pantāram, Kalluli and other characters who appear on the stage and interest the assembly.

Songs are, of course, the leisure-hour amusements of the womenkind. The chief of them are the Tiruvātīrakkaḷi, a sort of pretty dance which will be described elsewhere. The Tiruvātīrappāttu and Kaikottippāttu are some of the amusements in which the Nampūtiri women take interest. But they are more particularly the recreations of their Nāyar maid-servants and will be found appropriately referred to in the description of that caste.

*Concluding remarks* —The characteristic features of the Nampūtiri are his faith in God and resignation to His will, hospitality to strangers, scrupulous veracity, punctiliousness as regards the ordinances prescribed, and extreme gentility in manners. The sustaining power of his belief in Divine Providence is so great that calamities of whatsoever kind do not exasperate him unduly, and the story is told with great admiration of a Nampūtiri who, with his large ancestral house on fire and his only son just tumbled into a deep disused well while his wife was just

**CHAP. XI.** expiring undelivered, quietly called out to his servant Kēśavan for his betel box, with a coolness and courage possible perhaps only in fiction. In regard to his anxious fidelity to truth, M. Elise Reclus so correctly observes "Whatever be their faults, the Nampūtiris have at least one virtue—that of perfect veracity. Their answer questions put to them with great deliberation, always scrupulous to tell the exact truth in all respects." \* Evening baths and daily prayers, at sunrise, noon and sunset, are strictly observed and a tradition is often told illustrative of the marvellous spiritual power can work, of the islet in the Vēmpānāt lake as Pātirāmanal or "midnight sand" having been conjured into existence by the Tarana nallār Nampūtirippāt when, on a journey to Trivandrum it was past evening and the prayers to Sandhya had then to be made after the usual ablutions. With the Nampūtiri, the Divine presence is a living reality. To the lower animals his attitude is one of child like innocence. In his relation to man his guilelessness is a remarkable feature. Harshness of language is unknown to the Nampūtiris and it is commonly said that the severest expression of his resentment at an insult offered is generally a laconic remark that he (Nampūtiri) expects the adversary to take back the insult a hundred times over. Of course the modern Nampūtiri is not the unadulterated specimen of goodness, purity and piety that he once was. But, on the whole they form an interesting community whose existence is, indeed, a treasure untold to all lovers of antiquity.

Their present economic condition, however is far from re-assuring. They are no doubt the traditional owners of Kēraḷa and hold in their hands the *jāgīr* or proprietary interest in a large portion of Malabar. But their woful want of accommodativeness to the altered condition of present-day life threatens to be the ruin of that class. Their simplicity and absence of business-like habits have made them a prey to intrigue, fraudulence and grievous neglect and an unencumbered and well-ordered estate is a rarity among Malabar Brahmins at least in Travancore.

The total number of Nampūtiris in Travancore is 5896. The chief Taluks in which they are found are Muvattupuzha (860) Alangad (18) Ettumanur (109) and Kunnathnad (683). In Taluks to the south of Quilon they are found only in very small numbers. In 1891 the strength of the caste was 3,450. The difference is due to the fact that at that Census, as many as 3431 persons, among whom an uncertain number of Nampūtiris was probably included, returned themselves merely as Malayala Brahmins and were evidently recorded as such.

¶16 The Nāyars form the bulk of the Sūdra population of Malabar and hold a position in respect of caste next only to the Brahmin Kshatriyas and the higher classes of the Ampalavāsi. As compared with the Nāyar the Ampalavāsi claim a position of superiority on the basis of their strict vegetarianism. But this is sometimes questioned. The term Nāyar according to some is a corruption of the Sanskrit Nāvaka with the vernacular ending an and is cognate with Nalē Nāvudu and Nāyanār. According to this derivation, a whole race has to be taken as originally composed of leaders and their descendants it has been considered by some more correct to derive Nāyars from Nāgars (snakes or the serpent worshipping Nāga or Serpents) from the adoration to snakes which has been the characteristic cult of that community. The term Malavali is sometimes used, especially by Pāndi or East Coast Sūdras in contrast to themselves. But being territorial in connotation, it cannot rightly apply to any particular caste.

*Titular suffixes* —(a) The titles of Nāyars in Travancore include several varieties. The most general is Pillai and was once a distinction granted as a mark of Royal favour. The ceremony of investiture was known as *Tirumukham Pirikkuka* and the honour it conferred on the person was so highly esteemed that even a Brahmin Dewa Sānku Annāvi had it bestowed on him and his family. It is enjoyed to this day by his descendants now living at Vempannūri in the Eramel Taluk. An individual so honoured is, however, not styled in formal communications with the suffix Pillai but with the title 'Kanakku' prefixed to the name, e.g. Kanakku Raman Krishnan.

(b) A higher title than Kanakku (Pillai) is Chempakārāman. This corresponds to the knighthood of the medieval ages and was first instituted by Maharajah Mārtānda Varma. The ceremonies connected with it are fully described by Mr. Shungunny Menon in his History of Travancore\*. The person whom it was the king's delight to honour was taken in procession on the back of an elephant through the four main streets within the fort and then received by the Prime Minister, accorded a seat by his side and presented *pani supari*. Rare as this investiture is in modern days, there are many ancient houses in Travancore to which this honorific appellation is attached in perpetuity. The title Kanakku is often enjoyed along with it, e.g., Kanakku Chempakārāman Krishnan.

(c) Tampi (literally younger brother) is another title found in various parts of Travancore. It is the distinctive suffix attached to the names of Nayar sons of Travancore sovereigns. But in ancient times the title used to be conferred upon others too, as a recognition of rare merit and devotion. According to the custom of the country, Tampis alone among Sudras proceed in palanquins and appear before the king without a head-dress. The Maharajah's consorts are usually selected from these families. If a lady from outside has to be taken, she is generally adopted into one of these families before, or soon after, the alliance.

(d) Kartā is another title found attached to the names of many families in North Travancore. The word Kartā means 'a doer' and appears to have been used as an honorific suffix by some of the Madua kings. The Tekkumkūri and Vatakumkūr Rajs in Malabar are said to have first conferred this title on certain influential Nayar families and constituted them petty chieftains subject to his paramountcy. All the Kartās belong to the Illam sub-division of the Nayar caste.

(e) The title Kuruppu, though sometimes assumed by castes other than Noyars denotes really an ancient section of the Nayar people charged with functions of varied interest. Some are, for instance, the instructors in arms of the Travancore Royal family, while others are Superintendents of maid-servants in the Royal Household. When the Maharajah of Travancore enters into matrimonial alliance, it is a Kuruppu that has to call out the full title of the Royal consort "Panappillai—Anmī" as soon as the presentation of silk and cloth, which constitutes the wedding rite, is over.

(f) The word Panikkar comes from the Vernacular word Panī meaning work. It was the Panikkars who formerly kept Kalāris (gymnastic and military schools) in North Travancore. In modern days when Kalāris have mostly become things of the past, the Panikkars have taken themselves to the teaching of letters instead of arms. We often hear of these Panikkars as experts in sword

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exercises. They are referred to by early Portuguese writers as the strength of the country. Besides these, there are other kinds of Panikkar who are entirely devoted to temple service. The title of Panikkar does not indicate any particular section of Nâyars, for in olden times it was obtained more by beaverly than by birth.

(1) The Kaimma/s (derived from 'kai' hand, signifying power) are according to tradition the fighting masters of Malabar. The Kaimmal of Vaikkattillam house was once a petty ruler. Kaimma/s generally held charge of the Royal treasury which, by a respected custom, could not even be seen by the kings except with the Kaimma/s in attendance. "Neither could they (the kings)" observes Barbosa, "take anything out of the treasury without a great necessity and by the council of this person (Kaimmal) and certain others."

(2, and 3) Unnittân and Valiyatân are two other titles. Tâñ in Malayalam is a title of dignity. Unni meaning small and Valiya great. It is supposed that all the Nayar sons of the ruling kings of Malabar were called Tampla, the sons of those Kshatriyas who had no territorial sovereignty were called Unnittâns and Valiyatâns.

(4) Êmân, an obvious corruption of Yagamânan or lord, is another title found affixed to the names of certain persons in central Travancore. Certain families of Ilakkâr in each Kâra were in former times so wealthy and powerful that the commonalty tacitly recognizing their overlordship, called them Yagamânans or masters. They were to a certain extent self-constituted justices of the peace and, like the ancient feudal barons of Normandy settled all ordinary disputes.

(5) Mênavan, contracted into Mênôn. The word Mênavan means a superior person (Mêl above and avan he). This was conferred upon several Nayar families by the Rajas of Cochin and corresponds to Pillai, down south. A person as a person was made a Mênôn, he was presented with an Ôla (palmyra leaf as writing sheet) and an iron style, as symbolical of the office he was expected to fill as of an accountant. Even now in British Malabar each Amam or revenue-village has a writer or accountant who is called Mênôn.

(6) The title M'ôkkkî, literally one who looks over or superintends is found only in British Malabar as it was exclusively a creation of the Zamorin.

*History of the Caste*.—To the question who are the Nâyars, various answers have been suggested, some of a traditional and others of a quasi historical character. The Kêralamâhâtmya would make the Nâyars the offspring of the union of the junior members of a Nampâtiri family where the eldest son is alone permitted by custom to marry in his own caste, with Dêva, Candharya and Râkshasa women brought in from extra terrene regions by Parasurâma himself. The Kêra / Pillattî regarded them as the Sûdras who accompanied the original Brahmin immigrants from out kô Kêrala. Some believe that the Nâyars were the snake-worshipping Scythians who had settled in Malabar before the Brahmins arrived. Authorities like Dr. Ferguson and Col. Kirkpatrick argued that the similarity in the marriage customs and architectural and other peculiarities of the Nâyars of Malabar and the Newars of Nepal suggest a racial identity between them.\*

There is the theory that the Nâyars are the Dravidians of Southern India on

whom the influence of the Brahmmins has been so powerful as to impress on them characteristic differences between them and the members of the parent-stock in the old country. The latest speculation is by Mr Fawcett who, in his recent work on the Nâyars of Malabar says "The resemblance between the Uriyas of Gumsur and thereabouts, a fine fighting stock and the Nâyars of Malabar is very striking." That the Nâyars are of the same stock as the Pallavas has been accepted by Mr Logan in his Manual of Malabar, Pâlakkat (Palghat) being the Fort or the centre of the Pallavas and Valluvanât in British Malabar being really the nât or the country of Valluvass, (a corruption of Pallavas). The Kiriya Nâyars who belong to British Malabar are, according to a current tradition, connected with the sixty-four families of Vellâlas whom Dr Oppert has tried to identify with the Pallavas.

The Indian orthodox view that the Nâyars as Sûdras constitute one of the four Aryan divisions forming the ancient spirituo-economic scheme of caste has also its votaries. Their matriarchal system of inheritance and their peculiar marital relations are considered mere modifications of a common patriarchal system, rendered necessary by various social and political dispositions. And although in consonance with the theory of their non-Aryan origin, their Aryan colour has been put down to the climate and to the abundant shadiness of their homes, and the similarity of their facial contour to the close blood-connection that has existed for centuries between the Brahmmins and the Nâyars, vitiating perhaps the results of anthropometry to some extent, sufficient evidence does not appear to have been gathered to entirely negative the possibility of their Aryan origin. As the Brahmin immigration into Malabar is to be taken as a proved fact in history, it is quite conceivable, as the Kâraôlpatti says, that the Sûdras as then accessory adjuncts came with the Brahmmins from where-so-ever that might be.

*Sub-divisions* —To say that the Nâyars are a caste is not quite correct. It would be better to call them a tribe as Bhattâchârya\* has done, so numerous and varied are the divisions comprised under the general head, Nayar. And as if these divisions were not themselves enough, all the titles of distinction that have been created from time to time have come to be looked upon as so many sub-divisions. In the schedules over a hundred and thirty such classes have been returned which by a process of resolution may be compressed into 44. They are (1) Kiriya, (2) Illam, (3) Nâluvitan, (4) Svarûpam, (5) Pâdamangalam, (6) Tamil Pâdam, (7) Vâtî, (8) Daivampâtî, (9) Payyampâtî, (10) Itattara, (11) Chêrukâra, (12) Puttûr, (13) Nallûr, (14) Nâtamukki, (15) Itachchêri, (16) Antalavan, (17) Ponnara, (18) Kariyêlam, (19) Kuravan or Arukuravan, (20) Ettuvitan, (21) Pattuvitan, (22) Pantrantu Vitan, (23) Pallichchan, (24) Vantikkâran, (25) Kûzhappara, (26) Kûttina, (27) Pulikka also called Puliyam, and Veliyam, also called Kallûr and Matavan, (28) Ôtam or Kala, (29) Mantâlâyî, (30) Kariichcha, (31) Aivan, (32) Kôyippuram, (33) Mângngâlakkal, (34) Ilakutayan, (35) Oppamtara, (36) Atikunnam, (37) Ilampî, (38) Kokkara, (39) Manavâlan, (40) Vattakâtan and Chakkâlan, (41) Antî, (42) Manigîâmam, (43) Adichchan. The main divisions are only five, namely, Kiriya, Illam, Svarûpam, Padamangalam and Tamil Pâdam. These are mostly endogamous sub-divisions. The caste that considers itself higher may take a girl from the lower, but never gives one to it.

1. The Kiriya Nâyars belong more to Cochin and British Malabar than to Travancore and are supposed to represent the highest class.

**CHAP. XI.**      9    The Illakkār are found in very large numbers in Travancore and may be taken as the highest class of Travancore Nāyars. The word Illam indicates a Nampūtiri Brahmin's house and tradition considers every Illam family as having once served an Illam. The Illakkār are not to use fish, flesh or liquor—a caste injunction which like many others is not now universally respected. In several parts of Malabar they have by close daily contact with the Brahmins moulded many of their personal habits in the truly Brahminical style. In the schedules some of the Illakkār have returned themselves as belonging to particular Brahmin Illam such as Vālvānchēri, Pattāzhi Sripādām, Kumāranallūr Kollūr Nesuvazhi and Tennūr. Of these the Pattāzhi Illakkār consider themselves as ranking higher than all the rest by the special favour of the local Goddess—(Mannatti Bhagavati) of Pattāzhi Dēsam in Pattanamparam Taluk. The Sripādām Illakkār are those on whom that rank was conferred by Rāni Pārvati Bhāi. Sripādām (or the foot of Lakshmi) is the name of the Travancore Rani's palace and has within its walls one of the sacred waters of the classic Anantashayanam. Priestly service at the hands of the Ilavatu and purificatory rites by the Mārān are taken to distinguish the Illam Nāyars from the other sections of that caste. Like many others, these differences are now mostly obsolete.

3. The Nāluvtians (literally those belonging to the four houses) enjoy a status equal to that of the Kiriavam Nāyars. They are a differentiated section of the Illakkār.

4. The Svarūpakkār are the attendants of the Kshatriya families of Travancore as the Illakkār of the Brahmins. Of these the Parūr Svarūpam (Palace) have their purificatory rites served by the Mārān. It is said that they were once the Illakkār servants of one Karattetattu Nampūtiri who is said to have been the feudal lord of Parur (near Quilon) and afterwards became attached to the Royal household that succeeded to that estate, thus becoming Parur Svarūpakkār. The Svarūpakkār are only next in rank to the Illakkār and consist of various local denominations such as Kaippizha, Pattāzhi and Vēmpānāi. The castes in British Malabar corresponding to the Svarūpam are the Akattu chērna and Purattu chērna.

5 & 6. **PADAMANGALAM AND TAMIL PADAM**—There is a supposition that Pādamangalam and Tamil Pādam Sūdras were not originally Nāyars but late immigrants from the Tamil country. Being confined to a few localities in Travancore, they are not known to the Nāyars of Cochin and British Malabar and until recently there was a distinctive difference in regard to ornament and dress between them and the ordinary Nāyars. The occupation of the Pādamangalakār is temple service such as sweeping, cleaning, carrying lamps during procession &c.

8 & 9. The Vātti the Daivampāti and the Pavvampāti are all very closely connected, but are not even mentioned in the *Ātintiruvaya*. The Vātti are called variously Vāttikkruppu, Iāttakuruppu and Nantunikkuruppu. The word Vātti is a corruption of Vāzhatti meaning "blessing" and refers to the occupation they have followed from time immemorial—Nantunil—a kind of musical instrument peculiar to Malabar which the castemen use. The Daivampāti and the Pavvampāti are a—their names imply singers of sacred songs and bear the title of Kuruppus like the Vāttis. Some of them living in the Taluk of Vilavankol follow the *Mallattayam* system of inheritance.

10 & 11 *Itattara* and *Chêrukâra* are not important as caste sub-divisions. They are so called merely on account of their having once served under well known Brahmin or Kshatriya families bearing those names. Thus *Itattara Nâyars* are those who served the *Itattara Pôtti*, a south Travancore Brahmin chieftain of considerable prowess during the 9th Century of the Malabar Era.

14 *NATAMUKKI NAYAR* — Their traditional occupation is to spread washed cloths for the *Nampâtis* to walk from the bathing ghât to the *Illam* on the last day of death pollution.

15 *Itachchêris* are otherwise called *Pantâris* in South Travancore. They are herdsmen and engage themselves in selling butter milk and curds.

16 *ANTALAVAN* — These are the personal attendants of *Nayar* chieftains.

17 The *Ponnaia* sub division is allied to the preceding one and enjoys certain special privileges in the *Sârakara* temple in the *Chirayinkil Taluk*. They hold a rank equal to that of the *Svârûpakkâr*.

18 *THE KARUVFLATTU NÂYAR* — They seem to be a specialized class of *Svârûpakkâr* and cherish the proud duty of guarding the crown Treasury known as *Karuvçilam*.

19 *ARIKURAVAN* — (Literally those that reduced the rice) are those *Nâyars* who, having reduced the quantity of rice out of the paddy given to them for husking at the *Mahâdêva* temple at *Kazhkkûttam*, were so accosted by the local chieftain.

20, 21 & 22 *ETTUVITAN, PATTUVITAN AND PANTRANTUVITAN* — Literally the eight, the ten and the twelve houses are so called because so many *Nayar* houses have been entrusted with functions at certain important temples in Travancore. *Ettuvîtans* are the members of the eight houses whose duty it is to clean the inner courtyard and attend to the gold and silver vessels at the *Srî Patmanâbhasvâmi's* temple at *Trivandrum*. The *Pattuvîtans* or people of the ten houses are employed to carry flags, umbrellas, and other paraphernalia on festive occasions at that temple. The *Pantrantuvîtans* or the 12 house-people are employed to perform similar functions at the temple of *Âdikêśavasvâmi* at *Tiruvattâr* which is supposed to be a miniature *Srî Patmanâbhasvâmi* temple.

23 *PALLICHCHAN* — They are the bearers of palanquins of Brahmins and Malabar Chieftains. They were also employed as their attendants to carry the sword and shield before them as their insignia of lordship. They are said to be lapses from the *Illakkâr*.

24 *VANTIKKARAN* (literally cartmen) — It is said that these *Nâyars* were once *Illakkâr*. But as they began to work as cartmen for taking fuel, they lost equality in status with the rest of the *Illakkâr*.

26 *KUTTINA NAYAR* — The *Kûttina Nâyars* are found only in the *Mina-chil Taluk*. The peculiarity about them is that even to this day their girls are married in a cow-shed.

27 *PULIKKAPPANIKKAN* — In some parts they are known as *Puliyattu Nayar* and in other places as the *Veliyattu Nayar*. Their other names are *Kallûr Nayar* and *Matavar*. The *Puliyattu Nâyars* are believed to have been good marksmen in ancient days. They help the *Atikal* (a class of the *Ampilavâsis*) by drawing the image of *Bhadrakâlî* and are useful to the *Châkkîyâr* in

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carrying his dress and accoutrements. The late Pāchu Muttatū a renowned Hindu Physician at His Highness' Court says in his Vernacular work on Malabar Castes that "no other section of the Nāyars bears so many names and follows such diverse occupations as the Matavars."

99 OTATTU NAYAR.—They are also called Kusa Nāyar. Their occupation is to tile temples and Nampūtiri houses. Connected with the Otattu Nāyars is another class called Chempukottis whose traditional function is to lay copper sheets for the roofs of Hindu temples.

20 MANTALATI.—They may be looked upon more as a class of Vānchināṭ Vellālas than Nāyars. They are found exclusively in the Ponmana Prorerti of the Kalkulam Taluk where a tract of land called Mantalācheṭi Kōnam has been granted to them by the Vicar from very early times. They are the paid mourners of the State and have to attend at the Trivandrum Palace when death occurs in the Royal family.

30 KANICHCHA NAYAR.—In their occupation they are similar to the Vanti kkarana.

81 NAYANS (literally those who belong to a paddy granary).—They are the descendants of persons once employed at the granaries of certain temples in Travancore.

83 MANGKUALI.—They have to carry the Ashāmagalva plate in front of the Nāyar bride at the Tālikeṭtu ceremony.

34 ILAKUTTAKS.—Their occupation was to cultivate and supply vegetable substances such as plantains and betel leaves.

35 OITAMTARA.—This is not a caste-name, but a title bestowed by the Cochin Raja upon certain families in North Travancore when that territory was under his sway.

76 3 & 38 ATIKUNYAM ILAVEL KOKKARA.—These are the names applied to those Śūdras, whose position, as Mārāns or Nāyars cannot be definitely stated, and who use the instrument called Kōkkara. "This is formed of a plate of iron turned into a tube the edges strongly serrated and not closely united. It is about 9 inches in length and one and a half in diameter. From it hangs a chain and an iron pin or spike which is rubbed along the dentate edges of the iron cylinder making a grating noise.

43 MATIGRAMAM.—They are believed to represent Hindu converts from early proselytism to the Christian church.

41 ADICHCHAN.—They are the attendants on the Vīkals who officiate at the temples dedicated to Bhadrakālī.

*Appearances and physical features*.—The appearance of the well-nourished Nāyari perhaps one of the finest in all India. The climate and the nature of their occupation, added to the situation of their houses which nestle in a canopy of trees are such as ought to ordinarily promote complexion and general appearance. Scrupulous attention to personal cleanliness is a conspicuous feature of the Nāyar of both sexes. And barring the tendency that is becoming almost universal to imitate western custom however unconventional, needles and expen-

in the fibre of the Incha bark, which on an evening many a tank-going Nāyar

girl may be seen separating and arranging as she walks along, is still the national soap of Malabar and a very efficacious one too. The growth of the hair is very profuse, especially on the head and both sexes take great pains to preserve its fineness and length. To the baldness of care and age and the hairlessness of certain temperaments, the Nāyar is of course no exception. But in regard to strength and endurance, the average Nāyar of to-day stands inferior to his analogue on the opposite coast.

*Clothing and ornaments* — The general feature of Nāyar clothing is its moderateness, sometimes bordering on scantiness. The washerman is always in requisition and no dirty clothes are ever worn if at all possible. The oldest ornament of the Nāyar lady is the Nigapatam (snake's hood) from the shape of its gold pendant. Unlike her sister of the opposite coast, she wears no jewelry on the head. The only ear ornament is the Takkā or its modern representative, the Tōṭa which is a two lipped bi-convex disc holding the inside of the ear lobes in its circumferential groove. On the front surface of the Tōṭa, precious stones, such as rubies, emeralds and diamonds may be set. The nose-pendants of the Nāyar woman are the Mullatti and Ghattu. No jewel adorns the right nasal cartilage. For the neck the inseparable ornament of modern days is the Adḍiyal. The other ornaments are the Nalupanti, Kanthasaram and the Arumpumann. But these are being gradually displaced. Gold or silver zones around the waist are in great favour. Golden belts called Kachchipparams are now yielding to the Oddiānam of the East coast. No anklets are generally used by adult women, but the younger folks are taking to the Kolusu and the Pāḍasaram. The Nāyar woman is generally averse to profusion in clothing and ornaments, though Vischer wrote "There is not one of any fortune who does not own as many as 20 or 30 chests full of robes made of silver and other valuable materials." What would have Vischer said if, crossing to the other side of the ghats, he had beheld the nautch girls of the Coromandel coast who are, to use the words of a Sanskrit poet, "walking flesh-trees bearing golden fruits."

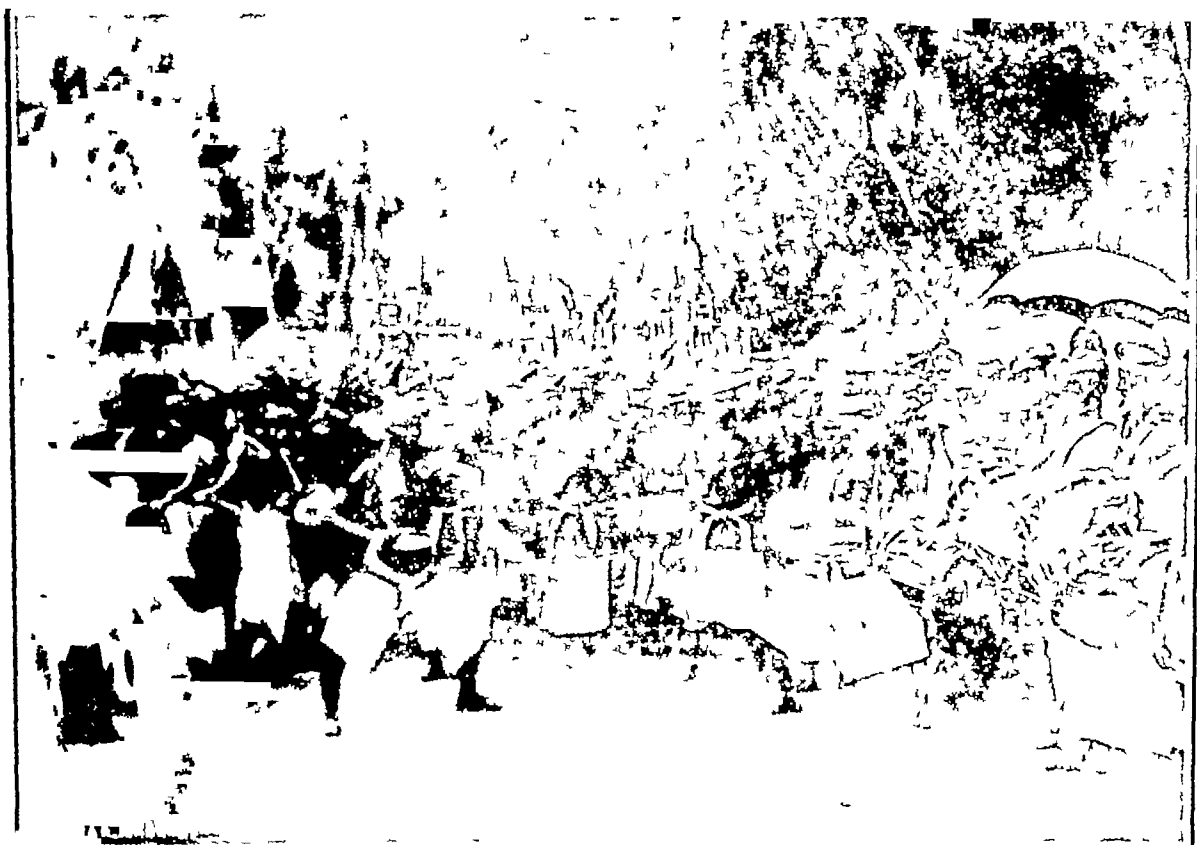
*Tattooing* — To Malabar tattooing was little known in olden times. Even to-day it does not find any favour with North Travancore Nāyars. It is only in the case of Nāyar women living to the south of Quilon that the custom seems to prevail. Some accounts trace it to the influence of a Moghul Sirdar who invaded Travancore in 1680 A.D.

*Habitation* — The houses of the Nāyars standing in the midst of separate compounds have been by many writers supposed to be designed with special reference to the requirements of defence. The saying common in England that every man's house is his own castle is well verified here. An ancient Nāyar house generally faces the east and commands a beautiful panorama of cheering verdure. At the entrance is an out-house with sometimes an upper story which in mediæval times must have served as a guard-room. In poorer houses, its place is taken by a roofed door-way provided in most cases with a stile to keep out cattle. A Nāyar house is usually divided into four parts, the Arappuzha or the main building, the Patippura or the gate-house, the Tekkêtu or the southern portion, and the Vattikkêtu or the northern which is the kitchen. Inside the house-garden, one meets with various kinds of useful plants and trees such as "the shady jack, the graceful areca, the stately cocoanut palm, the luxuriant plantain, the solid tamarind, the mighty mango, and the useful talipot." On the South-western corner is the usual serpent Kāvu and by its side a tank. Among Nāyar houses, stoned buildings were in ancient days extremely uncommon and tiled roofing was un-

**CHAP. XL.** known till a hundred years ago. "The greater part of the houses in Malabar"  
**PARA. 216.** writes Bartolomeo, "are built of teak wood which is much harder and heavier than oak and with which it stands corruption for a very great length of time. I have seen several houses more than 400 years old which during that period had suffered little or no decay. The palm leaves with which they are covered and the above wood have the property of attracting moisture and of suffering it again to escape as a breath of air begins to blow or the sun to shine. Hence it happens that these houses are much healthier than those of stone and lime which, if not allowed to dry properly evaporate for a long time after they have built a great many cal careous and highly pernicious particles

*Food and drink*—The Nāyars are not strict vegetarians. Fish in many houses is an article of daily consumption and even though the upper classes generally shun it, the partiality in its favour is so strong with some that it is very often smuggled in. It is believed that the appetizing properties of fish are of no mean order. The *lanji* or rice gruel is a favourite food of the Malabar Hindus, and of the Nāyars of the working classes in particular. According to a well known writer at the commencement of the 16th Century drinking was unknown in Travancore. But as days advanced, that virtue seems to have unfortunately declined so that in 18 A.D. the then Maharajah had to formally prohibit the use of *Takara* or palm brandy under pain of forfeiture of property.

*Occupation*—The Nāyars with the other indigenous castes of Travancore formed a huge militia, but engaged in agricultural and other occupations during times of peace. A large standing army containing many Nāyars was also maintained. So late as the end of the 18th Century there were with Maharajah Rama Varma, "a hundred thousand soldiers, Nāyars and Chēgas, armed with bows, pears, swords and battle axes." In the *Vēlakali*, a kind of mock fight which is one of the items of the *Utsavam* programme in every important temple in Malabar the dress worn by the Nāyars is supposed to be their ancient military costume. Even now among the Nāyars who form the Maharajah's own Brigade, agriculture, to which they are by a most judiciously conceived arrangement enabled to attend during all their off-duty days, goes largely to supplement their salaries. Various other occupations all equally necessary for society have been according to *Kēralāvakāśakrama*, assigned to the Nāyars and would seem to have determined their original sub-divisions. They are the (1) *Ilakkār* or servants at the *Illams* (houses) of Brahmins, (2) *Svarūpakkār* or the servants of the *Svarūpams* or kingly houses, (3) *Pādamangalakkār* temple servants, (4) *Tamil Pādakkār* miscellaneous employes, (5) *Itachichēri Nāyar* or dealers in dairy produce, (6) *Mārans* or the temple musicians and priest, (7) *Chemputkottis* or copper-smiths who prepare and lay copper-sheet roofing, (8) *Ōtattu Nāyars* or tile-makers, (9) *Kalamkottis* or Potters, (10) *Vattakkāṭans* or dealers in oil, (11) *Pallichichan* or bearers of palanquins, (12) *Anthikkurichichans* or undertakers, (13) *Cheṭtis* or traders in vegetables and other domestic necessaries, (14) *Chāliyans* or weavers, (15) *Veluttōṭans* or va. hermen, and (16) *Vilakkittalavans* or barbers. Other books give other names of caste sub-divisions, but all of them agree in their functional basis. But these traditional occupations are fast ceasing to be followed by their respective sub-division under the ferment of the new civilization which while it brings relief to a few caste spells death to many. The lane of Indian society is not a already referred to, the system of caste conceived and worked out by the ancestors of the land. It is the sinful view that one caste takes of another which it pleases in its vanity to call lower, leading to discouragement of all honest work.



Left: A representation of the *Kuttir Kotti* at the Mahabharatha War. A kind of special festival Navar, over the performance in front of Sri Patmanabha Swami's Pagoda. It is held in the month of Pongam (March-April) Ursavam.



Ottam Tullal, a singing performance of an Indian Purāṇa, popular to Malabar.



and the enthronement of idleness. As a necessary consequence of this tendency, the Sudras whose duty was to attend to the various industries necessary for social life, have renounced and are renouncing all the great professions except fighting, agriculture and service. Every other pursuit has been considered low and debasing and has become an epithet of scorn.

*Religious festival and worship* —The chief festival of the Nâyars in which all the naturalized Malayalis including the East coast Brahmins join is the *Ōnam*, a contraction of *Tiruvōnam*, the asterism of the second day of the festival. It occurs in the last week of August or in the first week of September. It is a season of joy and merriment. "About the 10th of September the rain ceases in Malabar. All nature seems then as if renovated, the flowers again shoot up and the trees bloom, in a word this is the same season as that which the Europeans call spring." According to some, this is the annual celebration of the Malabar new year which first began with Chêramân Perumal's supposed departure for Mecca, but according to the orthodox majority, it is the day of the great Mahâbalî Chakravarti's annual visit to his dear country. There is also a belief that it is Mahavishnu that pays a visit on the *Ōnam* day to this mundane universe for whose *Sthiti* or just and proper maintenance he among the Hindu Triad is specially responsible. In certain North Malabar title-deeds and horoscopes, as Mr Logan notices, the year is taken as ending with the day previous to the *Ōnam*. The presentation of cloths to relations and dependents is special to the *Ōnam* day. On this occasion even the poorest man tries to dine like a prince. As a Malabar proverb goes, the *Ōnam* must be enjoyed even by selling one's *Kânram* (estate). Various field sports of the indigenous type, of which foot-ball is the chief, are lustily gone in for, by the *Ōnam* enjoyers. In more martial times, the recreation was of a more dangerous description. To quote Fr Bartolomeo, once more, who lived and wrote at the end of the 18th century, "The men, particularly those who are young, form themselves into two parties and shoot at each other with arrows. These arrows are blunted but exceedingly strong and are discharged with such force that a considerable number are generally wounded on both sides. These games have a great likeness to the *Cerialia* and *Juvenalia* of the ancient Greeks and Romans." So says Forbes also in his *Oriental Memoirs*. "Even today in British Malabar," says Mr Fawcett "each player is armed with a little bow made of bamboo about 18 inches in length, and arrows or what answer for arrows, being no more than pieces of the midrib of the coconut palm-leaf roughly broken off, leaving a little leaf at one end to take the place of the feather. In the centre of the spot, but on the ground, is placed the target—a piece of the heart of the plantain tree about 3 inches in diameter pointed at the top in which is stocked a small cheppu as the mark, which is the immediate object in view of the players so called. They shoot indiscriminately at the mark and he who lifts it (the little arrows shoot straight and stick in readily) carries off all the arrows lying on the ground." In the earlier centuries the amusement must have been much more serious. Even to day the bow is an instrument of reverence on the *Ōnam* days.

*Marriage customs and system of inheritance* —Marriage among this caste may mean either the formal ceremony of tying a *tâli* around the neck of a girl accompanied by festive celebrations for four days, known as *Tâlikettu* or *Kettu kalyânam*, or the ceremony of actual alliance as husband and wife, extending for a few hours in the night, conducted quietly in the midst of a comparatively small gathering and with instrumental music religiously eschewed. \* known as *Sam-*

\* A change in the direction of giving it a greater importance than heretofore is becoming manifest. But still it is a comparatively quiet function and considered much less important from the family standpoint than the *Kettukalyânam*.

**CHAP. XL.** bandham or Muntukoṣukkuka (cloth-giving) The former is a public family ceremony while the latter is more a private and personal transaction, but solemn if unostentatious. In the generality of cases, the Nāyar wife does not live in her husband's house but in the house of her birth, which alone she looks upon as hers, at all stages of her life.

*The Kettukalyāṇam ceremony* —“As a religious ceremony” said the late Sir T. Muttuswami Aiyar “the Kettukalyāṇam is taken to give the girl a marriageable status. “But in relation to marriage,” says that great jurist, “it has no significance save that no girl is at liberty to contract it before she goes through the Tālikettu ceremony. In some parts of south Malabar however there is a belief that it is a marriage; but even there the custom is to tear up a cloth called the Kachcha cloth, on the fourth day of the ceremony as a symbol that the marriage has been dissolved. A ceremony which creates the tie of marriage only to be dissolved at its close suggests an intention rather to give the girl the merits of a Samakāra or a religious ceremony than to generate the relation of husband and wife.” If as a marriage rite the Kettukalyāṇam of the Nāyar has no significance, it is not less so than the ceremony of Samāvartana or the formal termination of the Brahmachary Āsrama among Brahmins and if the retention of the Samāvartana as a ceremony to be gone through immediately after the commencement of the Vidyārthi or pupil stage (corresponding to the date of the thread investiture) or a few years after irrespective of the progress made or of the expected sequel, is taken to indicate a passed time when after the full course of instruction had been run out, a person exchanged that Āsrama for that of the grīhastha (married man) or of a Śnātaka which is, in other words, an endless post-graduate course of study and pious service, the Kettukalyāṇam with many of its ceremonial details similar to those of the Nampūtiri refers to a period when that rite was with the Nāyars as much a sacrament as with the Nampūtiris themselves. If on account of certain circumstances the full Brahmacharya course had to be cut short, it is not unreasonable to assume other circumstances of an equally if not more justifiable character which required that the relationship created by a Kettukalyāṇam ceremony should be cancelled soon after. The absence of the Pānigrahaṇam and the Saptapadi or the walking of the seven steps and Hōma or sacrifices to fire in the Kettukalyāṇam rite is taken to shew that the whole ceremony was an interpolation. But it may be safely a surmise that these being the solemnly binding items of the programme were honestly omitted. In place of the Vedic chants of the Brahmins the Vernacular hymn and invocations of the Brāhmanis (a section of the Amjalarāsis) are sung in probable imitation of the Vēlavāraṁ (Vedic chant).

*Description of a Kettukalyāṇam* —The details of this ceremony vary widely in different parts of Malabar. But the essential parts of the ceremony appear to be the same throughout.

After the age of eleven a Nāyar girl becomes ineligible for the ceremony. In all castes and communities of the Hindu persuasion, so among the Malabar people the ages represented by the odd number seven, nine and eleven are considered auspicious. A number of girls may be married at a time and the marriage being now a mere ceremonial, it may include even infants, an arrangement prompted by obvious consideration of economy. The masters of the ceremony at a Nāyar Tālikettu in Travancore are the Machchamplikkār. They are the members of the ancient Nāyar families appointed for the purpose by the

Maharajah's of Travancore Each Kara has three or four such families who divide among themselves the customary services in that Kara

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Inangngans or relations may also act the part of bridegrooms When an Aryappattir or Tirumulpât is invited to tie the Tâli in aristocratic households, there may be but one tâli-tier even for a number of girls Generally there are as many bridegrooms as there are brides This has led some European writers to posit the existence in Malabar of what is known to sociological science as group-marriages This is evidently wrong At the construction of the marriage-pandal, the villagers take a responsible interest and render substantial aid The actual wedding takes place in a mandap which being decorated with Katiru, or ears of corn, is called Katiru Mandapam The first item in the marriage-celebration is a sumptuous banquet called the Ayaniyânu, given by the bride's people to the bridegroom The girl goes to the bathing ghât on the morning of the first day of the marriage ceremony She does so in a regular procession One of the Machchampî females, well-dressed and wearing ornaments of price, walks in front of the girl with a vessel containing the girl's wearing apparel to be used after bath, a mirror and other toilette articles in the left hand and with a Changngalavat-taka or a metal hand-lamp peculiar to Malabar, in the right Often the tender feet of the girl are protected from touching the ground below by broad cloths spread on the way Silk-umbrellas are also, according to the social station of the family, held over the head of the girl On reaching the house she is placed in a separate room and all the assembled guests are served with a rich feast With-in the Katirumandapam the Brâhmanis are accommodated One of them then ties a string round the left hand of the girl (Kâppukettuka in vernacular or Pratisarabandham in Sanskrit), as symbolical of a solemn resolve to do a particular act A song called Subhadravêli which is the account of the famous marriage of Subhadra by Arguna is then sung by the Brâhmanis Invited by the bride's mother who proceeds to his house and places a garland round his neck, the Manavâlan (bridegroom) starts at the auspicious time (Muhûrtam) in procession, riding on an elephant or walking on foot according to the wealth and status of the party concerned The brother of the bride waits at the door to receive the bridegroom and his party The bridegroom arriving takes his seat in front of the bride and on the right side but facing the same direction as the bride i e, the east The bride-groom then receives the Minnu, the wedding jewel with the string or Tâli at the hands of the Âsân or the village school-master and places it around the neck of the bride or brides who, when there are more than one, are seated in a row holding in their hands an arrow and a looking-glass This practice, it may be remarked in passing, is not universally followed A song known as Ammachchan Pâttu or the song of the maternal uncle, is then sung which is presumably the invocation, by the uncle, of prosperity to the married couple On the second day the Pratisaram (string tied round the left wrist of the bride) is removed, the function determined on having been duly fulfilled On the third day is the Aval tittu when confectioned beaten rice is served to the bride-groom and party This too forms the occasion for a festive procession With a few other ceremonies of comparatively minor importance and a finishing bath or Nirâttu known to all Brahminical ceremonies as Avabhrîta snâna, the programme is fully acted out

In cases where a tâli-kettu is beyond the means of a tarvad—a contingency rarely, if at all, accepted in practice—the ceremony may be gone through along with a similar ceremony at the house of a well-to-do relation or friend, in front of a Saiva temple, generally that of Tirunakkara at Kottayam or at the Pantâramatham i e, in the house of the village chieftain

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*Sambandham* —Sambandham constitutes the real marriage, *de jure* as well as *de facto*. The word sambandham means alliance or connection. In different parts of *Kêrala*, it is differently known as *Gunadôsham* meaning (a union for) good and evil and *Vastradânam* or *Putavakôsa*, meaning the giving of cloth. The most common words in Travancore are *Putavakôsa* in the south and *Sambandham* in the north. It may be performed without any formal ceremony and in several ancient families including the most aristocratic, as a private transaction confidentially gone through. In some cases the bride-groom and a few of his select friends assemble in the house of the bride, the bride-groom presents into her hands a few unbleached cloths. Presents are made to *Vaidikas* and to the relations and servants of the bride. After supper and *pan supari* the party disperses. Just before the acceptance of the cloth the girl makes due obeisance to uncles, mother, aunts and other elders, as if by way of seeking and obtaining their formal assent for the transaction she is going to enter into. Another day is generally fixed for the actual consummation ceremony. On that day too the bride-groom goes with betel and nuts to the bride's house accompanied by a few friends who are entertained at supper.

Perpetual widowhood is not an institution among *Nâyars*. Divorce is theoretically unrestricted but practically not very frequent.

*General* —While among the *Nâyars* the ceremonial declaring of a man and woman as husband and wife even at a *Putavakôsa* is not usually regarded as having any ritualistic religious sanction, i. e. beyond that of ordinary propriety and general social morality or as giving rise *ipso facto* to rights of the kinds recognized by the other communities, it has to be noted in the words of Logan that "the very looseness of the law makes the individual observance closer; for people have more watchful care over the things they are most liable to lose." That fraternal polyandry once prevailed in Malabar on a noticeable scale and still prevails to a very small extent in certain parts of the country is not improbable. But to trace the custom to primitive bestiality is not only unkind in the extreme, but unscientific in the highest degree. On the other hand this form of marriage says Westermarck, seems to require a certain degree of civilization. It was probably in most cases an expression of fraternal benevolence on the part of the eldest brother—a benevolence and an absence of jealousy which, viewed from the modern stand point can perhaps only evoke a good natured smile. And whatever be the relation in time or sequence between inheritance and the character of the marital tie, the recognition of a sister as much if not a more, natural kinswoman than a girl of another family wedded and introduced into one's own will not on calm reflection, seem so contrary to the run of even the highest human nature, as may at first appear. But various uncharitable interpretations have unfortunately been put on the family life of a good and loving people and several arguments have been urged by way of vindication. Like every other caste for which ordinances are prescribed in the Hindu *Smriti* the *Nâyars* too must have been once governed by the *Makkakayam* system. The political constitution of a people have a great deal to do with their marriage customs and form of inheritance and all possible present-day abuses. What Montesquieu says with reference to the circumstances under which *Nayar* women began to be polyandrous or at least ceased to conform to the conventional rules of marital life, deserves to be noted and will account even more directly for the prevailing system of property inheritance.

[The tribe the more can have only one wife while women on the contrary are allowed many husbands. The result of this custom is not difficult to discover. The *Nâyars* are the tribe of purples who are the allies of the reds. If France and Rome are not concerned in a quarrel, I Malabar were the female members private prostitutes they are satisfied with sanctioned marriage so little benevolence is promised there now, if sanctioned many wives, which consequently diminishes the stickliness of family and the care and housekeeping; as I live on them as the free possession of military spirit.]

But all this is now fast changing. Polyandry is not heard of except perhaps in certain remote country-parts and in these peaceful times and altered conditions of society, the continuation of such strange customs is rightly regarded as devoid of all justification. The practice at least among all decent sections of the Nâyars people is one of strict monogamy with all the constancy of a *Makkathayam* union and the right to divorce at will is sparingly exercised. Even the re-marriage of widows except at tender ages is considered not quite the proper thing, if it could at all be helped. The *Kettukalyânam* or the *Tâli-tying* which at present is a mere ceremony is beginning to be recognized as a relic and record of a different past and the trend of public opinion is in the direction of restoring it to its original binding value. The responsibility for the due care and proper maintenance of one's children is not only felt by the parents in a greater measure than formerly (*i.e.* in medieval times) but is beginning to be enforced by society and to some extent by the State. The need for legislation in view to sanction, render stable and even stimulate this gradual tendency towards reform, has been felt, and it is more than likely that when the actual change in conviction and in sentiment spreads wider and sinks deeper, legislation will stand clear of all charges of meddlesomeness or of being revolutionary and merely be a formal declaration of a well-established public opinion intended only to serve as a recorded authority for judicial tribunals.

*Ceremonies before and after marriage* —The first ante natal ceremony of importance which the *en ciente* woman performs at the 7th month, sometimes at the 9th, is the *puḷikuttu* towards whose expenses the husband has to contribute. The essential part of the ceremony consists in the brother of the woman or in his absence a *Mârân* dropping tamarind juice three times over a knife into her mouth, she standing on a plank with her face towards the sun. The *Annaprâsana*, the *Nâmakarana* and the *Karnavêdha* have all to be performed but in the a manner without the recitation of *Mantias*. It is the barber woman that officiates as mid-wife. Pollution is observed for 15 days after child-birth. The *Punyâha* or purification is then performed by the *Mârân*. The *Nâmakarana* takes place on the 27th day. At the 6th month the rice-giving ceremony takes place. The ear is bored at the end of the first year. When a girl attains maturity there is regular festivity for full four days. The *Shashthipûrti* *i.e.* when a person arrives at the 60th year, is the only important latter-day ceremony.

*Death and succeeding ceremonies* —The dead bodies of persons above 16 years of age are burnt, while of those below that age are buried. The cremation ground is one's own compound. The ceremonial is simple. The pollution period is 15 days or 900 *nâzhikas*. The *Sanchayana* or the collection of the cremated remains takes place generally on the 4th day. The mourning expressed in the form of a religious convention called *Dîksha* is generally observed especially in the Northern parts of Travancore and lasts till the 42nd day or for 6 months or even a full year. In cases of death in fields of battle or under inauspicious circumstances an image of the deceased is used to be placed in the *Tekkettu* (Southern out-house) and worshipped.

*Names and nick-names* —The names of the Nâyars are of diverse kinds. The most popular are *Râma*, *Krishna*, *Kôsava*, *Nârâyana*, *Gôvinda*, *Vêlâyudha*, *Ayyappa*, *Samkara* and *Gôpala*. The names of female deities too such as *Kâlî*, are sometimes to be found. Such names, however, as *Kâlî*, *Ummîni*, *Kochchappi*, *Âdichchan*, and a host of others are gradually losing favour, and comparatively new names such as *Chandrasôkharî*, *Achyuta*, and *Vâsudêva* are coming to be recognized. Contractions and abbreviations are

**CHAP. XI.** most freely indulged in. The names of women also, of late, have undergone considerable alterations. In olden times, as if by an unwritten law all Nayar women had purely Vernacular names. Thus names in ordinary use were, Naunggol, Cochehupenna, Chiruta, Nani, a corruption of Nārāyaṇi. Pāru a corruption for Parvati and Ichchari a corrupted form of Isvari. Names like those of Ānaki, Gouri, Lakshmi and Kalyāṇi were of a later growth and latest of all names hitherto rare such as Bhavāni Bhārgavi, Padmāni, Sarasvatī, Dōvaki and Bhārati have also come into vogue.

*Amusement and recreation*—The Nāyars participate in all the amusements of the Vampūtiris. The Kathakali was much in favour with them till recently but this has now given place to the Nāṭakam or the drama proper. Karisṭōkan or songs describing cooking and serving are passionately studied and recited. Hunting is a rather common source of recreation for the Nāyars. The Karkotippattu and Tiruvātīrappattu are songs recited by Nayar women in groups. The Tiruvātīra day comes in the month of Dhanu (December-January). The festival has a quasi religious aspect about it, for it is supposed that it is annually celebrated in commemoration of the death of Kāmadōva, the Indian Cupid, at the hands of Śiva. Every Nayar woman gets out of her bed at about 4 A.M. that day and goes to bathe in the nearest tank. A number of ladies, both young and middle-aged, assemble, and plunging into the water take part in the song that is about to be recited. In that season, they also enjoy the Uthiṅgal or swinging to and fro, for which special songs are studied and recited.

*General Education*—In the matter of education the Nāyars occupy a prominent position in the scale of castes. Almost every Nayar girl is sent to the village school to learn the three Rs quite as much as a matter of course as the schooling of boys. This constitutes a feature of Malabar life that makes it the most literate country in all India, especially in respect of the female sex. In regard to Sanskrit study the East Coast Brahmans who, at no period of their history were so uncompromisingly orthodox as their West Coast brethren are believed to have given the earliest aid. After Pāṇmānugan Exhuttachelian developed and enriched the Malayalam language, numerous Āśāns or village teachers came into existence in different parts of Malabar. After a preliminary study of Malayalam such of them as desired higher, i.e. Sanskrit education, got disciplined to an Ampalāśi or a Śāstri. Even to-day the very estimable desire to study Sanskrit is seen in several Nayar youths who have readily availed themselves of the benefit of the local Sanskrit College. In respect of English education the Nāyars occupy an important position. The facility offered by His Highness the Government for the study of English, being largely availed of by Nāyars and it is a matter deserving to be prominently recorded that between the years 1900 & 1901 three Nayar girls have passed the Matriculation Examination of the University of Madras.

*Character*—The records of Nayar character left by European writers such as Day in Cochín and Mateer in Travancore are as unsympathetic as they are unmerited. The social and political conditions of a people have to be studied before a just estimate of their national character can be formed. The traditional features of the ancient Nāyars have undoubtedly been sweet frankness, reverence to authority, uncalculating hospitality, patient industriousness and manly affection, and though with the altered condition of external life these features possibly have undergone some modifications, none with any pretensions to familiarity with Mala-

bar and its people could fail to be struck with love and regard for this good and interesting community

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*Economic condition* —The present economic condition of the Nāyar is not free from anxiety. Agriculture which is the only stand-by left for Sûdras generally is his chief means of subsistence. Though the Native Christians, especially of the Syrian denomination, have from very early times joined the role of farmers in certain parts, the bulk of the country's agriculture is in their hands. But the conditions of agriculture have altered greatly. The disorganization of indigenous industries has thrown on land a large portion of its population, who not having the enterprise and the capital necessary to exploit fresh areas, the pernicious policy of subdivision of the existing agricultural holdings ending in poor cultivation, low yield, gradual de-pruiperisation and loss of land if not unnoticed extinction has been the result. The precariousness of the seasons and the steadily diminishing rainfall have added to the anxiety of the cultivator. The Pulayans and depressed castes have long declined in strength and number and the few left are under various influences giving up their traditional partiality for agricultural labour. The wages have hence risen beyond the capacity of the land and with the steady advance of occupation, though not of cultivation of jungle and other waste lands, the pasturage has considerably shrunk in area and live stock have begun to deteriorate, though figures which in regard to such matters are of the utmost value cannot be given. Along with the loss of animal manure, leaf-manure has become scanty. And added to all this is the false idea, referred to at the outset of this chapter, of indignity of particular kinds of labour. As if by a cruel irony, unproductive labour such as official and professional has been elevated to the supersession of the agricultural and industrial. All these, it will be seen, are circumstances that do not make for the prosperity of a dependent country. With the large number of cultured and still monied men, there is no reason to fear that an early diagnosis will not be made and prompt remedy adopted. Under present conditions agriculture must be largely supplemented by industries of all sorts, so organized as to leave intact the independent self-reliant habit of the earlier people who would not object to do any kind of work if at their ancestral acre. Material want is the chief enemy of religion, morality and general character, and all efforts at improvement should go forth in that direction under the ennobling stimulus of internal harmony and universal love.

The total number of Nāyars in Travancore, including the Âdichchans and Chakkâlas, is 536,186. The Âdichchans (72) are found only in one taluk, viz, Tiruvalla, where they are engaged in the service of the Panayannârkkavu temple. Of the 15,173 Chakkâlas, as many as 11,388 are found in the Western Division. They are found in the largest numbers in four taluks of the State, namely, Karunagapalli (2,078), Neyyatinkara (1886), Vilavankod (1555) and Quilon (1,495). In many North Travancore taluks such as Ettumanur, Minachil, Shertallay, Muvattupuzha, Kunnathnad, Alangad and Parur very few of them are found. All the remaining divisions of the Nāyars together number 520,941 souls. The Nāyars are scarce only in the three Tamil-speaking taluks of Shencottah, Torala and Agastisvaram. Five taluks, Travandrum (37,854), Neyyatinkara (35,457), Mavelikara (32,344), Tiruvalla (31,378) and Quilon (31,335) contain more than 30,000 of them each. The Illam, (326,208), the Svarûpam, (104,639), the Kiriyaam (25,164) and the Ilichchêri (22,944), are the most numerically important subdivisions. The Pâdamangalam (6,175) the Tamil Pâdam (258), &c appear to hold only very few adherents. In 1891, the strength of the Nāyars was 483,725.

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While on the subject of Nâyars, the manners and customs of two other Sûdra castes, practically indigenous to Kêrâlâ may be briefly referred to

**THE KRISHNANVAKAKKÂR** —The Krishnanvakakkâr are a class of Sûdras confined to South Travancore.

*Name and title* —The name Krishnanvaka means literally belonging to Krishna and is believed by the castemen to have been first applied by a Travancore Sovereign at the commencement of the Malabar Era. The titular suffixes of the names of the Krishnanvakakkâr were originally Ayan meaning one of a pastoral class and Achechi (feminine). This is the one found in the early *Ayacht* (settlement) records. By classes such as the Shânars the Krishnanvakakkâr are called Kuruppus, a title which the castemen themselves make use of at times.

*History* —Two views regarding the early history of Krishnanvakakkâr are current, one the ethnological and another the historical or traditional. According to the former the Krishnanvakakkâr form part of the great pastoral caste of South India which after a time became mainly agricultural. The other account is perhaps more precise. In ancient times a large section of these people immigrated from Âmpâti the place of Sri Krishna's nativity and early boyhood to Konjiveram in whose neighbourhood there is still a village known as Ayarpâti. From here seventy two families of Ayars proceeded to Kêrâlâ and presented to His Highness Udaya Mârtânda Varma, the then Maharajah of Travancore, an image of Sri Krishna which they had brought with them from Northern India. The Maharajah who was then known as Palli Vâna Perumâl (the Perumâl on the throne) observing the interesting manners and customs of these immigrants and most of all, their devotion to Sri Krishna called them Krishnanvakakkâr and employed them to serve in the temple of Krishna (Tiruvâmpâti within the pagoda of Sri Patmanâbha at Trivandrum). Their leader was given the title of Ananta Patmanâbha Kshêtra Pallava Râyan. This immigration is said to have occurred in the first year of the Malabar Era. A *Neet* or royal grant dated the fifth Chingam of that year engraved in a copper plate was granted to them by which they were entrusted with the management of the temple. They were asked to reside at Vanehiyûr in Trivandrum. In the pollution consequent upon a birth or death in any one of these 72 families, the image of Krishna that they brought was believed to share at least for three days and the Pûja or the daily ceremonies used to be constantly interrupted. They were then asked to remove to a place separated from Trivandrum by at least three rivers. Eraniel and halkulam were then selected as the settlements for these Krishnanvakakkâr. They were ordered to supply peas to the Tiruvâmpâti temple regularly and it is supposed that this must have been a tax in kind levied upon them for such land as they cultivated. During the reign of the great Mârtânda Varma, successive *neets* were issued to them entrusting them with diverse duties at the Tiruvâmpâti temple. Each of the original families that came from Konjiveram to this country bears a distinct name. A list of such names as far as they have been ascertained is given below

- |                 |                 |                |
|-----------------|-----------------|----------------|
| 1. Teepara      | 10. Kshiltanor  | 19. Udayampara |
| 2. Nyikatum     | 11. Channampara | 20. Tassikkal  |
| 3. Chanthampara | 12. Vinkkil     | 21. Panayam    |
| 4. Pallichchal  | 13. Alattura    | 22. Villara    |
| 5. Polanal      | 14. Vampara     | 23. Tattakkil  |
| 6. Palyara      | 15. Channalli   | 24. Kâmpara    |
| 7. Channampara  | 16. Chidom      | 25. Marakkara  |
| 8. Deppara      | 17. Iampara     | 26. Kakkara    |
| 9. Pillara      | 18. Thottara    | 27. Iara       |

28 Ponnara	38 Pārur	48. Karupphāli
29 Karavita	39 Chérūr	49 Chirayampara
30 Katampara	40 Tennūr	50 Vakara
31 Vayakkal	41 Karuvāy	51 Nellūr
32 Kaitara	42 Chattampara	52 Kulattara
33 Marūr	43 Kungukkaruvāy	53 Māmpalli
34 Chempakappara	44 Kammankara	54 Chittitam
35 Chivūr	45 Mutivūr	55 Karinchanam
36 Kamukara	46 Anavara	56 Mithunappalli
37 Kalpalli	47 Kuzluttara	57 Kārāvalli

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This is briefly the traditional origin of the caste in Travancore. In British Malabar and Cochin no *Krishnanvakakkār* are to be found. The early settlement of *Krishnanvakakkār* at Konjiveram where the Pallavas lived and ruled over an extensive empire is highly probable. It is equally probable that with the wane of the Pallava supremacy, the *Krishnanvakakkār* began to emigrate. But according to the late Mr. Foulkes, the historian of the Pallavas, their decline dates only from 900 A. D. or 73 M. E. Perhaps the year 1 in their document only means the first year of their emigration into Travancore, and does not relate to the Malabar Era itself. The title *Pallavanāyān* (King or Chief of the Pallavas) conferred on their leader clearly indicates their nationality and the kingdom from which they came. An enquiry into the history of this caste promises to be brimful of interest, but for lack of sufficient material it is not possible to pursue it any further with safety. In regard to their subsequent history, it may be said that in course of time, some of the *Krishnanvakakkār* branched off as a division by themselves and adopted the Malabar law of inheritance and with it a few of the local customs and manners.

*Manners, customs, &c.* —In respect of clothing and ornaments the *Makkathayam* *Krishnanvakakkār* imitate the *Vellālars* and the *Marumakkathayam* division, the *Nāyars*. The only peculiarity about the former is the wearing of the *Mākkutti*, the characteristic nose ornament of the *Nāyar* women, in addition to the ordinary ornaments of the *Chettis* and other Tamil *Sūdras*. The *Tāli* remains inseparable from her person so long as, not necessarily her husband, but any one of his brothers lives. Tattooing was in olden days very common among the women. Agriculture is the almost universal occupation of the *Krishnanvakakkār* at present. Some engage themselves in trade. In respect of modern education, they do not yet seem to evince any great zeal.

A peculiar feature about their land-holding is what is called *Ūtukūru*, a tenure which obtains to a smaller extent among the *Shanars* of Eranjel and the adjacent Taluks. In the old Settlement Register it is no uncommon thing to find a garden registered in the names of several persons not connected with each other by any ties of relationship. In some instances the ground is registered in the name of one and the trees on it in the name of another. This *Ūtukūru* mode of enjoyment naturally leads to much confusion and endless litigation.

*Marriage customs.* —Intermarriage between the members of the same original family as per list is absolutely prohibited as between the members of the several Brahminical *Gôtras*. Among the *Marumakkathayam* sub-division, the *tālikeettu* and *Sambandham* are separate ceremonies and bear different significance. The marriage of the *Makkathayam* section may be shortly described. After the usual horoscope consultation, a day is fixed for the betrothal. On the day of the marriage the bridegroom goes in procession to the house of the bride sword in hand, superbly and martially clad, and probably in reverent imitation of *Krishna* in his marriage expedition to the court of king *Bhishma*. The bridegroom's sister

**CHAP. XI.** carries a plate containing a cloth and the tāli and enters the apartment where the bride is seated in marriage attire. The bridegroom is conducted to the *pandal* called *Vattakkāmanam*, where the relatives and villagers are all assembled. In the room where the bride is seated, the bride-groom's sister ties the tāli round her neck amidst the Kurava and other sounds of joyous music. The maternal uncle conducts the bride to the marriage *mandapam* and seats her by the side of the bridegroom. A plantain leaf is spread before the couple and paddy raw rice, two coconuts and two Kāppu strings are placed on it. God *Gaṇēśa* is then solemnly invoked and the Kāppu strings are tied one round the right wrist of the bridegroom and the other round the left wrist of the bride. The maternal uncle then recants the names of all the ancestors of both the parties and loudly declares that the daughter of such and such a man in such a family is wedded in holy matrimony to a member of such and such a family. He winds up the ceremony by pouring water into a *andjan* leaf held by the bridegroom and the bride, the water flowing from the hands of the bride towards the hand of the bridegroom. The bridal pair thereafter retire from the gathering. The feasting and rejoicing usual on such occasions over the bridegroom returns with the bride in procession to his own house where the rest of the festivities which last for seven more days are gone through. On the third day the bride's party go as if in search of the girl to the house of the bridegroom with the appearance of burning indignation and every effort is enacted to appease them but without avail. The bride's party return abruptly without even partaking of the proffered hospitality. On the 4th day the married couple repair to the bride's house. The marriage so celebrated is alone legal and binding. The husband immediately obtains the status of legal guardian and is entitled to keep her at home however young she may be, consummation being of course deferred till after puberty.

The tying of the tāli is curiously considered to be the most important portion of the ceremony which as we have seen is done by the bridegroom's sister even before he has seen the bride. On the bride attaining puberty the *Āśān* sprinkles raw rice on the head of the girl seated in a room with a light in front of her and present the purificatory oil with which she anoints herself. This takes place on the 10th day after menstruation. Pollution lasts for full ten days. There is no special ceremony on the nuptial day.

A widow may be taken as wife by a brother of the deceased even though younger in age than herself. The issue thus procreated is considered as the legitimate issue of the deceased and acquires full rights of inheritance to his property as well as to that of the natural father, provided the latter has no offspring by his duly married wife. It is significant to note that this practice of a widow marrying the brother of her deceased husband exists in several parts of India and is especially found among the *Iṭayās* of Southern and the *Jat* families of Northern India.

*Funeral ceremonies.*—The dead body is cremated but no ceremonies are performed on the first two days. From the third day the offering of oblations begins. On the tenth day the bones and ashes of the dead are taken to the foot of a milkv tree and thereafter thrown into the sea. It is only on the last day, or the 16th that the *Āśān* is invited to perform the purification ceremony.

*Caste Government.*—The *Krishnanayakkār* live in large communities. Each group has a *Kāriyathan* aided by an accountant and a treasurer. The offices are elective and honorary. The priest is called *Karnattān* or *Āśān*. There exist now only one family of the *Karnattāns*. They reside at *M. jēn* in *Landel*.

The female members of this priestly family are known as Mangalyams and observe a certain amount of exclusiveness in regard to marriage and messing

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The total number of *Krishnanakakkâr* in Travancore is 8,999. They are practically confined to two Taluks of South Travancore, Eraniel (5,722) and Kallulam (1,864). The remaining 1,413 are distributed among 14 Taluks. In 1891 their strength was 6,953.

**NANCHINÂT VELLÂLAS** — *General remarks* — The *Nānchinât Vellâlas* were originally ordinary *Pāndi Vellâlas*. With the transfer of *Nānchinât* from the *Pāndyan* to the Travancore rule, they became isolated from their kinsmen beyond the ghâts and began to change their social and domestic constitution. Their inheritance became modified, their matrimonial ideas altered and their caste-structure became in course of time an interesting medley of Tamil and Malayalam social characteristics. Hence they form today a kind of ethno-chemical compound different in several essentials from the *Pāndi Vellâlas* on the one hand and from the Malabar *Nāyars* on the other. The chief centres of the *Nānchinât Vellâlas* are Tovala and Agastisarim, the two Taluks which constitute the tract of country known as *Nānchinât*. At Vankam there is a small detached colony of *Nānchinât Vellâlas* whose household tongue is Malayalam, but who in other respects are as good *Nānchinât Vellâlas* as any others. The males wear their tuft of hair on the top of the head, towards the front, like the *Nāyars*. The women resemble *Nāyar* females in wearing white cloths even when their husbands are alive, the *Pāndi Vellâlas*, unless widowed, religiously eschewing undyed cloths. The mode of dressing, however, is like that of the Tamilians. Unlike the Malabar females the upper garment is not a separate piece from the lower. In the matter of ornaments the only important change is the wearing of the *Tôta* for the ears instead of the *Pāmpatam*. These differentiated features of dress and jewelry are not universal. There are today women of that community who in these respects are absolutely indistinguishable from the Tamil *Vellâlas*. The *Nānchinâtīyans* are not strict vegetarians. The occupation of the *Nānchinât Vellâlas* is pre-eminently agriculture. *Ammankôla* is the most important mode of divine propitiation and the *Villatichchānpāttu*\* is their favourite form of musical recreation. Their caste-government is in the hands of the *Ūrukâr* or villagers whose meeting place is generally their village temple of *Bhadrakālī*. They have their own office bearers, the *Kāryasthan*, the *Mutalpizi* or treasurer, and the *Pillai* or the accountant. A marriage donation of twenty-five fanams and a *Kadalī* bath † donation of twelve fanams have to be paid into the village fund, on penalty of a fine in case of default. The anniversary of departed ancestors is observed and the *Patukkai* ceremony of the *Pāndi Vellâlas* is performed every year. Then high-priest belongs to the *Umayōrubhāgam Math* in *Kumbhakōnam*. The North Travancore *Nānchinâtīyans* recognize the *Pānantitta Kurukkal* as their spiritual adviser. East Coast Brahmins often serve them as priests.

**Ceremonies** — The two important ceremonies are the marriage and the *Sam-bandham*. Girls are married usually after puberty. In a few exceptional cases early marriage is practised. The first preliminary ceremonial connected with a marriage is the purchase of turmeric. The *tāli* is of a peculiar shape. Presents to the bridegroom consist of a *Muntu* and a *Nēriyatu*, the usual Malabar dress,

\* This is an old song sung in the temple of Sista and Bhadrakālī in South Travancore. The songsters are known as *Polavans* and belong generally to the *Vānya*, *Chetti* or *Tuttān* caste. The *viliu* or bow is merely a Palmyra plank about 12 feet long and 8 inches broad. This and the *Viyyōl*, another small piece of wood are the musical instruments of the *Polavans*, in which they play to the accompaniment of the song. The story of the song relates to the death of an *Asura* known as *Vallarakkan* at the hands of *Vishnu* in the form of *Mōhini*.

† The bath on the wedding eve.

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and what is still more curious, an iron writing style and a knife. This is probably to indicate that the *Vellālas* were the accountant caste of Travancore. Several families of them are said to have been invited in ancient times from Tinnevely and Madurai to settle themselves in Nānchināt as accountants. Divorce is permitted, but a formal release or *Vitukuri* has to be executed. After this, she may receive cloths and enter into Sambandham alliance with a Nānchināt or Pāndi *Vellāla*. This connection is recognized by society. The right of performing the funeral rites vests in the son and, in his default, the nephew. The Sanchayana or the collection of the cremated remains takes place on the second day. Pollution lasts for 16 days. On the 16th day the Kartā makes offerings of water with sesamum seeds and serves an oblation of cooked food. The Puyāha or the purification ceremony is performed by the Brahmuns and a feast to the villagers concludes the ceremony. It is a curious custom that for the funeral ceremonies of the Nānchināt and other *Vellālas*, the head of the Kartā is shaved clean while in the case of the other castes his hair is kept sacred from the barber's hand for a variable period. The Kartā wears the Brahminical thread during all the sixteen days that the pollution lasts.

*Inheritance*—The inheritance of the Nānchināt *Vellālas*, is a combination of the patriarchal and matriarchal systems. The sons are entitled to a small portion of the property not exceeding a fourth of a person's self-acquired property and of that portion of the ancestral property which would have descended to him if his family had been *Makkathayam*. This is called *Ukantutama* (inheritance or right by love) so named, because it is property given out of love as opposed to right. It is a further rule that in the case of a divorce, the wife and children should be given this *Ukantutama* at the time of separation. If more than a fourth of the estate has to be given away in that manner the permission of all the heirs has to be necessarily obtained. If there are no sons and if the husband dies leaving a widow too old to enter into a fresh alliance or unwilling to so enter she is entitled to maintenance out of her husband's property. A divorced woman, if issueless, is similarly entitled to maintenance during the life-time of the former husband. The property which she thus inherits is called the *Nankutama*, meaning the property of the *Nanka* or woman. The *Nankutama* is not claimable by the widow if at the time of the husband's death she does not live with him and make herself useful to him in his last days. When a widow remarries or accepts the *Sambandham* alliance, the second husband has to execute a deed called *Etappu* agreeing to pay her either on his death or at divorce a specified sum of money. The *Ukantutama*, from the family of the first husband, will not go to the issue of a woman to whom an *Etappu* has thus been given.

Thrift, industriousness and mathematical acumen are some of the chief features of the *Vellāla* character.

The total number of Nānchināt *Vellālas* is 18,303 of whom 11,709 have been returned from the Western division and 6,404 in the Eastern.

21 *Pattattiyārs* or *Lattattillattu* Brahmuns is the name given to the members of a family residing in the Tolupuzha Taluk. *Pattattiyārs*. They resemble the *Nampūtiris* in every respect except that their women are not married by *Nampūtiris* but by East Coast Brahmuns. The *Pattattiyār* females never go to live in their husband's houses nor are their children entitled to any patrimony. The males marry *Nampūtiri* wives. But the latter, it is believed, fall in social rank by this union. Interesting

with Brahmins is allowed but not, of course, between females. The *Pattattiyâr* males add the suffix *Aryan* and the females *Kunngi* to their respective names.

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*History* —About 200 years ago, when the signs of Western civilization began to get pronounced, when road communications were established and shops were set up here and there and when in fact the old conditions of sanctuarial exclusiveness were threatened with speedy disruption, the *Nampûttiri* Brahmins thought it best to give up their ancient seats in favour of more congenial houses. The inmates of one particular family were all women and were consequently not able to leave along with the rest. The caste-fastidiousness of the *Nampûtti* is not permitting them to accept these late-comers on a footing of social equality, the latter sought protection at the hands of the *Vatakkumkûr* Raja and settled themselves in the *Todupuzha* Taluk which was then part of his dominions. With all the Raja's influence, no *Nampûtti* could be got to marry them. The offer was then made to the *Aryappattars* and accepted. Being thus the issue of *Pattars*, the *Nampûtti* of that house are known as *Pattattiyâr*s. The *Vatakkumkûr* Raja settled a pension on the family which is continued by the Travancore Government which annexed the *Vatakkumkûr* state.

29 persons, 16 males and 13 females, have returned themselves as *Pattattiyâr* in column 8 and *Pôtti* in column 7, all from the *Todupuzha* Taluk. They have been separately treated here, as they combine in them the characteristics of the *Malayalam* as well as of the *Paradîsa* Brahmins.

218 *Pôtti* is a Tamil word signifying "worshipful" and applied in Malabar to all *Kôzala* Brahmins who do not come under the specific designation of *Nampûttiris*. They are of three kinds and correspond to the three periods from which their respective settlements may be taken to commence.

The first division comprises that section of the first Brahmin settlers who occupied the *Pôttikhandam* which is the southern-most of the five *Khandams* or portions into which *Kôzala* was divided, the other four being *Nampikhandam*, *Nampitkhandam*, *Nampûttirikhandam*, *Nampiyâttirikhandam*. They are the greatest landholders in Travancore and correspond to the great *Nampûttiri Jemis* of British Malabar.

The seven families of *Sthânattil Pôttis* and the *Pattillattu Pôttis* would come under this division. The *Sthânattil Pôttis* are among the traditional trustees of *Sri Patmanâbha Svâmi*'s temple at *Trivandrum*\*. Their names are

<i>Kûpakkara Pôtti</i>	<i>Neysôri Pôtti</i>
<i>Vanchiyûr Attiyara Pôtti</i>	<i>Karuva Pôtti</i>
<i>Kollûr Attiyara Pôtti</i>	<i>Srikariyattu Pôtti</i>
<i>Muttavila Pôtti</i>	

Having held quasi-sovereign powers over their respective lands, they have evidently omitted to keep up their religious life and study with the same rigour as their brethren, the *Nampûttiris* in the North. Of these *Pôttis*, a few called *Pattillattu Pôttimâr* being the *Purôhitas* of the Royal family, kept up *Vêdic* study. They are called *Tiruvêli Pôttis* (*Pôttis* that attend at the religious rites of the king), and enjoy the same rank for purposes of State privilege as the *Nampûttiris*.

\* The Maharajah, the *Nampûtti Svâmiyar* attached to the temple and a *Nâyar* nobleman named *Karattâkkuruppu* are the other members that constitute the *Yôgam* or Council of eight and a half members. Practically, however, the responsibility for the effectual management has been undertaken by the sovereign himself as *Sri Patmanâbha Dâsa* in whom vests at present the entire control of the temple.

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The second division comprises the successive immigrants that came into Travancore from the Canarese country and became with the lapse of time and force of association assimilated with the general body of Nampūtiris in habits, manners and customs. They are the Tiruvalla Dēsis. The first batch is said to have come in at the invitation of Udaya Varma Raja at about 836 A. D. and to have belonged to the villages of Vilakunji, Vilakkuram and Gunavati. They were called Tiruvalla Dēsis as their first settlement was in and near Tiruvalla. From the fact that this section of the Brahmins belongs exclusively to one Sūtra, that of Baudhāyana, some have derived the name from Tiruvilla (without sub-division) Dēsi, corrupted into Tiruvalla Dēsi. The Grāmams of Chengannur and Venmani are the two important groups of Tiruvalla Dēsis with the Māmpatti Panāram as the head of the latter.

The third class to which the term Pōtti applies is that of the Tula Brahmins of the Taluks of Uppinangūti and Kasarkōt in South Canara who are merely temporary settlers in Malabar for purposes of temple service and do not constitute the indigenous population of this country.

*Manners Customs, &c.*—At the religious ceremonies of the Malayala Pōtti an Ōttu Nampūtiri or a Nampūtiri learned in the Vēdas officiates as chief priest, the preliminary ceremony Pūnyāha or purification, being permitted to be performed by themselves. In this respect they resemble the Yatrakāñi Nampūtiris. The Samāvartanam ceremony among this class takes place three years after the date of Upanayanam and a Pōtti becomes a Snātaka at the latest by his 19th year unlike in the case of Nampūtiris. Another difference consists in that the females of all the Nampūtiri classes except the Adhāyas wear brass bangles, while the Pōtti women generally put on silver bangles. Their rules of caste-government are the same as those of Nampūtiris and the machinery identical. The Nampūtiri Vaidika and Smārta have the same social and religious control over them as over the Nampūtiris themselves. These Pōttis though, as we have seen, in full possession of local status as Brahmins, do not exercise all the functions of that class. They perform no Yāgas, they never become banyās, they never master the Vēdas, only going in for a formal first recitation. Hence it is that with the single exception of the Pattillattil Pōttis whose favourable position in respect of this test is the result of historical accidents, no Malayala Pōtti is expected to join the Vēdic chants during the Muragapam ceremony.

Consummation takes place on the fourth day of the marriage or if that is inauspicious, on the fifth. The Chengannur Grāmakkār are endogamous in the extreme and never marry out of their village. The other Malayala Pōttis do not observe such a restriction. The chief occupation of the Pōtti is priesthood at temples but several of them are landlords. In the matter of education on Western lines, they occupy almost the same position as the Nampūtiris and the writer has to note with deep regret that the only graduate ever found among Malayala Brahmins belonged to Chengannur and died a year after the last Census.

Their laws of inheritance, their habitations, their social ordinances and appellations their songs and recreations are exactly the same as those of Nampūtiris. In their religious worship too they resemble the Nampūtiris being neither Vaiṣṇavites nor Śaivites.

The total number of Malayala Pōttis, excluding the Pattattivāns is 4190. They are largely found in Tiruvalla (531) Kattikappalli (401) and Chengannur (388).

219 Pulay a is supposed to be derived from Pula, a word meaning pollution,

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## Pulayan

*Sub divisions*—The Pulayas are divided into a number of sub-divisions. The chief of them are (1) Kāṇappulayas, (2) Vettupulayas, (3) Kaṇṇakappulayas and (4) Inappulayas. Of these, the Kaṇṇakappulayas form the highest class. There are two other divisions, the Kīzhakkān Pulayas and the Pāṇṇuṇṇān Pulayas. The former usually live in the eastern-most Taluks and the latter in the western. Of these, the Western rank above the Eastern, as the latter are beef-eaters which the former are not. Hence, they are often known as Pasu (cow) Pulayas. The difference is so pronounced that the Kīzhakkān Pulayas have to stand at a considerable distance from the Pāṇṇuṇṇān Pulayas. Other divisions of note are the Pichchātan, the Kuruppan and the Valluvan. The Valluvan performs the priestly function of the Pulayas and believes that he forms a different caste altogether from his Pulaya congregation.

*Clothing and ornaments* —The peculiarity about the clothing of Pulayyas is that among the Vettupulayyas who live in the Shertallay Taluk the women wear but a leafy garment. The following tradition is related in regard to it —“The men of these Tandu Pulayans (who wear the Tandu grass) wear the ordinary lower cloth of the kind worn in this country, but the distinctive name of the tribe comes from the women’s dress which is a very primitive article indeed. The leaves of a certain water plant (*Isolepis articulata*, Nees) are cut into lengths of a foot long, and tied round the waist in such a fashion that the strings unwoven hang in a bushy tail behind, and present the same appearance in front, reaching nearly to the knees. This dress is accounted for by a tradition that in former days a certain high-caste man of that region had been sowing grains and planting vegetables in the fields, but found that his daily work was in some unknown way frustrated, for, whatever he planted or sowed in the day was carefully picked up and taken “when men slept.” So he set a watch and one night he saw coming out of a hole hitherto unknown to him certain beings like men, but quite naked, who set to work destroying his hopes of a crop. Pursuing them, he succeeded in catching a man and a woman, and he was impressed with shame at their condition that he gave the man his own upper-cloth, which was hanging on his shoulder, and made him put it on, but not having one to spare for the woman, she made herself an apron of grass as above described. These were the progenitors of the

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numerous slaves who are found there at this day. They are so called Kuzhi or pit Pulayans, from having originated as above said.\* Having regard to the various stages through which a people has been known to pass, before it becomes extinct in the competition of inter-racial life, one does not at all feel prepared to accept these traditions, which can only have the effect of throwing off the track the unexpecting student of national history. On the other hand, the belief which some hold is not wholly unjustifiable that the Pulayans and all their congeners are merely depressed specimens of Indian humanity and that their present position ought to serve as a warning for their now more fortunate brethren. The Pulaya woman wears a number of bead-strings around the neck and some shells. No other ornaments are known, except, in some instances, the *Pāsi* and a few brass bangles.

*Food and drink*—The Pulayans live on rice, only for a few months in the year. During the remaining months when harvest is distant, they have to live upon fruits and roots. Toddy is a favourite drink. It is considered a sacred offering to their tribal divinities.

*Occupation*—The occupation of the Pulayans from time immemorial has been field labour for which they are paid in kind. They are in many cases hereditary attachés to agricultural holdings and though at the hands of some short sighted land-owners they have suffered unpleasant treatment at times, their lot on the whole has not generally been one of helpless isolation as is often believed.

*Religious worship*—The Pulayans worship the spirits of deceased ancestors called *Chāvars*. The *Mātan* and the *Panchavar* or *Anchu Tampurākkal* believed to be the five *Pāndavas* are specially adored. The Pulayans have no temples but raised squares in the midst of groves where public worship is offered. The spirits of persons who have died before 16 years of age and of virgins receive special attention. The sun is the highest of all their deities. Many Hindu divinities are also held in great reverence. In the *Mahādēva* temple at *Pārchālay* the Pulayans are given certain special concessions on some festive days. Instances of a similar kind, at the temples of *Ochchira* and *humāranallūr* are also observed.† At *Sūstāmkōtta* in the *Kunnattur Taluk*, a special Saturday in a year is reserved for the Pulayans and is known as *Pulassaniyāshcha*. *Irof Oppert*, in his *Original Inhabitants of India* mentions many shrines in South India where similar provision is made to corresponding classes on the East Coast. *Exorcism* is in great favour with Pulayans and represents to them the sovereign remedy for all diseases. The *Kokkara* (iron rattle) is the instrument employed by the *Ilulava* exorcist.

*Marriage*—The marriage of a Pulaya boy usually takes place before he is 20 years of age. Girls may be wedded either before or after puberty. Among the *Kāna Pulayans*, however it would appear more meritorious to marry girls before puberty. In certain places, when an unmarried girl of this Pulaya division attains maturity the father and the maternal uncle give up their charge and she becomes the property of the *Valluvan* who may either sell her and receive the price or send her beyond *Cochin*, which means that she is banished the

\* The Revd. Mr. W. J. Richards in the *Indian Telegraph*.

† At the *Nethamangal* temple says the Rev. M. Mahon "where two or three thousand people mostly *Pudras* and *Ichavans*, attend for the annual festival in March, one-third of the whole are *Parayan Kuravars*, *Vilar*, *Klathkile* and *Pulayans* who come from all parts around. They bring with them wooden models of cows neatly hung over and covered, in imitation of shaggy hair with ears of rice. Many of these images are brought, each with separate procession from its own place. The head men are finely dressed with cloths stained purple at the edges. The image is borne on a bamboo frame, accompanied by drums, and men and women in procession, the latter wearing quantities of beads, such as several strings of red, then several of white or strings of beads and then row of brass ornaments like *rupas*—and all uttering the *Kurava* cry. These images are carried round the temple, and all adore themselves for the day."

country. But immediately on any one marrying her, her lost status is regained and she is once more an honoured member of the community. About three or four years before the actual marriage, the guardians of the boy go to the bride's house and make proposals to her guardians. A small sum has to be given as earnest money to the latter. The bridegroom then goes to the house of the bride-elect and stays there for a few days. After once returning, he again repairs with his relations to the house of the bride for the purpose of deciding on an auspicious day for the wedding. The *Kanayān* is asked to fix the date of marriage. If he finds that the union between the bridegroom and the bride is not auspicious, he directs a brother of the boy to marry the girl and thus gets over the difficulty. The bridegroom's friend, guardian and about a dozen others of the *Kara* assemble in the bridegroom's house on the day previous to the marriage. Certain purificatory ceremonies are then gone through and the bridegroom made ready for entering the stage of wedlock. In the early morning the bridegroom and party proceed to the house of the bride accompanied by music and the beating of drums. Before he enters the marriage *pandal*, the bride has to go seven times around it, seven *Pulaya* women going with lighted lamps in front of her. After several preliminary ceremonies, the sister of the bridegroom ties the *tālī* around the neck of the bride. The husband pays 22 fanams to the bride's relations as a present. The mother of the bride by a curious custom is not permitted to approach the bridegroom at any time on the wedding day or after, lest it should cause ceremonial pollution. In the night both the bride and bridegroom eat out of the same vessel in the presence of the elders of the *kāra*. In the early morning she is taken to the bridegroom's house. The blessing of the Sun-god is invoked at the time of departure.

Divorce takes place at will. The husband has only to take the girl to her parents' house and leave her in their care. If on the other hand, it is the bride that desires the divorce, the bride-price paid by the husband has to be returned to him. Polyandry is unknown among the *Pulayas*, even of the fraternal kind. Polygamy is on the other hand common, a single *Pulaya* taking as many as four or five girls as wives. Each *Pulaya* woman is an earning member and no great burden is felt by the husband in maintaining them. If the husband dies, his brother may be accepted as husband by the widow. Adultery is severely punished by the castemen. The offence itself is very rare as it is believed that the *Kannīs* (the spirits of the deceased virgins) will wreak fell vengeance upon wrong doing women.

*Ceremonies after marriage* — *Vayattu Ponkālā* is celebrated in the 7th month of pregnancy. An oblation of rice is made to the rising sun on that occasion and a small feast given for the assembled *Pulayas*. The *Vēlattān* or the *Pulaya* exorciser performs various incantations for the safe delivery of the child. A few drops of tamarind juice are also poured into the mouth of the pregnant woman. At the time of delivery the woman is accommodated within a shed erected for the nonce, the approach of which is pollution to the other *Pulayas* for seven days. After her purification the shed is set fire to. *Annaprāsanam* (first feeding) ceremony is, observed in a small way, six months after delivery. The *Karṇavēdha* and the *Chaulā* ceremonies are also practised by the *Pulayas*, of course, in their own humble way. When a girl attains puberty she is sent out of the main hut to a temporary shed where she has to stay for seven days and nights. In fact none may be said to observe ceremonial pollution with greater rigour and strictness than this caste which by common consent is about the most depressed of the Hindu castes on this Coast.

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*Death and succeeding ceremonies*—When a Pulaya dies, a piece of unbleached cloth is thrown over the corpse by the relatives. The Kōmarattān or the exorciser and the Valluvan or the priest are invited. 4 or 6 persons carry the dead body to the grave-yard which is a retired part of the compound wherein the family lives. After the corpse is laid on the ground a penitent prayer has to be offered to the Sun-God, or the Uṇayatampurān by those who bore it thither. The son or in his absence the nephew is the chief mourner. Pollution lasts for seven days.

*Caste Government*—The Aikkara Yagamānan, as has been before observed, is the highest and the most honoured member of the Pulaya community. Chēramān Perumāl is believed to have presented an old ancestor of this family with a lace cap which is remembered with great pride. Though all the Pulayas look upon this Yagamānan as their communal head, practically the authority which he exercises is but little. It is wholly centered in the Valluvan of each Kara. Under the former are two chieftains known as Tattēri Achohan and Mānnāttu kōyil Vallōn. There are also Head Valluvans who have a general supervising authority over the tract of territory that falls under their jurisdiction. It was these Head Valluvans who were given power over the Pulayas in ancient days and who were responsible for providing the necessary labour. The Valluvan is the headman and priest of the caste. The word is said to be a corruption of Valliya or great. The Valluvan prides himself on five privileges, (1) the long umbrella, (2) an umbrella with a long handle (3) the five-coloured umbrella (4) bracelets (5) long ear rings made of gold and (6) a box for keeping betel leaves. His staff consists of (1) the Kuruppan, or the accountant, who assists the Valluvan in the discharge of his duties, (2) the Kōmarattān or the devil-exorciser (3) the Kaikāran or the representative of the people and (4) the Vatikāran or the constable. "Summing up" says a careful observer in the *Madras Review* for 1896 "we see the Kara constitution, a tolerably complete village organization, but with a territorial basis. No such organization exists among the higher castes."

*Names*—The most common names for males are Aiyyan (father) Chāttan (Sata) Chāyān (hairy), Kiliyan (parrot), Arangan (one on the stage) etc. Females are called Ayyi (mother) Vēlutta (white) Karutta (black) Chakki (Sakti or female power) and so on.

*General*—The following description of the Pulayas given by Mr Featherman in his *Social History of Mankind* may be read with interest. Though the Pooleahs belong' he says "to the Cherumur or slave class, yet they nevertheless form a regularly organized tribe. Public affairs are controlled by an assembly of elders who punish delinquents by the imposition of a fine. They eat animal food whenever they can procure it, but they reject carrion and drink spirituous liquors. A married man may sell his wife with her consent which he does sometimes to recover the money expended in contracting marriage. They worship a goddess called Parādīvata who is represented by a stone resting on a mound of earth. Their Pūgāris or priests who belong to their own tribe offer at a new year festival a sacrifice of fowls, fruits and spirituous liquors and it is supposed that if this offering were omitted the goddess would revenge herself by afflicting the people with sickness. They believe in the ghostly survival of the dead." There are, he continues, "both good and evil spirits and sacrificial offerings are presented to both to propitiate their favour; but more especially to the good ghosts which are considered to be most powerful." They are an industrious, obedient and honest community. As observed by Maitcey "they are simple-hearted, grateful for kindness, deeply attached

to those who show themselves their friends and improving with marked rapidity under instruction " CHAP XI  
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The total number of Pulayās in Travancore is 206,503. They are found in the largest numbers in Kunnathnad (17,537), Muvattupuzha (17,311), Tiruvallūr (15,247) and Neyyattinkara (13,901). Five other Taluks, Ettumanūr, Vaikam, Trivandrum, Chengannur and Mavelikara contain more than 10,000 of them each. The strength of the Kânappulayās is 89,685, of the Vettupulayās 21,386, the Kanakkappulayās 1,750 and the Inappulayās is 2,881. The Kizhakkān Pulayās number 6,551 and the Patinṅṅārāns 11,276. As many as 4,605 have been returned as Pasuppulayās. In 1891 the total number of Pulayās was 202,616.

220 There are several tribes of Hill men in the Eastern Taluks of Travancore who observe many antique and curious customs. The chief Hill-tribes are —

**Kanikkār**

- |                      |                |
|----------------------|----------------|
| 1 The Kanikkār       | 5 The Mannāns  |
| 2 The Malayarāyāns   | 6 The Mutuvāns |
| 3 The Mala-Uṭṭāns    | 7 The Ullāṭāns |
| 4 The Hill Pantārams | 8 The Nāyātis  |

They are all a set of quiet, simple and inoffensive folks who carry on migratory cultivation and in certain seasons of the year live mainly upon hunting and natural forest produce. To the question what relation they bear in order of evolution to the modern denizens of the plains, various answers have been given. Western sociological science sees in the crude habits and manners of the hill-tribes unmistakable indication of an early unevolved condition of society. There is another view that sets them down as depressed specimens of a once highly organized humanity. The traditional accounts current in regard to many of them seem to support the latter. To the further question whether these hill-tribes represent a subjugated pre-existing race or an exiled section of one and the same race, the answer cannot be stated with certainty. The latter is at least as probable as the former.

*Designation* — The Kânīs are a class of hill-tribes living in the mountains of South Travancore, being chiefly found in the Taluks of Nedumangad and Neyyattinkara. The word Kânikkāṇ means a hereditary proprietor of land. The tradition that may be taken as having probably had some historical basis is the one that says that there were once two hill-kings, Sri Rangan and Viṭṭappan and that their descendants emigrated from the Pāṇḍyan territories beyond Agastyakūṭam under pressure from superior force, and never returned to the low country. Having retired from the haunts of men prior to the development of the pernicious idea of caste inferiority, referred to more than once in this Chapter, they are not considered so low as the Pulayās and other kindred classes of Hindu society. Castes as high as the artisans freely accept food from the Kânikkār.

*Appearance* — The Kânīs are a dark but strong race of medium stature and active habits. They grow their hair, both men and women alike and have it tied round in a knot at the back of the head. In modern days, many have adopted the front tuft of the indigenous Hindus of the low-land.

*Clothing and ornaments* — The Kânīs wear but scanty clothing. Numerous strings of beads and shells are worn by the women. Iron and brass bracelets are worn in the wrist and leaden rings in the ear. They bathe pretty regularly, but as they change their clothes but seldom, they are not cleanly in appearance. The

**CHAP. XI** men generally carry a wicker basket on their back, in which are stored their food  
**PARA. 220.** for the day. They also carry a cloth bag containing their chewing materials. The Kānis take with them a long staff, a heavy knife or chopper and sometimes bows and arrows. Many however have now almost forgotten the art of shooting and do not even possess these implements.

*Food and drink*—The Kānis eat most kinds of flesh. In former times they were not in the habit of drinking liquor but this deplorable habit has now been borrowed from their neighbours in the plains. Cow life is scrupulously honoured.

*Houses*—The Kānis have no fixed abodes. Their lowly huts which are built of reed are abandoned when they are approached by wild animals, or when the neighbouring fields are not sufficiently productive. Steep hill slopes away from elephant tracks are generally the sites of Kāni villages. Through their industry the neighbouring hill-side is terraced and useful trees are planted thereabouts. But every second or third year they invariably migrate, seeking fresh fields and pastures new.

*Caste Government*—The Kānis live together in small clans under a Mūtta Kāni or head man who wields considerable influence over them and enjoys various perquisites. The Mūtta Kāni is generally the oldest member of the village council. He can only be removed by constitutional methods. At the *Panchāyat* all social questions namely those relating to marriage, divorce, &c., are discussed and settled. Five members constitute the quorum. In ancient times adultery was punished with instantaneous death, but has now been softened down to an offence demanding but a money penalty.

*Inheritance*—The system of inheritance among those who live in the interior of hills is *Makkathayam*. But a moiety of the personal property goes to the nephews. With the kānis, however who live in the plains an equal distribution of their self-acquired property is made between the sons and nephews. If there are no sons, the nephews inherit the property the widow being entitled only to maintenance.

*Language*—The language of the Kānis is a dialectic variety of Malayalam with a large admixture of Tamil. They call their language *Malampālhal* or the language of the Hills. A kāni might be distinguished by the peculiar accent with which his words are pronounced. There are many oddities in his conversation which only those who are familiar can rightly understand.

*Occupations*—The Kānis first clear a patch of forest and then set fire to it. The ground is then sown with hardly any previous tillage. When after two or three years, the field diminishes in productiveness they go to another forest-patch and follow the same rough and ready methods of cultivation. In other cases as soon as the first patch of ground becomes over-grown with shrubs it is once more cleared and cultivated. Thus one patch of forest ground after another is employed for agricultural purposes till the whole forest becomes cleared. But the Kānis now have almost dropped this kind of migratory agriculture because according to the new forest rules forests cannot be set fire to nor the trees felled at the unrestricted pleasure of individuals. As the Kānis say “*malakkku tittu kûrâ ennum maram marichehu kûrâ ennum kalpana vannirikkunna tinâlē astikuvântu tannē pârkkam ennu nkechayichehrukku*” which translated into English means “the Sovereign has commanded that no jungle should be burnt nor any trees felled, we have had to resolve on giving up the migratory cultivation. Along with their old migratory habits their caste

rule imperatively prohibits them from travelling more than a hundred miles out of their forests. They grow such cereals as chennellu, vellavalam, pinappuk-katu and other kinds of hill paddy, raggi, millet and pulses. Generally a Friday has to be selected in the months of *Vrischikam*, *Dhanu* and *Makar*am, (November, December, and January) for clearing the wood. Before burning the forests, a full month is allowed for the felled wood to dry. In the months of *Minam*, *Mêtam* and *Itav*am, (April, May and June) the seeds are sown which is done almost invariably on a Friday or Monday. *Chingngam* and *Kanni* (August and September,) are the months when the harvest is reaped. Besides cereals, the *Kânis* grow tapioca, sweet potatoes, plantains, and ganja and tobacco in small quantities. They appreciate the value of tapioca even better than the low-landers and then tapioca tuber is generally the best in all Travancore. The *Bananas* cultivated by the *Kânis* are rich and large-sized. Each *Kâni* village has its assigned forest-block for cultivation with which other villagers are not to interfere. They do not pay anything to Government by way of tax. Once in a year or two they go in a group to visit His Highness the Maha Rajah at the capital. "The Maha Rajas always receive them kindly, accepting the *Nuzzu* they offer in the shape of (1) the bamboo-plantain with large though few fruits (2) a parcel of Muttucherry hill paddy seed, (3) bamboo joints holding honey of different varieties and (4) *Virukachattam* or a parcel of civet. The customary modes of Court address and the prescribed court etiquette are alike unknown to and unused by these unsophisticated Hill tribes, and the Maha Rajahs pleased with their simplicity and unaffected homage, reward them with presents of cloth, money, salt, and tobacco with which they return satisfied to their jungle homes"\* Some of them are engaged in the preparation of bows and arrows in which they are experts. They are employed by Government to collect honey, cardamoms, wax, ginger, dammer or *Kuntirikkam* and elephant-tusks, in return for a small remuneration known as *Kutivaram*. The other occupations of the *Kânis* are the capture of wild animals such as the elephant, the tiger and the wild boar and the making of wicker-work of bamboo, ratan and reed. In this connection, the observation of Mr. Honiss on the present state of the material prosperity of the *Kânikkâr* will be read with interest. He says "The fate of the hill-kings is rather sad. For ages past they have boasted of being the undisputed lords of the primeval forests. The elephant and tiger were their only foes, but with snares and traps they could hold their own against their enemies. But they could not resist the onward march of a superior race. The planter approaches them in a peaceable way, offering wages for their hire, but demanding as his right the land he has purchased. The proud men of the woods decline to herd with coolies and work like common people. As soon as the planter's axe is heard, the hill-kings pick their traps and desert their homes to establish themselves in another valley. In this way they have been driven from hill to hill and valley to valley, until some have found now a safe resting place in the dense jungles of the lowlands of Travancore. If the planter wishes to penetrate some unexplored jungle or cut a path in some of the out-of-the-way place, the hillmen are ready to assist, and it is the universal testimony that they are more faithful to their engagement than their more civilized brethren from the plains."

Sorcery and witch-craft are well-known to *Kânikkâr*. The *Kânis* have no faith in medicine. It is their *Châttu* and *Pâttu*, (hymns and songs) that cure them and not medicine. To those who are familiar with the modern development of

\* The late Mr. Retnaswami Aiyar B. A., Dewan Peishkar, Travancore, p. 404. Vol. III. *Indian Review*

**CHAP. XI** faith-cure in Europe and America this is no great wonder and serves as only one  
**PARA. 230.** more instance of the old adage "extremes meet."

*Sub-divisions*—The sub-divisions among the Kānis are known as Illams (ten in number) of which five are endogamous and five are exogamous. The exogamous illams are called Annantampi or brother Illams and the endogamous known as Machchampi or brother in law Illams. The names of the former are (1) Kai, (2) Palamala, (3) Talamala, (4) Kurumilla, (5) Perim. The names of the latter are (1) Mangôl, (2) Môt (3) Peringalatti, (4) Vêl and (5) Vellanât.

*Marriage*—Girls are married above 12 years of age and boys above 16. Women are generally not wedded to men incapacitated for work by old age or deformity. The Kānis who live on the eastern side of the Kôttayâr river do not take wives from those who live on the western side of it. Sexual license before marriage is not tolerated. But any lapses found are legalized into formal alliances by the irrefragable mandate of Kāni society. It is not necessary that the husband should be older than the wife and instances are not rare of a woman of 33 marrying a boy of 20. When a youth has to be married, his guardian asks the parents of the girl, who consult their relations and give an answer. The matter is then placed before the village council and after it is settled there, a day is fixed for the wedding. Guests are invited by both parties, but none attend if no betel accompanies the invitation. When the bridegroom arrives at the bride's house the headman in the presence of all the people assembled declares that they are to be married. The bridegroom then gives betel and nut to the bride. Presents are given by those who are asembled to the bride and bridegroom. The bridegroom then ties the tâlî round the neck of the bride. The dowry consists of bill hooks, brass-vessels, choppers, grains, pulses and so on. Widow marriage is permitted. In this case the bridegroom presents cloths to the bride with the sanction of the guardians. Adultery is punished by society in some places with four lashes on the back. If a Kāni embraces the Christian or the Mahommedan religion, he is not re-admitted into the village. Divorce is permitted, but takes place very rarely. Cases of divorce fall within the purview of the local village council. Usually the husband gives back the wife's dowry on separation.

*Other Ceremonies*—The day when rice is first given to a child is of some importance among the Kānis. Four villagers are invited and fed. In cases of death the top-knot of the dying man is severed by the priest or exorciser to the accompaniment of a hymn known as Kufumi vettu mantram. It is noteworthy that the Chaufasamakāra (tonsure) though delayed is not entirely omitted. The Kānis bury their children and cremate the older members of the family. The place of burial may be anywhere but cremation generally takes place on the bank of a stream or river. All the neighbouring villagers both male and female have to pour water over the corpse with both hands. The pollution lasts for seven days. The body is placed from south to north. Some of the cooking utensils of the household of the deceased person are broken symbolizing the end of his connection with earthly things. It is significant to note that many of these form part of the Brahminic funeral ceremonial.

*General character*—The Kānis are characterized by a high standard of domestic honour and social helpfulness. In their unvarying purity they are straight forward, honest and truthful to a fault. Though the Kāni may attack a savage tiger or a ferocious elephant with coolness and courage, he hastens to show his obedience to a brother superior in intelligence. Small pox carries off a great many

Kânîs who stoutly refuse to get themselves vaccinated Till recently they were in the habit of sending all their women to the interior of forests on the arrival of a stranger at the village But this is now seldom done In clearing forest-paths they have hardly any equals and their constant help and guidance are sought by and willingly given to any person that may have to travel through the wood-lands of Travancore

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PARA 221

The total number of Kânîs in Travancore is 4,139 They abound in two Taluks, Neyyattinkara (1,658) and Kalcûlam (1,017) From Vilavankod 801 Kânîs have been returned and from Nedumangad 545 The Malavêlans who are only those Kânîs who live near the low-lands number 679 of whom 251 reside in Vilavankod and 204 in Neyyattinkara. At the 1891 Census 17,143 persons were recorded as Vêlans, but how many of these were Malavêlans proper is not known

221 The Mannâns are another of the Hill-tribes who were originally the dependents of the kings of Madura They too accompanied them to Nêriyamangalam like the Mutuvâns and Urâlîs Later on they settled in a portion of the Cardamom tracts called the Makara-alum hills One of the ancient chiefs of Poonyat nominated three of these Mannâns as his agents at three different centres in his dominions, one to live at Tollâiramalai with a silver sword as badge and with the title of Varayîlkizh Mannân, a second to live at Mannânkantam with a bracelet & with the title of Gôpura Mannân and a third at Utumpanchôla with a silver cane & with the title of Talamala Mannân For these headmen the other Mannâns are expected to do a lot of miscellaneous services It is only with the consent of the headmen that marriages may be contracted Persons of both sexes dress themselves like Maravans Silver and brass ear-rings are worn by the men Wreaths of white and red-coloured beads are used for the neck and brass-bracelets for the wrist Mannâns put up the best huts among the hill-men Menstrual and puerperal impurity is not so repelling as in the case of the Urâlîs About a year after the child is born, the eldest member of the family ties a wreath of beads round its neck and gives it a name The Mannâns bury their dead The coffin is made of bamboo and reeds and the corpse is taken to the grave with music and beating of drums The personal ornaments, if any, are not removed Before covering the grave a quantity of rice is put into the mouth of the deceased A shed is erected over the site of burial After a year passes, an offering of food and drink is made to the dead Their language is Tamil They have neither washermen nor barbers, but shave and wash clothes for one another This in fact is the case with all classes of hill men The Mannâns stand ahead of the other hill-men from their knowledge of medicine, though they too resort more to Châtû than to herbs Drinking is a very common vice *Marumakkathayam* is the prevailing form of inheritance, but it is customary to give a portion to the sons too Marriage takes the form of tâlî-tying It is removed at the death of the husband Females generally wait for two years to marry a second husband after the death of the first A Mannân claims the hand of his maternal uncle's daughter The Sâsta of Sabarimala and Periyâr is devoutly worshipped The Mannâns are experts in collecting honey The Mannâns eat the flesh of the monkey but not that of the fox, crocodile, snake, buffalo, or cow Tattooing is rare not only among the Mannâns but among the Hill-tribes generally The Mannâns are fast decreasing in numbers like the other denizens of the hills

Mannâns number 1,172 persons, 615 being males and 557 females All the Mannâns have been returned from the Cardamom Hills tract

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222 The Mutuváns according to tradition are immigrants from the kingdom of Madura. The general belief is that they were driven to the hills in the latter part of the 18th century by the Mahomedan invaders. When they left Madura they carried with them (on their back or Mutuku) the Goddess Minákshi and brought the image to Nériyamangalam. Hence they say they were called Mutuváns, i.e. those who carried something on their back. The language that they speak has no connection with Malayalam but is a corruption of Tamil having a peculiar intonation. They are held in great respect by all other classes of hill men which is indicative of a noble ancestry though remote. Their huts resemble those of the Úráls. The Mutuváns pay no tax to government for the lands they cultivate, but serve the sarkar when required at favourable rates of wages, as in gathering cardamoms &c. The Mutuváns are now found in Mannánkanam, Anakkulam, Trikkár malai, and other hilly tracts of the Todupuzha Taluk. Males dress themselves like the Maravans of the low country. A huge turban is almost an invariable portion of his toilet. The chief of the Mutuváns is known as Vákka without whose consent the head dress is not to be worn. Females dress themselves with 10 or 12 cubits of white or coloured cloth. Ear and nose ornaments are worn mostly of brass. Wreaths of coloured beads not less than three in number for the neck 10 or 12 brass or iron bracelets for the wrist and one called Musakku for the upper arms are also worn. The occupation of the Mutuváns is migratory hill-cultivation. The observance of pollution is of the same strictness with them as with the Úráls (Para 223). A peculiar practice with the Mutuváns is that after the marriage is settled the bridegroom forcibly takes away the maiden from her mother's house when she goes out for water or firewood and lives with her separately for a few days or weeks in some secluded part of the forest. They then return, unless in the meanwhile they are searched for and brought back by their relations. No Tilli is tied around the bride's neck. But new cloths are brought by the bridegroom and presented to the bride. Marumallathayam is the prevailing form of inheritance but a portion is given to the sons too. They do not possess any landed property. The principal deities that the Mutuváns worship are Chántiáttu Bhagavati and Nériyamangalam Sásta.

Mutuváns number 808 souls on the whole of whom 413 are found in the Cardamom Hills, 312 in Murattupuzha and 183 in Todupuzha. In 1891 the figure representing this tribe was 10

223 The Úráls are a class of Hill tribes resident in the Cardamom Hill

Trall.

They are chiefly found in the tracts known as Kunninát Velampam, Kurakkanát Mannukát Kala ná and Periyár. The head man of the Úráls in each of these areas is called a Kúnikkúran. Tradition tells us that they were the dependents of the kings of Madura and that their duty was to hold umbrellas in times of state procession. In ancient times many of the present now included in the Todupuzha Taluk belonged to the kingdom of Madura. Once when the king came to Nériyamangalam the ancestors of these Úráls are said to have accompanied him and were probably left there to rule (Áti) that locality (Úr). The males dress like the low country people with cloth about 4 cubit long extending from the hip to the knee. Another cloth about one or two cubit in length is put over their back, one end of which passes under their right arm and another over the shoulder both meeting in front, over the chest, where they are tied together in a peculiar knot by folding the extremities thus forming a bag wherein to contain their wardrobe necessaries.

Females wear two pieces of cloth, nine and two and a half cubits in length respectively and folded in the middle. The larger is the lower garment and the smaller or the upper garment is worn with two ends tied around the neck. Males wear brass finger and toe rings, sometimes of silver. Some adorn their neck with wreaths of beads from 15 to 30 in number. Females wear ear-ornaments known as *Kâtuman* which are rings of metallic wire, four or five in number. Males generally allow their hair to grow, the face alone being now and then shaven. The *Urâlis* eat rice for 6 months of the year and subsist on roots, fruits and other forest produce during the remaining half. A large portion of the paddy that the *Urâlis* gather by cultivation goes to the low country in exchange for clothing and salt. The flesh of most animals is eaten. But the elephant and buffalo are held in such great respect that no *Urâlis* ever venture to hurt them. Even the approach of the buffalo is religiously avoided. They begin to fell forest trees in *Dhanu* (December—January) and seeds are sown by the end of *Mâtam* (April—May). They have only a *Katti* which is a kind of chopping knife, for purposes of ploughing. After cultivation they change their abodes. They put up huts in the vicinity of the cultivated areas and use bamboo and reeds as materials. After leaving the old and before putting up the new hut, they live for several days in caves and under trees. They are very good watchmen and take great care in putting up fences, weeding and protecting cultivation from wild animals. They make excellent mats of reed. They are clever hunt-men and are passionately attached to their hunting dogs. They hoard their grains in wicker baskets called *Villavallams*. They possess copper and brass vessels, mortar, chopping knives, axes, sickles, spades, flint and steel. Their huts are known as *Pintals*. A man after marriage lives with his wife, apart from his parents. Pollution of a very aggravated kind is observed during the menstrual and puerperal periods. On these two occasions a separate *mâtam*, (hut) called the *pâtupantâl*, is put up at a distance from the hut. Here the woman stays for three days. After bathing on the fourth day she shifts to another *mâtam* still nearer and stays there for one or two days. On the seventh day she rejoins the family. In cases of confinement 12 days are spent in the remotest hut and five days in the nearer one. But for a period of another 20 days she is not permitted to touch any one in the house or even the roofing of the hut. During these days food is prepared by others and given to her. The water in which those who are confined and those who are in their menses bathe is considered to be defiled beyond remedy. Hence for bathing purposes some secluded and out-of-the-way pool called *Pâtuvellam* is selected. *Urâlis* coming to the low country hesitate to drink water on the score that it might be thus polluted. When the woman delivers herself of her first child, her husband observes three days' pollution, but none for subsequent confinements. But on all such occasions the maternal relations of the woman have to observe five days' pollution. On the 18th day after birth the eldest member of the family names the child and bores the ear. The head of the child is shaved as soon as it is able to walk and a tuft of hair is left in front. The corpses of the *Urâlis* are not burnt but buried at a sufficient distance from the house. A new cloth is put in to the grave by each relative. After covering the grave they erect a shed over it within which the chopping knife of the deceased, a quantity of boiled rice and some chewing materials (betel and nuts) are placed. After the lapse of seven years an offering of food and drink is made to the departed soul. Pollution lasts for 16 days. They address their father *Appan* and maternal uncle as *Achchhan*. *Marumakkathayam* is the prevailing form of inheritance. Marriage is settled by the parents. There is no *tâl* symbol to indicate the wedded state. After the marriage is settled, the girl is merely sent on to

**CHAP. XI.** the *pandal* or hut of the husband. The *Urālis* inter marry with the *Ullātans* and in rare cases with *Mutuvāns*. Remarriage is permitted. An *Urāli* wishing to get married in a particular family has to wed into the family a girl belonging to his own. They have a fine ear for music and sing many songs in the night before going to bed. Like the *Kāsis*, the *Urālis* resort to enchantments called *Cheppuka* and *Chāttuka* for the cure of diseases. Their would be sorcerers have to leave the community and wander alone in the forest for a number of months. They are said to then get into a trance when their forefathers appear before them as maidens and teach them the mystic arts. They bear their loads only on the back and never on the head. They never go to distant places without their chopping knife. The *Urālis* are good forest guides and are as a people innocent and respectful to parental authority. The *Malappulayans* according to some are only a class of *Urālis*, the difference between them being that while the latter speak a kind of corrupt Malayalam, the former speak impure Tamil.

Only 20 Mala *Urālis* have been returned for the State at this Census of whom all except one reside in Todupuzha. In Minachil it is known there are many huts of *Urālis*. It is to be supposed that they were merely returned as *Urālis* and were hence included under the Hindu Caste of that denomination.

224 Chief among the other hill tribes stand the *Malayarayans*, the *Ullātans*, the Hill *Pantārams*, the *Kāsans* and the *Nāyālis*.

Other Hill Tribes.

**MALAYARAYAN** —The *Malayarayans* are a class of hill tribes who are a little more civilized than the *Mannāns* and other tribes and have fixed abodes on the slopes of high mountain ranges. Their villages are fine-looking with trees and palms all round. They are superior in appearance to most other hill tribes but are generally short in stature. Some of the *Arayans* are rich and own large plots of cultivable grounds. They seldom work for hire or carry loads. A curious custom with them is that every man in the family has his own room separate from the rest which only he and his wife are permitted to enter. They are good hunters and have a partiality for monkey flesh. As wizards their fame stands very high and all the low country people cherish a peculiar dread for them. *Makka thayam* is the prevailing form of inheritance, but among a few families *Varamalla thayam* obtains as an exception. Their language is a corrupt form of Malayalam. Their marriage ceremony is simple. The bridegroom and the bride sit and eat on the same plantain leaf after which the tūli is tied. The bride then seizes any ornament or cooking vessel in the house, saying that it is her father's. The bridegroom snatches it from her and the marriage rite is concluded. Birth pollution among *Arayans* is of considerable importance. It lasts for a whole month for the father and for seven days for the mother. The *Arayans* bury their dead. Drinking is a very common failing.

The *Ullātans* and the *Nāyālis* are found in the low country as well as on the hills. At a remote period, certain *Ullāta* families from the plains settled themselves at *Talpurakkotta* near *Sabarimala* and even to-day pilgrims to *Sabarimala* consider this place as sacred. In the low country the offerings to the same deities as the *Ullātans* worship are offered by the *Vāḷans*. Hence the *Ullātans* were called by them *Kochchuvāḷans*. The place near *Sabarimala* where they once dwelt is known as *Kochuvāḷakkuti* or the cottage of the *Kochchuvāḷan*. Most of these *Ullātans* have left this place for fear of wild beasts and

are now straying in the woods with no fixed abode. It is said that they are the descendants from a Nampâtiri woman who on being proclaimed an out-caste said 'Ullâtâna' meaning 'that (the offence for which she was ostracised) is true'. They are good hunters and experts in the collection of wax and other forest produce. A curious marriage custom prevalent among them is thus related by Dr Day: "A large round building is made of leaves and inside this the bride is ensconced. All the eligible young men of the village then assemble and form a ring around this hut. At a short distance sits the girl's father or the nearest male relative, with a tom-tom in his hands, and a few more musical instruments complete the scene. Presently the music begins. The young men each armed with a bamboo, commence dancing round the hut into which each of them thrusts his stick. This continues about an hour, when the owner of whichever bamboo she seizes, becomes the fortunate husband of the concealed bride. A feast then follows. The ceremony is now complete, whilst there is no divorce." They chiefly cultivate the ragi and do not live in fixed abodes. They subsist chiefly on fruits, wild yam and other forest products and eke out a wretched existence. When armed with guns they make excellent sportsmen. They, at least the better class of them, build neat temporary huts of reed and bamboo. Infants are named on the 28th day. The Ullâtans observe death pollution for seven days. When a girl is sent to the house of the husband, a sum of 25 Râsis, two brass vessels, and a casket or chellam are given as dowry. The Ullâtans are *Marumakkathayis*. The Hill-Pantârams lead the most wretched life of all the Hill-tribes of Travancore. They live in rocks, caves, and in the hollows of trees, have no clothing but the bark of trees, speak a kind of corrupt Tamil, avoid the face of civilized men and lead the most precarious life imaginable. The Kâtans belong more to Cochin than to Travancore. They speak a kind of corrupt Tamil. Their customs differ very much from the other hill tribes. The Nâyâtis are the lowest of the hillmen. They are considered so impure that even a Paraya will not touch them. They are averse to all kinds of labour but are occasionally engaged to watch the crops, and to accompany hunters to rouse up animals from their lairs. They are gifted with a stentorian voice. Their habits are filthy. They kill and eat the crocodile whose flesh is considered a delicacy by them. They carry a basket with them and whatever is thrown out in charity is secured within it. They walk almost naked and marriage ceremonies are hardly known. Infidelity is however exceptional.

The total number of Malayarayans is 2,048. Kottarakara returns 1,115, Changanachery 485, and Pattanapuram 279. The word Malayarayan is not definite in its denotation, and often applies to the Kânîs as well. There are only 161 Mala-Ullâtans, of whom as many as 88 belong to Minachil. The Hill-Pantârams number 51, Kâtans 28 and Nâyâtis, 18.

225 Musalmans, as already stated, constitute but 6.5 per cent of the total population of the State and have returned themselves, at this Census, under 47 subdivisions.

**Mahommedans**

*Racial Distribution*—The Mahommedans of Travancore may be roughly classified under three heads: (1) the descendants of the early Arabian and Egyptian merchants, together with the descendants of those who were converted by them; (2) Indian Mahommedans who have immigrated from the Coromandel Coast and settled down in different parts of the country for purposes of commerce; and (3) recent settlers from Arabia, Gujerat, Sindh, Kach, Bombay, &c. for trade.

*Indigenous Mahommedans*—The first of the above classes may be called indigenous Mahommedans, for they invariably speak Malayalam and are chiefly made

**CHAP. XI.** up of converts from the native population of Malabar. In their dress and general domestic life they do not differ much from the other natives of Malabar the few changes that may be noticed in their observances being those laid down in the Koran and the unwritten laws of Islamism.

**GOÑAKAS**—Those whose ancestors have been converted by the Mysore Muslim man kings to the faith of Islam are known in Travancore sometimes as Māppilas (Moplas) but more commonly as Gōñakas (a corruption of Yavana or a non Indian according to early Sanskrit Texts). Though belonging to the first division above mentioned they are constitutionally different from them being more of an active and enterprising disposition than the other section of native Mahomedans called Mēttans. The Gōñakas number in all 48,036 and are most numerous in Kunnathad (18,084), Alangad (11,308), Muvattupuzha (7,049) and Parur (3,315). These are the Taluks, it will be noted, where Tippu Sultan's proselytising influence operated. The only two other Taluks in which Gōñakas are largely found are Ambalapuzha (6,249) where a large number of Musliman merchants from Cannanore, Tellicherry and Calicut have resided for the past hundred years and over and Vaikam (2,063) connected by commerce with Kunnathad and Muvattupuzha. In the Southern Taluks, very few Muslimans have been returned as Gōñakas. In 1891 the number of Gōñakas recorded was 51,791 as against 48,026 at this census. Under the head of Māppilas 3,964 persons have been recorded of whom as many as 3,654 belong to Shertallay. There is however hardly any difference between the two names.

**METTANS**—Mēttans are the descendants of old Musliman merchants and of their converts. The Taluks in which they are most numerous are Karunagapalli (14,214) Quilon (11,741), Kattikappalli (6,851) and Chirayinkil (6,397). All these are sea board Taluks and were centres of maritime trade in the mediæval times. Their total strength at this Census is 33,214 as against 54,080 in 1891. 69 persons have been entered under the head of Islam. It is probable that they are all recent converts.

**TULUKKAN**—The word Tulukkan is a corruption of Turushka (Sanskrit for Turk). They belong to the second of the three divisions. Their ancestors were Tamilians and even today the difference between the Tulukkan and Mēttan will be evident, not only in speech and dress, but in the very manners and observances. But the two names are often indifferently used. Hence the fact that the total number of Tulukkans at the present Census is 57,206 as against 29,700 in 1891. They have been returned largely from Trivandrum (6,892) Nedumangad (4,767) Pattanapuram (4,179) Neyyattinkara (3,566) Eraniel (3,319) Changanacherry (3,149) and Agasthyam (3,138). All these Taluks. It will be noted, are largely inhabited by Tamil speaking Mahomedans who carry on Transghatian trade in Malabar goods. Out of a total Musliman population of 2,820 in Shencottah as many as 9,006 have been returned as Tulukkans. The Pāvuttan numbering 1,200 form a division of the Tulukkans and are chiefly found in Changanacherry ( ) Iannayār (13) and Mutali (91) are two of the specialised sections of Tulukkans.

**Foreign Muslimans**—The Sayyids are the highest Muslimans in point of social precedence. 8,392 persons have been returned under this heading. But a number of persons who have no claim to that title have probably been entered as such. Changanacherry returns 2,143 Sayyid. Mavelikara 21 Parur 610 and Quilon 291. Next in rank to the Sayyids stand the Sheikhs whose total number is 3,157. Their chief centre is Vaikam (1,773). Trivandrum has 466. The Idians on the whole number 2,107. Trivandrum contains the largest number of

them (880), Ambalapuzha taking the second place in the scale (587). The Mughals number only 411 souls. 9 Borahs and 312 Memmans have also been returned and are said to have come for trading purposes from the Bombay Presidency. Nearly all of them live in Ambalapuzha. There are again 9 Ismails, 1 Afghan, 80 Arabs, 285 Kach-men, and 110 Sindhus. 190 persons have been returned with the titular suffix Khan. The other names denoting the divisions of foreign Musalmans in the list do not call for any special remarks.

*Religious dignitaries* — There are 20 Tangngals or high priests of Islamism, 14 of whom have been returned from the Western and 6 from the Eastern Natural division. Labbai originally meant an office-holder in the mosque, but in modern days the title is owned by almost any Musalman in Travancore. As many as 7,573 persons have been put down as Labbais in one Taluk *viz*, Chirayinkil. Tovala and Quilon come a long way behind with 986 and 937 respectively. The total number of Labbais is, according to this Census, 12,090, 10,032 being in the Western and 2,058 in the Eastern division. Of Fakirs or religious mendicants, there are only 43 returned.

*Osta* — These form the barber caste for the Musalmans of whom 890 persons have been returned at this Census, as against 66 in 1891. The difference in the figures is probably traceable to ignorance of tribal divisions and social distinctions.

226 Table XIII Part (C) divides the Christian population of the State into three classes (1) Native Christians, (2) Eurasians and  
**Christians.** (3) European and allied races. Table XVIII gives details by age and sex of Europeans, Armenians and Eurasians. In Table XVII the same three-fold racial distribution of the Christian population has been adopted.

*Native Christians* — Of the total Christian population of 697,387, as many as 695,361 have been returned as Native Christians, which gives a percentage of 99.7 on the whole. Syrian Christians, representing the earliest Christian settlers of Malabar believe that they form the highest Christian caste in Travancore, if such a term may be allowed. In inter-marriage and similar social relations, the orthodox Syrian Christian holds himself aloof from the recent convert to Christianity, and in South India at least, it may be safely said that there are as many caste subdivisions among Native Christians as there are Hindu prototypes from which converts have been drawn. \* Viewing the subject on a broad linguistic basis, we note that the Native Christians of Travancore are divisible into two classes, the Malajalam-speaking Native Christians in the North, who belong mostly to the Syrian and Roman Churches, and the Tamil-speaking Christians in the South who, with the exception of some in the Beach villages, belong almost exclusively to the London Mission Protestant Church. Of course, the strength of the former is much higher than that of the latter. All these are Natives in the strictest sense of the term, their manners and customs, so far as they are not directly affected by religion, still remaining in every respect purely Hindu. In 1891, the total number of Native Christians was 526,019. In ten years, therefore, this community has shown a remarkable increase of nearly 25 per cent. The reasons for this apparent growth of the Native Christian population have been dealt with in Chapter III (Religion).

*Talukwar Distribution of Native Christians* — The largest number of Indian

\* The Rev. Mr. Heber in his *Indian Journal* pertinently observes, "These people, however, Christians as they are, have preserved very many of their ancient usages, particularly with regard to caste, which both here and in Ceylon is preserved with a fierceness of prejudice which I have rarely witnessed in Bengal." Page 261.

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PARA. 228

Christians are found in Tiruvalla (53,866) and Muvattupuzha (55,811). Kunnathad and Ettumanur contain more than 40,000 each and six other Taluks, Eraniel, Chengannur, Shertallur, Changanachery, Kottavam and Minachil over 30,000.

*Eurasians*.—The total number of Eurasians returned at the present Census is 1,489, 75 being males and 14 females. The Eurasians of Travancore, though mostly Portuguese, are also of Dutch, English, Danish and even French extraction. East Indian was the name by which until recently all who were of mixed European descent were known. Still earlier their appellation was Tuppiyas or Topases. This word is supposed by Bartolomeo to be a corruption of Sanskrit Dr̥bhāṣṭa, an interpreter, because "besides their mother tongue, they speak some one of the European languages, either English, French, Dutch or Portuguese." It is also supposed to be derived from two Portuguese words Tu Pai (thou boy) because the Portuguese in early times, having taught their language made use of them as interpreters in dealing with the natives and were in the habit of saying "Tu Pai falls asleep" or "You boy say so and so." An interesting account of their religious ceremonies, priests and customs in the 18th century is given by J. C. Vischer in his *Letters from Malabar*. It has only to be observed with Major Drury that "The East Indian community which is here alluded to has undoubtedly undergone a great change since the days of our Author, consisting of numerous families in all parts of the country, most of whom are of high respectability and usefulness." Roughly the terms, Topas, East Indian, and Eurasian may be ascribed respectively to the periods of Portuguese, Dutch and British supremacy on the Malabar Coast.

*Talukar Distribution*.—Of the 1,489 Eurasians, as many as 1,183 live in the sea-board Taluks where alone the earliest European settlers exercised the greatest influence. The four Taluks in that division, wherein they are found in appreciable numbers are Trivandrum (601), Ambalapuzha (230), Quilon (189) and Parur (93). While Trivandrum is the capital and Ambalapuzha (of which Alleppey forms a part) a great trading centre, Quilon and Parur were seats of Portuguese and Dutch supremacy. Hence Eurasians are found there in pretty large numbers. The two Taluks in the Eastern division of Eurasian predominance are Alangud (10) and the Cardamom Hill (67).

*Distribution by sex and age*.—Between the ages 15 and 50 there are 781 Eurasians, 41 of whom are males and 367 females. The number of male children under 15 years of age is 204, and of female, 216. There are, above the age of 15, 4 men and as many women in the community.

*Comparison with the previous Census*.—The number of Eurasians, returned as such in 1891 was only 532. Apparently therefore, the Eurasian community of Travancore has more than doubled and nearly trebled itself in the course of the last 10 years. But at the last Census, as many as 2,072 persons were recorded.

Last Indians and if these be taken in, the total would amount to 2,604 which would give a decrease of 1,112 at this Census. It is doubtful, however, whether some Native Christians were not also included under East Indians in 1891. In the Chapter on Caste the Eurasians are treated of as a group comprising East Indian as well. But in the figures given for the racial distribution of Christians only 33 persons are shown as Eurasians, the rest being included under Native Christians.

*European and allied Races*.—Europeans number 531 as against 360 in 1891. The increase is largely due to the advance of planting industry in the Cardamom

Hills and the consequent settlement of Europeans in that quarter. As is to be expected, males are more numerous than females, the totals being respectively 335 and 199. Of the total number of this class 504 are British subjects, one an Armenian and 29 others. CHAP XI  
PARA 22

*Talukwar distribution* —Of the European British subjects 150 dwell in the Cardamom Hills, 101 in Trivandrum, 61 in Ambalapuzha, and 42 in Quilon. Of these only in Trivandrum do the females exceed males, the totals being 62 and 42 respectively. In the Cardamom Hills and Quilon the proportion of females to 100 males is 50. In Ambalapuzha, the ratio is even smaller.

*Distribution by age* —The total number of British subjects between the ages of 15 and 50 is 353. There are only 85 children under 12 in both the sexes together, 44 of whom are males and 41 females. In this and the next age period, the proportion of males to females is nearly equal. After the age of 50, there are 36 males and 19 females.

In concluding this Chapter I take the opportunity of thanking the gentlemen—official and non official—who have kindly responded to my request for information on the castes dealt with.

# Ethnographic Note with Questions drawn up and circulated by Government.

(File Para 108)

1. Among the considerations which arise in deciding the order in which the different castes may be placed, are the following —

1. *The wearing of the sa red thread* Some castes wear it, and on that score regard themselves as higher placed in the social scale than others e.g. some divisions of the *Angirasi* is

2. *A rejection of water and food from other castes* Thus Brahmans will not take water from any other caste. But other castes will accept it from them.

3. *Use of wells* Some of the lowest castes would altogether pollute a well by using it. The *Sātra* castes can use the same well along with the Brahmans who may not however accept water drawn by them.

4. *Eating* Castes are differentiated into grades according as they do or do not eat fish or certain kinds of flesh or vegetables.

5. *Eating together* Castes arrange themselves in groups according as men and women will or will not eat together. Among castes who can be said to eat together some are permitted to sit for meals in the same row while others have to sit at a little distance or in a separate row from them, though within sight. Again the women of two caste — one high and the other low — may not freely inter-dine though custom has not prohibited it in the case of males.

6. *Servants of the village barber and the kerman* The barber and the washerman who serve the higher castes usually decline to do the same service for other castes reputed to be lower in the social scale.

7. *Dress* The method in which the cloth is tied, the wearing of the moustache and the situation of the tuft are sometimes considered to constitute reasons for placing one caste or sub-division above or below another.

8. *Period of pollution* The length of the period of pollution after the occurrence of a birth or death differs in different castes. The general rule is, the shorter the pollution period, the higher the caste.

9. *Place of abode* There is a graduated scale of distances within which various castes are considered to cause pollution. Some castes are subject to special talismans; they must not use the village well, or may draw water only with their own vessels; they must live outside the village or in a separate quarter; they must keep the road on the approach of a high caste man, or must wait out to give warning of their approach.

10. *Origin* Some castes that have so far been come and settled down in the country as to claim an indigenous origin for themselves are held in higher esteem than those brethren that have but recently immigrated. In some cases the reverse has happened.

11. *Occupation* Occasionally subdivisions of the same main caste are held in different degrees of esteem according to the nature of their occupation, e.g. the gold makers go to smith and black smith.

12 *Ceremonies performed* Some castes perform Śrāddha, others do not. In the same manner some castes have the ceremony of tonsure, others have not, the general rule appearing to be, the more numerous the ceremonies, the nobler the caste.

13 *Priests employed at ceremonies* Brahmins officiate at the ceremonies of some castes, but not at those of others. Again, they would perform Śrāddha or marriage ceremonies for some castes for whom they would not do the usual daily Pāṇāh.

14 *Gāyatrī Mantram* The number of times the Gāyatrī Mantram may be repeated and the number of times this Gāpam may be gone through every day are well recognised and understood to be important factors in the assigning of rank in the scale of castes especially among those communities intermediate between the Brahmin and the Śūdra.

15 *Entrance into temples* While certain castes have the unrestricted right of access to every part of the temple, certain others are permitted to enter the outer courts only, still lower castes being denied even this privilege.

16 *Loss of position by particular castes* Certain castes have lost their original position in the scale from various reasons. In regard to the Itayats, their priestly offices for the Śūdra castes have been the cause of their inferior position. Again certain castes are supposed to be the offspring of adulterous intercourse. Certain other castes are held in less esteem because they are the result of mixed unions, the father being of one caste and the mother belonging to another.

17 *Infant marriage and perpetual widowhood* In some castes girls are married before puberty and widows are never allowed to re-marry. Such castes consider themselves higher placed in the social scale than those that do not practise these customs. In this connection may be noted the tendency which certain communities exhibit towards adopting the custom of infant marriage and perpetual widowhood, presumably with a view to raise their position in the scale of castes.

If the points above indicated do not exhaust the determining factors in the grading of one caste above or below another. Local customs may bring into prominence other considerations bearing on social precedence. Due weight has to be given to them as well.

### Ethnographic Questions

1 State the Vernacular name of the caste with synonyms, if any, note if any of these synonyms are used only by particular classes, and give the name which the caste people themselves use?

2 What is the mother-tongue or house-language of the caste? If it is a dialect of a well-known language, describe briefly how it varies from the parent language. When did the dialect come into existence and what is the root meaning of the word that denotes the language or the dialect? If the dialect has an alphabet and possess a literature of its own, name the most important books written in it?

3 State the popular tradition, should any exist, as to the origin of the caste, naming the common ancestor, if any, the part of the country from which the caste is supposed to have come and the approximate time of its emigration as marked by the reign of any particular king or the occurrence of any historical event, together with the number of generations supposed to have intervened. Is any authentic record extant to testify to the accuracy of any of these statements and if so what, and where available?

## CHAP. XI.

4. Is the habit of the caste a settled or wandering one? Have they any recognized head quarters in the country? If wandering over what tract of country do they wander and with what purpose if any? Are their migrations periodical or irregular and what are the usual shape and materials of their dwellings?

5. Do they admit outsiders into the caste? If so from what classes by what form and under what condition?

6. Describe the internal organization of the caste stating (a) the local names of the different kind of head men and the way in which they are remunerated (b) the various kind of *Lanchavats*, *avazas* or village council and the matters that can be dealt with and the social or other penalties that can be inflicted by each and (c) the manner in which the expenses of enjumes are defrayed. Show whether the offices are hereditary or elective and in the latter case for what period the respective offices may be held.

Write clearly in Vernacular the names of the exogamous sub-division of the caste if such sub-division exist.

[A. B. By the term "exogamous sub-division" is meant a group from within which its male member cannot take their wives. For instance the *Gotram* of a Brahmin, intermarriage between members of the same *Gotram* being prohibited.]

8. State the endogamous divisions of the caste, if such divisions exist. If an endogamous division consist of a number of exogamous sub-divisions state them clearly. If these sub-divisions are distinguished by separate names write the names and explain their derivation and historical origin.

[A. B. By the term "endogamous division" is meant a group from outside of which its members cannot marry.]

9. State the limit within or beyond which marriage is prohibited, e.g. a man must marry within the caste but must not marry into his own or certain other sub-divisions or within certain degrees of relationship or may not marry two sisters (as a man claim on the ground of long-established custom any particular relative as a wife for his son or as a husband for his daughter?)

10. Name any prohibition on intermarriage based upon (a) social status, (b) geographical or local situation, (c) difference of religious belief or practice (d) difference or change of occupation.

11. Is marriage infant or adult? If the latter is sexual license before marriage recognized or tolerated? If the former what are the maximum and the minimum ages for marriage in the case of each sex?

12. Are there any recognized religious ceremonies before marriage? What are they? Give a brief description of them. What are the most important ceremonies after marriage? Has any ceremony gone out of use or any new ceremony lately introduced within the memory of the caste? State particulars with approximate dates.

13. Is (a) *lyagan* (b) *lyandry* permitted? If so under what condition and within what limits? In the case of *lyandry* is it the invariable rule that all the husband should be brother?

14. What form of marriage ceremony is in ordinary use? Describe it mentioning in order its various parts. State also the essential and binding aspects of the ceremony.

15. Is the marriage of a widow permitted? If so, is the widow obliged or expected to marry the husband's elder or younger brother? If she does not marry a brother within what limit if any may she marry? What form of marriage

ceremony is used in the case of the re-marriage of widows, and what is the essential and binding portion of it? CHAP. II

16 Under what circumstances is divorce permitted, and by what form is it effected? May wives, who have been divorced, marry again? Is either party obliged to wait for any particular period of time after the divorce before they can re-marry?

17 Explain fully the custom as regards inheritance. Is any distinction made for this purpose between land and other property? State who succeeds to the property of a man leaving a widow, but no children.

18 To what religion and to what sect, if any, within that religion, does the caste in question belong? If there are more sects than one to which the caste belongs, name all of them. Do they, by special preference, worship any one of the regular Hindu deities in particular and what are the special reasons for this preference?

19 Name any minor gods or patron saints specially worshipped by the caste. State what offerings are made, on what days of the week, month, or year and what class of people receives them. Is the worship of any of these gods or saints confined to women and children? If so, what are the reasons?

20 Is the caste indigenous or foreign to Travancore or to your Taluk or part of the country? If foreign, has the caste been influenced in any of its manners and customs by local propinquity with any indigenous caste or even any other foreign caste? If indigenous, has the caste been similarly influenced by any of its immigrant neighbours?

21 Do the caste wear the sacred thread? If so, is it worn always or only occasionally? In the latter case, on what occasions and with what ceremonial rites, if any?

22 Do they employ Brahmin priests for religious and ceremonial purposes? If so, are these Brahmins received on terms of equality by other Brahmins? If they do not employ Brahmins, what castes serve them as priests?

23 Do the caste burn or bury their dead? If buried, in what posture of body and in what position with reference to the cardinal points? Where are the bodies or ashes finally disposed of? Describe the funeral ceremonies and mention the period of pollution. Is the body generally disposed of in their own premises or in cremation grounds common to that caste?

24 Are any ceremonies performed for the propitiation of (a) ancestors in general, (b) childless ancestors, and (c) persons who have died a violent death, and if so, of what nature and at what seasons? Is the ceremony of *Śīddha* performed or not? Are female ancestors worshipped? If so, in what manner and how often?

25 Is the caste or any of its sub-divisions named after any animal, plant, weapon or implement? Do they show their reverence for any such object, either by special worship or by abstaining from killing, cutting, eating, burning, using or maiming it? Make a list of the animals, plants and weapons that are worshipped by the caste even though they may not have given rise to the caste-name, and show why they came to be so worshipped, explaining fully in what manner the worship is conducted.

26 What do the caste believe to have been their original occupation or group of occupations? To what extent, if any, have they or any sections of them departed from it? Has any change of status, in consequence, come to be attached to them? Describe their present occupation. Has the change raised them or lowered them?

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27. If they are agriculturists state what position they usually occupy in the agricultural system, i.e. are they

- (1) Jenmi
- (2) Tenure-holders specifying the kind of tenure they hold,
- (3) Occupancy or non occupancy ryots stating whether they have or claim any privileges in respect of rent,
- (4) Nomadic cultivators specifying the mode of cultivation they follow or
- (5) Landless day labourers?

State also whether the payment is made in money or in kind and also the actual rate of payment.

28. If their occupation is that of

- (a) Artisans what is their industry and in what special material do they work or abstain from working?
- (b) Hunters, do they go in for big game or only vermin, such as squirrel rats worms &c.?
- (c) Fishermen, do they catch fish in tanks only or rivers only or the sea only or in more than any one of these?
- (d) Sweepers do they remove night-soil or not?
- (e) Washermen do they wash the clothes of all castes irrespective or only of a few? if latter their names.
- (f) Barbers what caste people do they shave?

29. Name any implement or mode of working which is characteristic of the caste and also note whether there is any form or detail of their main occupation by abstaining from which they believe themselves to be raised above others of the same craft.

30. In the case of cultivating tribes whether there is any joint ownership of all land in the village or whether each individual has complete and separate ownership of his holding. If there is joint ownership, what is the method of allotment to each household and how are the fields periodically distributed? If there is no joint ownership, are there any traces of it having once existed?

31. Which of the following articles of food do the caste to use or abstain from using—(1) Liquor ( ) (2) Flesh (3) Minkys, (4) Beef (5) Pork (6) the flesh of deer or fowl or unclean furred animal ( ) (7) Fowl (8) Scaly or Scaleless Fish (9) Reptiles (10) Snakes (11) Lizard (12) Jackals (13) Rat (14) other vermin (15) the leaving of their people?

If there any special article of food, their abstaining from which tends in their opinion to raise them above some other caste to which does not so abstain?

32. Name the lowest well known caste with which the caste that is being described will (1) eat and (2) drink.

Name the highest well known caste which will eat or drink with the caste under notice.

33. Name the lowest well known caste (1) in whose house the caste will eat, (2) from which the caste will take water butter milk or pickle.

Name also the highest well known caste (1) which will eat of food in the house of the caste under notice and (2) which will take from it water butter milk or pickle.

34. Is a member of the caste obliged to stand at any distance away from members of any higher caste? If so from what all castes and how many feet apart?

in each case? In case the low caste member comes nearer than is permitted by rule or custom, how is the high caste member purified thereafter?

35 Describe any peculiarities in the dress or ornaments worn by the caste. Trace the origin of any of such peculiarities, if possible.

36 Is the practice of tattooing common among the female members of the caste? What is its origin? Is the practice gradually losing favour? Is it prevalent among the male members also?

37 Name the titles, if any, of the caste, such as 'Aiyai,' 'Annâvî,' 'Sâstî,' 'Âchâî,' among Brahmins, 'Shenai' and 'Poi' among Konkans, 'Pillai' and 'Mênôn' in the case of Nâyais, 'Panikkan' among Izhavas, &c. What is the origin of these names in each case? Are any of these titles even now bestowed and if so, by whom and on what occasions?

SUPPLEMENTARY TABLE I—Distribution of Castes numbering 10,000 and above

NATIVE DIVISIONS AND TALUKS	(I) ARYATTAS			(II) ARALS		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
<i>Western Division</i>						
1 Agasthiyaram	325	263	330	1,305	878	625
2 Eraniel	225	108	117	411	200	214
3 Valamkod	478	250	228	887	461	408
4 Keyyattilakara	1,506	624	582	4,400	1,995	1,415
5 Tiruvandran	1,224	649	675	3,290	1,771	1,608
6 Chiriyankal	791	378	413	2,442	1,268	1,174
7 Quako	641	301	340	3,023	1,457	1,571
8 Karasapalli	413	214	229	2,108	1,064	1,103
9 Kartikapatti	409	209	200	1,451	690	611
10 Ambalapuzha	540	289	304	1,778	890	888
11 Sheriallay	894	310	184	1,233	661	662
12 Paru	183	90	93	1,123	554	548
13 Vaikam	279	145	128	887	432	415
14 Tiruvalla	664	481	483	1,880	973	887
15 Mavelikara	678	359	319	2,016	1,063	954
TOTAL	9,119	4,587	4,532	27,705	13,949	13,756
<i>Eastern Division</i>						
1 Totals	31	152	183	39	29	30
2 Kallakulam	441	201	240	1,631	820	814
3 Nellikunjad	830	403	426	3,020	1,430	1,608
4 Kottarakkara	610	319	291	1,913	919	984
5 Pattasapuram	328	180	166	1,216	625	620
6 Kinnottal	531	253	278	807	429	471
7 Kumbhar	479	227	252	1,926	941	1,028
8 Chengannur	600	311	321	1,513	711	775
9 Changanachery	720	391	429	994	459	537
10 Kottayam	604	428	364	1,918	964	954
11 Ettimannur	702	341	341	1,544	819	718
12 Mithal	414	218	198	673	339	326
13 Todepuzha	100	52	48	220	121	108
14 M. Vattipuzha	102	259	274	1,008	707	605
15 Kumbhal	499	248	211	2,254	1,172	1,082
16 Alangad	233	119	114	1,273	625	648
17 Carlanom Hills	64	31	33	116	67	49
TOT	6,222	3,146	3,077	25,270	12,578	12,692
TOTAL, 8 DIV	15,341	7,733	7,609	52,975	26,527	26,448

SUBSIDIARY TABLE I.—*Distribution of Castes numbering 10,000 and above*

(H) BRAMH			(H) CHAKKALA			(H) CHANNAN			Number
Persons	Males	Females	Persons	Males	Females	Persons	Males	Female	
8	9	10	11	12	13	14	15	16	
8,731	1,814	1,917	9	5	4	23,718	11,704	12,014	1
503	250	244	896	449	447	43,944	22,076	21,868	2
702	308	304	1,555	773	782	29,692	15,201	14,491	3
918	481	437	1,886	970	916	22,261	11,601	10,660	4
8,900	1,833	4,067	708	343	365	2,338	1,236	1,102	5
1,615	833	782	994	495	499	880	447	433	6
767	434	333	1,495	702	793	187	88	99	7
868	441	427	2,078	1,031	1,047	66	21	45	8
1,596	837	759	695	333	362	1	1		9
2,178	1,180	998	90	14	46				10
729	449	280	54	33	21				11
787	456	331	14	3	11				12
1,774	974	800	92	37	55				13
1,187	862	625	347	176	171				14
827	442	385	475	251	224				15
27,382	14,693	12,689	11,388	5,645	5,743	123,087	62,375	60,712	
1,002	510	492	19	10	9	3,263	1,606	1,657	1
1,830	926	904	641	327	314	23,561	11,738	11,823	2
596	311	285	477	249	228	1,999	985	1,014	3
776	403	373	942	487	455	206	100	106	4
528	328	200	465	244	221	685	377	308	5
3,019	1,448	1,571	2	2		2,137	1,067	1,070	6
469	261	208	558	276	282	2	2		7
664	351	313	177	86	91				8
718	388	330	208	113	95				9
1,538	847	691	104	53	51	7	7		10
1,465	825	640	7	3	4				11
494	278	216	18	10	8				12
290	152	138	97	40	57	5	2	3	13
1,026	836	760	29	14	15	1	1		14
1,824	908	856	4	3	1				15
1,030	536	494	31	12	19				16
25	20	5	6		6	911	473	498	17
17,894	9,418	8,476	3,785	1,929	1,856	32,777	16,358	16,419	
45,276	24,111	21,165	15,173	7,574	7,599	155,864	78,733	77,131	

SUPPLEMENTARY TABLE I—Distribution of Castes numbering 10,000 and above—(Contd.)

NATURAL DIVISIONS AND TRIBES.	(H) CHETTI.			(II) DRAVIDA.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	17	18	19	20	21	22
<i>Western Division.</i>						
1. Agasthiyaru	601	277	324	781	356	425
Brassel	—	1,011	1,213	604	221	383
2. Vellankod	1	36	761	2,071	1,274	1,007
3. Veyilakur	6	23	328	11,004	601	6,603
T. vandrum	18	14	51	17,454	8,000	8,801
4. Chirayankal	8	201	201	32,000	11,202	17,902
Quilon	24	1,008	1,000	20,000	11,810	15,001
5. K. ruzak patti	24	125	150	26,701	1,000	10,021
6. Kari kapalli	111	84	60	32,000	1,000	18,471
7. Ambalapuham	12	0	07	1,520	12,078	1,770
8. Sbertalli	18	17	7	50,711	7,137	20,504
9. Pura	106	0	0	18,000	1,000	8,181
10. Vailam	110	03	03	20,200	11,700	14,903
11. Tiruella	604	3	0	18,700	014	7,285
12. M. vilikara	350	1	171	24	12	1,000
Total	1,770	1,771	2,000	271,533	103,271	1,10,000
<i>Eastern Division.</i>						
1. Pavalu	00	11	0	000	400	100
2. Kallukalam	703	201	0	11	00	001
3. Neri marugal	274	103	162	0,000	1,071	2,000
4. Kottaluru	600	71	200	8,100	1,000	1,001
Pattapuram	000	0	411	0,100	7,200	0,001
5. Chennottai	201	1,000	100	0	000	078
K. anelli	703	67	10,000	0,000	0,000	2,000
Chengamur	013	111	207	1,000	0,000	0,000
Chengamur	1,000	07	0	12,000	1,000	0,000
6. Kottayam	400	11	1	1,000	0,000	0,000
7. Ponnai	100	0	0	11,000	0,000	0,000
8. Mankal	000	0	101	0	1,000	1,000
9. Tiruella	1	1	0	0	2,000	2,000
10. M. P. P. P.	1,000	1	0	1,000	0,000	0,000
11. K. P. P.	1,000	0	0	1,000	0,000	0,000
12. Alankal	0	0	0	1	1,000	1,000
13. C. L. L. L.	0	0	0	0	0	1,000
Total	2,000	2,000	2,000	11,000	7,000	0,000
Total	10,000	1,000	2,000	281,533	110,271	1,10,000

SUBSIDIARY TABLE I—*Distribution of Castes numbering 10,000 and above—(Contd)*

(M) JONAKAN			(H) KAMBALAN			(H) KANTAN			Number
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
23	24	25	26	27	28	29	30	31	
			2,308	1,175	1,223				1
			1,689	805	884	27	17	10	2
			1,052	513	539	91	47	44	3
			1,867	973	894	297	149	148	4
			2,212	1,115	1,067	300	162	138	5
1,014	549	465	330	166	170	202	102	100	6
90	45	45	13	22	21	382	192	190	7
703	353	350	79	42	37	481	235	246	8
194	101	93	133	225	208	450	221	229	9
6,219	2,926	3,323	28	17	11	391	201	187	10
265	117	118	59	44	15	316	152	164	11
3,315	1,767	1,578				257	218	39	12
2,065	950	1,106	25	12	13	299	164	135	13
120	67	53	60	28	32	656	339	317	14
822	421	401	136	85	51	609	316	293	15
14,867	7,315	7,532	10,417	5,252	5,165	4,758	2,518	2,240	
			1,212	566	646	10	9	1	1
			420	209	211	138	66	72	2
7	6	1	962	509	363	273	133	140	3
			31	15	16	381	194	187	4
			32	21	11	291	155	136	5
			330	160	170				6
91	52	41	17	12	5	464	241	223	7
6	3	3	101	54	17	554	275	279	8
404	220	184	22	9	13	394	208	186	9
213	124	89	7	5	3	443	226	217	10
104	65	39	6	4	2	401	208	193	11
5	5					249	124	125	12
876	467	409				200	111	89	13
7,049	3,571	3,478	52	29	23	892	442	450	14
13,084	6,829	6,255				681	346	335	15
11,308	5,851	5,457	36	16	20	211	94	117	16
10	10		160	87	73				17
33,159	17,203	15,956	3,388	1,786	1,602	5,582	2,832	2,750	
48,026	24,538	23,488	13,805	7,038	6,767	10,340	5,350	4,990	

SUMMARY TABLE I.—Distribution of Castes numbering 10,000 and above.—(Contd.)

NATURAL DIVISIONS AND TALUKS.	(II) KOLLAM.			(III) KUPPA AN.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
	38	33	34	35	36	37
<b>Western Division.</b>						
1. Agasthyapuram	174	83	91	72	29	43
2. Eraniel	163	80	83	96	49	47
3. Vilavakkod	221	112	119	18	11	7
4. Neyyattinkkara	845	415	430	86	45	40
5. Telvandrang	1,000	96	154	326	132	194
6. Chirayinkkall	285	140	145	9,915	4,618	5,297
7. Quilon	990	882	108	3,379	1,645	1,734
8. Karunagapalli	904	424	470	2,235	1,088	1,146
9. Kattikappall	613	318	297	819	476	343
10. Ambalapuzha	316	247	369	34	11	23
11. Shertalay	688	315	373	129	70	59
12. Perur	421	198	223	30	15	15
13. Valara	490	243	247	45	30	15
14. Tiruvalla	1,128	604	524	401	205	196
15. Marvellur	783	378	405	5,101	2,483	2,618
Total	8,441	4,177	4,264	22,105	10,625	11,480
<b>Eastern Division.</b>						
1. Tiruvalla	28	17	19	20	9	11
2. Kalkulam	108	54	54	40	18	22
3. Nedumangad	314	115	199	2,400	1,211	1,189
4. Kottarakkara	973	490	483	9,059	4,458	4,601
5. Pattanamparam	736	379	357	2,647	1,415	1,232
6. Shencottah	453	211	242	73	33	40
7. Kunnathur	775	387	388	12,484	5,963	6,521
8. Chengannur	974	519	455	4,295	2,078	2,217
9. Changanacherry	303	156	147	33	29	13
10. Kottayam	1,235	664	571	22	6	16
11. Ettimammar	1,809	924	885	40	20	20
12. Minackal	913	475	438	—	—	—
13. Todupuzha	643	325	317	—	—	—
14. M. Vait puzha	2,492	1,274	1,218	111	55	56
15. Kunnathood	1,000	779	220	140	73	67
16. Alangad	816	210	606	43	24	19
17. Cardamom Hill	23	15	—	10	4	6
Total	12,901	7,100	5,801	21,479	12,400	19,079
Total State	22,342	11,277	11,065	43,584	23,025	27,559

SUBSIDIARY TABLE I—*Distribution of Castes numbering 10,000 and above—(Contd)*

(M) LABBAI			(A) MALANKURAYAN			(H) MARAKKAN			Number
Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	
38	39	40	41	42	43	44	45	46	
97	53	44							1
30	16	14				8	6	2	2
20	20		5	3	2				3
287	148	139	9	4	5				4
714	378	336	185	91	94	8	8		5
7,573	3,769	3,804	179	95	84	35	21	14	6
937	467	470	1,532	736	796	2	2		7
33	16	17	345	162	183	4,675	2,254	2,421	8
45	26	19	40	21	19	2,182	1,108	1,074	9
176	88	88				3,369	1,680	1,689	10
15	8	7	4	2	2	1,153	579	574	11
62	30	32							12
24	14	10				12	5	7	13
13	5	8	355	182	173	167	95	72	14
6	2	4	1,471	667	804	32	21	11	15
10,032	5,040	4,992	4,125	1,963	2,162	11,643	5,779	5,864	
986	468	518							1
44	25	19				3	2	1	2
589	306	283	1,593	798	795				3
28	22	6							4
7	5	2	4,974	2,491	2,483				5
25	16	9	17	17					6
			62	30	32				7
8	4	4	658	324	334				8
92	48	44							9
						7	3	4	10
12	24	18							11
23	11	16	3	1	2				12
203	102	101	47	27	20	2		2	13
			13	6	7				14
									15
11	10	1							16
									17
2,058	1,043	1,015	7,367	3,694	3,673	1	5	7	
12,090	6,033	6,007	11,492	5,657	5,835	11,655	5,784	5,711	

SUBSIDIARY TABLE L—Distribution of castes numbering 10 000 and above—(Contd.)

NUTRITIONAL DIVISIONS	TALUK	(II) MARAY			(III) MATTAY		
		Persons.	Males.	Females.	Persons.	Males.	Females.
		7	48	49	80	51	52
Western Division							
1. Agasthiyaram		31	18	13	5		3
2. Eraniel		179	92	87	133	62	61
3. Vileyanthol		190	92	98	1,828	927	871
4. Neyyattinkara		453	116	237	1,480	772	707
5. Travankulam		1,011	52	480	7,998	1,861	1,557
6. Chirayinkul		1,473	730	743	8,167	7,707	8,800
7. Qa lon		976	483	493	11,411	6,149	5,592
8. Karmagapalli		1,273	610	663	14,314	7,216	6,896
9. Kartikapalli		2,049	963	1,086	6,851	3,530	3,321
10. Ambalapuzha		618	294	324	943	480	411
11. Sbertalla		723	141	11	36	30	20
12. Parur		291	156	133	103	56	4
13. Vaikam		400	271	308	100	319	181
14. Thiruvalla		1,457	761	706	200	156	113
15. Mavelikara		2,317	1,000	1,137	1,206	607	620
TOTAL		13,134	6,713	6,620	49,257	26,24	23,103
Eastern Division							
1. Thovala		...					
2. Kalkulam		321	160	173	1,170	582	617
3. Nedumangudi		1,183	621	561	63	25	7
4. Kottamangalam		1,77	892	883	2,406	1,225	1,113
5. Pattanamparam		733	370	363	1,116	586	529
6. Shencottah		11	0	2			...
7. Kannattur		973	495	498	1,001	531	507
8. Changanassery		1,271	687	687	1	37	4
9. Changanacherry		84	171	171	18	10	8
10. Pottayam		197	499	40	776	390	778
11. Pottanamoor		1,180	589	522	58	27	23
12. Minachil		406	10	1	111	60	61
13. Todupuzha		110	61	63	9	0	...
14. Hattipuzha		1,1	55	614	7	5	2
15. Kottayam		7	72	21	0	1	5
16. Alathur		3	14	133	22	1	10
17. Changanassery Hill		...			8	0	17
TOT		11,111	7,111	5,514	6,177	3,638	3,111
TOTAL		24,245	13,824	12,134	55,434	30,078	26,113

SUBSIDIARY TABLE I—*Distribution of Castes numbering 10,000 and above—(Contd.)*

(C) NATIVE CHRISTIAN			(H) NAYAR			(H) PANTARAM			Num. bu.
Persons	Males	Females	Persons	Males	Females	Persons	Males	Female	
53	54	55	56	57	58	59	60	61	
21 021	10,144	10,880	680	331	355	574	264	310	1
31,019	15,583	15,476	1,461	2,175	2,289	608	365	273	2
17 461	8,837	8,624	11,878	5,974	5 904	191	92	99	3
21,774	12,776	11,998	35 457	17,896	17 561	603	375	268	4
13,508	6,759	6,749	37,871	18,875	18,979	638	315	323	5
2 395	1 192	1 203	25,806	12,773	13,033	227	114	113	6
29,322	10,292	10,060	31,335	15,737	15 598	148	76	72	7
10,926	5,385	5,541	28 083	13,681	14,402	569	282	287	8
9 263	4,692	4,571	20,627	10,011	10 576	659	330	329	9
26 000	12,321	12,676	18,475	9,087	9 388	7	5	2	10
52,921	16,811	16 114	16,780	8,197	8 583				11
21,151	10,861	10 290	7,841	3,905	3,936	15	9	6	12
11,010	7,538	6,972	11,412	7,242	7 170	53	27	26	13
55 666	28,701	27,162	31 378	16,036	15,342	501	284	217	14
18,603	9,574	9,029	32 344	16,034	16,310	910	464	446	15
319 787	162,442	157 345	317,420	157,994	159 420	5 703	2 932	2 774	
4 781	2,325	2,456	288	135	153	381	188	193	1
15,307	7,641	7,666	9,131	4,494	4,637	365	178	187	2
3,272	1,733	1,539	18 040	9,149	8 891	1,892	666	726	3
11,255	5,674	5,581	18 913	9,192	9,451	503	267	236	4
4,509	2,620	2,289	9,886	4,981	4,005	225	105	120	5
1,023	538	490	99	88	11	246	122	124	6
11,442	5,858	5,584	22 556	11,256	11,300	538	265	273	7
33 119	17,232	16,187	21,832	12 547	12,285	407	223	184	8
39 252	20,198	19,084	16,012	8,249	7 703	102	54	48	9
36 578	18 802	17 776	16,287	8 311	7 970	250	122	128	10
49,560	20,683	19,877	12,954	6 473	6,481	267	128	139	11
38 815	19,762	19,053	9,408	4 824	4,584	125	73	52	12
10,903	5,427	5 179	3,139	1,558	1 581	104	52	52	13
55 311	27,825	27,486	13,715	6 937	6 778	536	281	255	14
41 825	20,638	21,187	17,847	8,732	9 115	429	220	209	15
23 819	11,971	11,848	10,123	4,860	5 203	282	110	142	16
3 068	2,058	1,010	261	240	21	105	60	45	17
375 777	190 985	184,592	207 521	102 376	101,195	6 257	3,144	3 113	
695,364	353 427	341,937	520,941	260 320	260 021	11 960	6 076	5 884	

SUBSIDIARY TABLE I—Distribution of Castes numbering 10,000 and above—(Contd.)

N. TOTAL DIVISIONS AND TALUKS.	(H) PARATHAN			(H) PULAYAN.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
	62	63	64	65	66	67
<i>Western Division</i>						
1. Agastiyavaram	531	3,346	4,008	4	2	2
2. Krumel	5,730	2,570	1,880	89	42	47
3. Vilavankod	2,872	1,351	1,121	1,294	870	624
4. Neyyattinkara	2,540	1,230	1,319	12,901	7,089	6,812
5. Trivandrum	500	299	271	11,227	5,921	5,306
6. Chirayinkil	373	198	175	2,930	1,424	1,506
7. Quilon	793	403	389	6,715	3,350	3,365
8. Marunagapalli	715	374	341	5,188	2,700	2,488
9. Karthikapalli	484	245	238	3,754	1,934	1,820
10. Ambalapuzha	1,004	516	489	5,808	2,870	2,938
11. Shertalhy	142	61	81	6,108	3,183	2,925
12. Parur	134	74	60	3,712	1,843	1,869
13. Vellam	691	312	319	11,312	5,786	5,527
14. Turuvalla	2,321	1,135	1,245	15,217	8,061	7,156
15. Mavelikara	2,274	1,193	1,081	10,361	5,363	4,998
Total	29,532	14,099	14,131	97,545	49,907	47,638
<i>Eastern Division</i>						
1. Totals	4,806	2,296	2,520			
2. Kalkulam	4,804	2,296	2,408	51	27	24
3. Nedumangad	2,983	1,511	1,372	7,251	3,658	3,593
4. Kottarakara	1,699	814	885	4,941	2,503	2,438
5. P. Uthayaperam	1,915	1,045	866	1,078	571	507
6. Shencottah	1,000	560	1,006	4	4	
7. Koonattur	4,232	2,193	2,039	8,003	3,131	2,872
8. Changanur	2,244	1,189	1,111	10,618	5,810	4,808
9. Changanacherry	2,270	1,221	1,211	7,250	3,706	3,544
10. Kottayam	2,113	1,272	1,149	4,078	2,544	2,114
11. Ettuman	1,415	797	711	11,000	5,837	5,069
12. Minackil	263	193	110	461	2,237	2,310
13. Tothupuzha	61	33	31	3	1,91	1,852
14. K. Atrepuza	1,501	748	753	1,311	8,321	8,450
15. K. Natthel	3,057	1,531	1,526	17,337	8,910	8,427
16. Alappal	1,053	561	492	8,500	4,243	4,257
1. Cardamom HLD	1,163	596	1,177	11,111	5,688	5,423
TOTAL	41,111	17,795	17,011	10,111	5,111	5,111
TOTAL	6,674	7	7	1	1	1

SUBSIDIARY TABLE I—*Institution of Castes numbering 10,000 and above*—(Contd.)

(H) TANTAN			(H) TATTAN			(M) TELUKKAN			Number
Persons	Males	Females	Person	Males	Females	Persons	Males	Females	
68	69	70	71	72	73	74	75	76	
			208	270	238	3,138	1,450	1,070	1
21	9	10	281	117	131	1,310	1,718	1,031	2
1	25	8	118	16	82	50	185	105	3
43	28	27	20	137	90	1,570	1,710	1,830	4
1,221	120	601	1,112	700	710	6,802	5,511	3,318	5
170	87	806	1,069	160	603	1,120	537	592	6
497	1,088	1,719	1,021	55	450	101	271	223	7
671	2,419	2,022	781	99	382	67	10	27	8
1,106	1,180	1,026	89	280	251	505	277	228	9
3	10	18	171	28	313	1,300	670	600	10
			900	104	491	171	66	65	11
7	2	5	277	140	111	138	178	160	12
49	29	20	1,187	577	610	195	117	78	13
221	101	12	986	501	105	2,010	1,091	958	14
212	1,000	1,000	100	37	110	2,233	1,089	1,141	15
17,771	8,557	8,976	10,790	5,111	5,579	25,716	12,988	12,758	
			36	21	15	80	108	182	1
19	8	11	197	91	106	769	100	360	2
7	17	20	171	101	72	4,767	2,372	2,395	3
581	186	198	571	280	288	2,610	1,206	1,123	4
170	91	81	310	118	162	1,179	2,100	2,016	5
1	1		603	280	353	2,000	903	1,013	6
793	101	90	507	270	287	2,538	1,332	1,206	7
			480	231	216	1,056	560	457	8
			901	160	111	1,119	1,608	1,151	9
7	1	1	599	122	277	509	116	253	10
			1,009	27	512	411	272	101	11
			102	221	178	101	254	237	12
			111	61	50	2,216	1,203	1,043	13
			822	300	123	677	67	250	14
			607	338	119				15
2	16	6	99	198	201	511	297	214	16
			11	11		110	85	25	17
1,418	725	723	7,903	3,173	3,000	26,130	1,775	12,685	
19,009	9,110	9,599	18,693	9,384	9,109	52,206	20,703	25,141	

SUBSIDIARY TABLE I—Distribution of Castes numbering 10,000 and above.—(Contd.)

NATIVE DIVISIONS AND TALUKS	(H) VALLABH			(II) VANITHAN		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1 Agasthiyaram	—	—	—	1,023	991	1,032
2 Eraniel	—	—	—	729	530	399
3 Vilarakod	—	—	—	83	66	86
4 Neyyattinkara	—	—	—	624	430	494
5 Trivandrum	—	3	4	2,031	1,643	988
6 Chirayalaki	—	—	—	1,006	1,006	946
7 Quilon	—	—	—	812	367	363
8 Karungapalli ...	191	92	99	965	498	507
9 Kartikapalli ...	31	14	17	321	96	123
10 Ambalapuzha ...	880	446	433	191	108	83
11 Shertalay	2,650	1,249	1,301	253	186	116
12 Parur	2,377	1,218	1,659	896	374	236
13 Valiam	6,378	3,198	3,080	258	183	123
14 Turuvalla	—	—	—	67	4	23
15 Maruthikara ...	—	—	—	267	86	109
<b>Tot</b>	<b>12,414</b>	<b>6,818</b>	<b>6,596</b>	<b>10,907</b>	<b>8,523</b>	<b>8,374</b>
<i>Eastern Division.</i>						
1 Toraia	—	—	—	380	179	201
2 Kalkulam	—	—	—	434	296	238
3 Nellikunjad ...	—	—	—	483	181	222
4 Kottarakkara	—	—	—	31	17	14
5 Pattanamparam	—	—	—	22	29	4
6 Pheencattah	—	—	—	857	361	496
Kunthar	—	—	—	81	41	40
8 Cherpasa ...	—	—	—	—	—	—
9 Changanacherry	1	7	3	341	179	162
10. Kottayam ...	111	54	57	229	151	108
11 Ettimannur	4	20	20	29	19	20
12 Munnichul	—	—	—	60	27	23
13. Todupuzha	—	—	—	—	—	—
14. M. Velli puzha	—	27	15	6	6	—
15 K. N. V. V. V.	31	171	14	66	34	26
16. Al. V. V.	112	—	—	4	4	—
1. C. V. V. V.	—	—	—	52	34	18
<b>Tot</b>	<b>1,257</b>	<b>670</b>	<b>670</b>	<b>2,021</b>	<b>1,661</b>	<b>1,541</b>
<b>T. L. S. T.</b>	<b>14,671</b>	<b>7,488</b>	<b>7,266</b>	<b>12,928</b>	<b>10,184</b>	<b>9,915</b>

SUBSIDIARY TABLE I—Distribution of Castes numbering 10,000 and above—(Concl'd)

(II) ARIAS			(III) VELLALA			Number
Persons	Males	Females	Persons	Males	Females	
85	86	87	86	87	88	
			12,211	5,893	6,318	1
			1,667	781	886	2
211	112	99	600	320	280	3
596	233	163	692	353	339	4
61	26	35	1,981	2,070	1,911	5
65	37	28	200	93	107	6
115	50	65	678	367	295	7
166	86	80	176	213	233	8
135	68	67	350	175	180	9
68	48	50	958	193	165	10
2,670	1,270	1,400	687	323	364	11
9	70	70	115	236	209	12
1,050	597	523	163	226	237	13
215	122	123	628	826	302	14
43	27	18	628	311	317	15
4,128	2,121	2,707	24,672	12,226	12,446	
10	8	2	8,936	4,231	4,705	1
6	3	1	1,196	579	617	2
2,165	1,085	1,080	1,562	793	769	3
159	71	76	522	284	238	4
112	49	63	1,083	555	528	5
			3,380	1,589	1,791	6
159	77	82	320	173	147	7
273	137	136	992	512	480	8
117	177	210	1,612	858	784	9
250	117	133	218	137	111	10
193	276	217	148	76	72	11
261	125	136	80	48	32	12
91	55	36	2,037	1,052	985	13
802	388	414	285	115	140	14
927	417	480	78	11	34	15
222	103	119	181	85	96	16
13	11	2	1,610	853	757	17
6,331	3,132	3,219	24,300	12,014	12,286	
11,679	5,753	5,926	48,072	24,240	24,732	

SUBSIDIARY TABLE II.—*Sub-divisions of Castes with a strength of 1,000 and over*

C	NUMBER OF STRATIFICATIONS	SUB-DIVISION	NUM. TOT.
1	2	3	4
Ampattu	10	1 Kani Malay Is.	1,869 1,523
Anari	6	1 Kolhachetia 2 Malayala 3 Pandi 4 T. loka	1,786 27,769 8,791 1,330
Brakun (Male to Port)	13	1 T. ra. lla Desi	2,267
Brakun (X. m. p. m.)	13	1 Otta 2 Y. trahali	2,077 1,473
Brakun (T. m. l.)	19	1 Ashkasharman Brakshcharman 2 Mukkanian 4 Ranket V. tana 6 Vatanian, Chola Desam 7 Vatanian, V. la Desam	2,542 115 1,257 1,315 2,251 6,581 2,291
Channa	15	1 Hanat — Hlan 3 Kani 4 Karukh matia — Kavara 6 Kinyam Matta N. tan Trop. p. m.	1,211 4,403 1,771 4,913 20,732 22,300 8,626 2,791 6,231
Chikkala	14	1 T. l.	2,154
Ch.	20	1 V. tana — Kala 2 K. m. l. 4 N. uch — — V. m. l.	4,403 1,016 1,144 1,144 1,144 1,144 1,144

SUPPLEMENTARY TABLE II — *Sub-divisions of Castes with a strength of 1,000 and over* — (Contd.)

CASTE	NUMBER OF SUB-DIVISIONS	SUB-DIVISION	STRENGTH
1	2	3	4
Ilava	16	1 Chova	330,886
		2 Kuri	2,187
		3 Malayala	34,400
		4 Muttlam	2,678
		5 Pandi	7,433
		6 Pandi Illam	1,770
		7 Tuvvan	11,287
Ilavatu	7	1 Onnam Parisha	2,391
Kammala	7	1 Malayala	1,281
		2 Pandi	6,143
Kannan	1	1 Musari	1,138
Kollan	16	1 Kachehu	1,954
		2 Malayala	6,777
Kunkam	7	1 Brahman	5,062
		2 Saravatu	1,051
Kuruvan	18	1 Kalka	2,259
		2 Kunta	11,423
		3 Malayala	2,594
		4 Nanchu	24,488
Mannan	11	1 Pativan	1,990
Marin	31	1 Irumul	2,559
		2 Sirkam	1,240
Marnya	21	1 Chirutalikkettu	1,118
		2 Kontakkettu	2,604
		3 Kottali	1,868
Nayan	116	1 Itachehu	22,944
		2 Illam	324,107
		3 Kanchichu	1,118
		4 Kattuchelam	6,621
		5 Kiriyan	25,164

SECONDARY TABLE II.—Subdivisions of Castes with a strength of 1,000 and over — (Contd.)

CASTE		NUMBER OF SUB-DIVISIONS	SUB-DIVISION	STRENGTH
1		2	3	4
Nayar (contd.)				
			6. Padamangalam	6,135
			Palubechen ..	2,377
			8. Pantari	1,388
			9. Pavarar Sarampan	2,703
			10. Pattanah Mann	1,018
			11. Pukkha	1,677
			12. Sarampan ..	100,418
			13. Vith	1,330
			14. Velyam	1,308
Pallan	...	20	1. Amma	1,448
Pantaram	...	21	1. Matapetu	1,860
			2. Bunkam ..	3,183
			3. Vithal ..	1,271
Parava		63	1. Champa	6,127
			2. Poda ..	1,814
			3. Pandi ..	1,774
			4. Pandi	14,113
			5. Tatta ..	14,563
			6. Jomalla	2,107
			7. Vel ..	1,890
Pulaya		80	1. Ina ..	3,541
			2. Kani ..	80,083
			3. Kandika ..	1,750
			4. Kuchellan ..	6,564
			Paruppan ..	2,809
			6. Pal Juran	11,276
			7. Parava ..	4,000
			8. Pasa ..	1,000
			9. Pichilam	2,001
			10. Vetti ..	21,206

SCHEDULE TABLE II—Sub Divisions of Castes with a strength of 1,000 and over—(Contd.)

CASTE	NUMBER OF SUB DIVI SIONS	SUB DIVISION	STRENGTH
1	2	3	4
Salyan	12	1 Pattahan	1,399
		2 Vadul	1,605
Patam	1	1 Malayala	5,716
		2 Pandi	7,171
Aravan	2	1 Aravan	2,070
Aravan	1	1 Pandi	1,513
Aravan	21	1 Arava	6,520
		2 Karalut	2,487
		3 Nanchan	18,201
		4 Pandi	1,001
		5 Saiva	6,977
		5 Arulasi	1,177



## CHAPTER XII.

### OCCUPATION

(TABLES XV, XVA AND XVI)

227 *The return of occupation*—228 *Comparison with 1891*—229 *Value of results*—230 *Classification adopted*—231 *Occupation Tables*—232 *Record at previous Censuses and limit of comparison*—233 *Treatment of statistics*—234 *Strength of the main Classes compared*—235 *Class A Government*—236 *Order I Administration*—237 *Class B Pasture and Agriculture*—238 *Order IV Provision and Care of Animals*—239 *Order V Agriculture*—240 *Class C Personal services*—241 *Order VI Personal, Household and Sanitary services*—242 *Class D Preparation and Supply of Material Substances*—243 *Order VII Food, Drink and Stimulants*—244 *Order VIII Light, Forage, &c* *Order IX Buildings* *Order X Vehicles and Vessels*—245 *Order XI Supplementary requirements*—246 *Order XII Textile Fabrics and Dress*—247 *Order XIII Metals and Precious stones*—248 *Order XIV Glass, Earthen and Stone-ware*—249 *Order XV Wool, Cane and Leaves*—250 *Order XVI Drugs, Dyes, &c* *Order XVII Leather and Horn*—251 *Class E Commerce, Transport and Storage*—252 *Order XVIII Commerce*—253 *Order XIX Transport and Storage*—254 *Class F Professions*—255 *Order XX Learned and Artistic professions*—256 *Order XXI Sport*—257 *Class G Unskilled Labour, not agricultural*—258 *Class H Means of subsistence independent of occupation*—259 *Occupations in urban and rural areas*—260 *Distribution between town and country*—261 *Return of workers and dependents*—262 *Proportion of dependents to actual workers*—263 *Proportion of workers and dependents in total supported*—264 *Occupations of females*—265 *Occupations of selected castes*—266 *Instructions regarding subsidiary occupations*—267 *Occupations connected with agriculture*—268 *Other subsidiary occupations*

#### General

227 Statistics of occupation are the most important of all the Census particulars as they bear closely on the general economic condition and progress of the people enumerated. The nature and scope of the enquiry attempted may be gathered from the following instructions issued

*Columns 9 and 10 ( Occupation or means of subsistence of actual workers )*

[By "actual workers" is meant those who actually do work or carry on business either personally or by means of servants, or who live on private property, such as pension, rent from houses or land, &c., no matter whether the income from that work, business, or property, is or is not enough to support him or her entirely.]

If the person about whom particulars are being entered in the schedule be an "actual worker" as above explained, he should be asked whether he has more than one occupation or means of subsistence. If he says only one, that occupation or means of subsistence should be

**CHAP. XII.** ascertained and entered in column 9 in accordance with the directions given in the succeeding pages. If he says he has more than one occupation or means of subsistence he should be asked which is the most important occupation, *i. e.* that on which he spends the most time and which yields the greatest income. Details regarding this should be entered in column 9 and details regarding the other in the appropriate column 10. Of no account should more than one occupation or means of subsistence be entered either in column 9 or 10.

In filling these columns, general or indefinite terms such as service, "Government service," shop-keeping, "writing," labour, &c., should not be used. You should find out and state the exact kind of service, the goods sold, the class of writing or labour.

If a man says his occupation is service distinguish Government service and Railway service stating, in each, his rank, what branch he serves in, and the nature of his work.

In the case of domestic service state precisely the kind of service rendered and also enter the occupation of the person to whom it is rendered, *e. g.* Vakil, cook, &c.

Persons temporarily out of employ should be shown as following their previous occupation.

Show landowners as Civil or Military as the case may be. Show persons who live on the rent of lands or buildings in towns as Landlords.

Show mortgagees and persons who live on money lent at interest or on stock, bond or other securities, as capitalists.

In the case of agriculture, distinguish (a) Rent receivers, (b) Actual cultivators including sharecroppers and (c) Field labourers, separating those regularly employed from those who work by the day or by contract for particular pieces of work.

Show gardeners and growers of special products such as cardamoms, betel, pepper, graft mango, &c., separately.

In the case of labourers, not being agricultural labourers, distinguish ordinary coolies such as earth workers, from labourers in mines, stating in this case the substance mined, *e. g.* as pite, suga, coal, mica, &c., and operatives in mills, workshops or factories, stating the kind of mill or factory such as cotton mills, rice mills, col yarn works, &c.

In the case of clerk under private employ such as merchants, &c., show the exact occupation of the clerk or employer such as timber merchant's accountant, and show separately accountants, cashiers, typists and salesmen in shops.

In the case of traders, specify carefully the kind of trade and state whether they make what they deal in.

In the case of large manufacturers, show the proprietor as a manufacturer and specify the branch of manufacture as cotton manufacturer &c. For minor industries, state precisely the nature of the work done, for example whether a weaver weaves cotton, silk, carpets, &c. whether a bangle maker makes bangles of glass or lac and so on.

In the case of persons engaged in the preparation and supply of material substances, distinguish those engaged in hand industries and those who were employed in mill or factories whether large or small and whether under European or native management. If, for example, a man says he is suga refiner or is engaged in making jaggery he should be asked whether he works at home or in regular factory. If a man describes himself as a weaver he should be asked not merely what substance he weaves, but whether he works hand-loom or his own or is employed in a power-loom mill.

Women and children who work at any occupation of whatever kind, not being an amusement or of a purely domestic character such as cooking must be entered in column (9) whether they earn wages or not. Rice-husking and helping in cultivation or weaving are examples of this kind.

**Column (11) (If dependent principal occupation means of subsistence of actual worker on whom dependent)**

This column should only contain particulars for a person who does not work or carry on business either personally or by means of servants and who owns no private property. Such a person should be asked by the Enumerator "On whom do you depend for your livelihood?" The reply will be "on such and such a person." The Enumerator should then write in this column the principal occupation entered against the person so named. If the person so named

lives in another place, the Enumerator must ascertain by enquiry the principal occupation of that person, and enter it in detail in the manner explained in the preceding paragraph. As already stated, no particulars regarding an actual worker should be entered in this column **CHAP. PARA.**

In the case of a joint family several members of which earn money, enter in column 11 the occupation which the eldest or chief member of the family considers to be the most important.

Guard against the mistake of entering servants as necessarily dependent upon the occupation of their masters. The cook of a Vakil, for instance, should be taken as an actual worker and entered in column (9) as a cook, and not in this column as dependent upon the Vakil.

The instructions as above detailed are fuller than those relating to the other items of information recorded at the Census and it may be deemed even too prolix, but considering the difficulty of the subject and the quality of the enumerating agency, it is only fair, as Mr Baines observed, to carry the explanations of what was wanted as far as the time available for the instruction of the agencies and the limits of their intelligence would allow.

228 The most important features in the record of occupations at this Census may now be compared with those of 1891. At the last enumeration, only one column was opened, entitled 'Occupation or means of subsistence,' and in this, the occupations or means of livelihood of all males and females were recorded. In the case of women and children doing no work, the occupation of the head of their family or of the person who supports them was entered and the word 'dependent' added thereto. In the final Tables compiled, the supporters and the supported were shown together. Again, in regard to two or more occupations followed by one person, that only was entered whence his or her income was chiefly derived, except when the person owned or cultivated land in addition, when both were entered. Accordingly, combined occupations were not, as a rule, recorded or compiled. At this Census, the column for occupation was split up into three as under —

Occupation or means of subsistence of actual workers	{	9	Principal occupation.
		10	Subsidiary occupation, if any
		11	If dependent, principal occupation or means of subsistence of the actual worker on whom dependent.

In abstraction and tabulation, the actual workers, as being the more important class, were kept separate from the dependents and the final Tables embody these differences and distinguish the former by sex. Subsidiary occupations have also been compiled and published as a separate Table, partial agriculturists being shown in the general Table of occupations. There are a few other points of difference which will be referred to later on.

229 The information collected under the instructions detailed in the preceding paras was of a very extensive and varied kind, and difficulty was experienced in tabulating under the heads prescribed a number of occupations returned, either on account of the vagueness of the terminology adopted or on account of the peculiar nature of the occupations followed. A few instances of plurality of occupations, chiefly those relating to the making and vending of articles and in some cases referring to distinct groups, presented themselves and these had to be allocated to the appropriate headings. The tabulation and compilation of the occupation Tables gave therefore great trouble and took up a good deal of time. Care has, however, been taken to ensure strict accuracy in the occupations returned and the slip system introduced

**CHAP. XII.** for the first time at this Census rendered checking complete and easy and facilitated  
**PART. 230** classification to a considerable extent. Though there is every reason to believe that the Tables published convey a correct idea of the occupational condition of the people, the complexity of the items returned and the nature of the subject matter would lead one to consider the statistics as only an approximation probably a very close approximation, to the actual state of affairs. But some small comfort may be derived from the fact that even in the most advanced countries, occupational returns collected at a Census are not regarded as of any high value and can, in the words of Mr. Baines, "only be decorated with a copious sprinkling of explanatory salt." On this account it is that a comprehensive industrial survey has been often proposed to be substituted for a synchronous enumeration. In a country with agencies not of the best kind speeding over their work in a limited time, the difficulties must be much greater. Further if specialisation of functions and infinite diversity are obstacles thrown in by the growing industrialism and commercialism of the west, pluralism in the matter of occupation rendered necessary by general economic depression, is no less a disadvantage here to complete and accurate statistics. In spite, however of these and other difficulties, the returns may well serve the main object of giving an idea of the distribution and growth of the chief classes of occupations. They will show for instance, how many persons are engaged by the State in keeping watch and ward over the life and property of the people; how many follow pastoral and agricultural pursuits how many minister to personal and domestic comforts how many employ themselves at the raw materials of the earth how many are engaged in storing and transporting these articles to the places which demand them what number of persons follow the different professions which emerge with increasing civilization and finally how many helpless individuals depend on others for their daily sustenance. These broad classes may be divided into minor groups and the statistics recorded may be made to yield results of value and interest for all general purposes.

230 All the occupations returned in the schedules have been grouped into  
 Classification adopted 8 main Classes which are divided into 24 Orders and  
 9 sub-orders and further sub-divided into 520 groups  
 The first three divisions are shown below with the number of groups entered against each, in order to present in one view the entire scheme of occupation-classification in its broad outline.

### Classification of occupations and means of livelihood.

CLASS.	ORDER.	SUB-ORDER.	NUMBER OF GROUPS.
A—Government.	I. ADMINISTRATION	1 Civil Service of the Imperial Government	4 (1—5)
		1 A. Service of the Tabulating State	
		2 Service of Local and Municipal Bodies	3 (3—8)
		3 Village Service	
	II. DEFENCE.	4 Army (Imperial)	6 (11—17)
		4 Army (Local)	
		5 Navy and Marine	3 (17—20)
	III. SERVICE OF NATIVE AND PRINCIPAL STATES.	6 Civil Officers...	2 (20—23)
		7 Military Officers	1 (23—24)



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CLASS.	ORDER.	SUB-ORDER.	NUMBER GROUP.
D.—Preparation and Supply of Material substances.— <i>Crafts.</i>	XIII. METALS AND PRECIOUS STONES.	43. Gold, Silver and Precious Stones. 12(307-320)	
		44. Brass, Copper and Bell Metal. .. 4(320-324)	
		45. Tin, Zinc, Quicksilver & Lead. 2(324-326)	
		46. Iron and Steel. .. 4(326-330)	
	XIV. GLASS, EARTHEN AND STONE WARE.	47. Glass and Chinaware. .. 4(330-334)	
		48. Earthen and Stoneware. 6(334-340)	
	XV. WOOD, CANE AND LEAVES ETC.	49. Wood and Bamboo. .. 7(340-347)	
		50. Canework, Matting & Leaves, etc. 2(347-350)	
	XVI. DRUGS, GUMS, DYES, ETC.	51. Gum, Wax, Resin and similar Forest produce. } 11(350-361)	
		52. Drugs, Dyes, Pigments, etc. ..12(361-390)	
	XVII. LEATHER.	53. Leather Horn and Bones, etc. ..12(390-397)	
		54. Money and Securities. .. 4(397-398)	
E.—Commerce, Transport, and Storage.	XVIII. COMMERCE.	55. General Merchandise. .. 2(398-398)	
		56. Dealing unspecified. .... 4(398-402)	
		57. Middlemen, Brokers and Agents. .. 7(402-409)	
	XIX. TRANSPORT AND STORAGE.	58. Railway. .... 7(402-416)	
		59. Road. .... 7(416-423)	
		60. Water. .... 10(423-433)	
		61. Messages. .... 6(433-439)	
		62. Storage and Weighing. 5(439-444)	
F.—Professions.	XX. LEARNED AND ARTISTIC PROFESSIONS.	63. Religion. .... 7(444-451)	
		64. Education. .... 8(451-454)	
		65. Literature. .... 8(454-457)	
		66. Law. .... 7(457-460)	
		67. Medicine. .... 8(460-464)	
		68. Engineering and Survey. 5(474-479)	
		69. Natural Sciences. .... 4(479-483)	
		70. Factorial Art, Sculpture, etc. 4(483-487)	
	XXI. SPORT.	71. Music, Acting and Dancing. .. 4(487-491)	
		72. Games and Exhibitions. .. 6(491-500)	
G.—Unskilled Labour not Agricultural.	XXII. EARTHWORK AND GENERAL LABOUR.	74. Earthwork, etc. .... 4(500-501)	
		75. General labour. .... 1(501-502)	
	XXIII. INDEFINITE & DISPUTABLE OCCUPATIONS.	76. Indefinite. .... 1(502-506)	
H.—Means of Subsistence independent of Occupation.	XXIV. INDEPENDENT.	77. Draperies. .... 4(506-510)	
		78. Property and Vins. .... 1(510-511)	
		79. At the Public charge. .... 5(511-514)	

Of the 520 ultimate groups taken up for classification, 225 have no figures to be entered against them. Most of these either refer to occupations non-existent in this country owing to the want of the connected raw materials to work upon, such as silk, gold, camphor, lac, cutch, wool, &c, or else relate to occupations incidental to a more advanced state of industrialism and to a more minute differentiation of functions than has been attained here, such as chemical, soap and glass factories, tanneries, iron and brass foundries, &c. Leaving these, we have 295 occupational groups among which the population enumerated has been distributed with reference to individual means of subsistence. A few necessary alterations from the prescribed grouping have had to be made which will be briefly touched upon. In the first place, persons in the Civil and Military service of His Highness the Maha Rajah's Government have been grouped under separate heads and thus distinguished from those in the employ of the British Indian Government. The State Anchal Department has been sub-headed and separated from the Postal. The distinction thus taken between the Travancore service and the British agencies has been attended to throughout. Secondly, excluding such entries as were not exactly covered by any of the prescribed groups, but which, after enquiry and correction, were fitted into the one appropriate to it, there were returned certain occupations which were not provided for in the list and might be considered as important or peculiar to this country. For instance, under Order X, "Vehicles and Vessels," the sub-order of 'Ships and Boats' provide for the group, 'Shipwrights,' 'boatbuilders,' &c. Boatbuilders are not necessarily sellers too and the vending has been returned as the occupation of as many as that of the building is. The chain of backwater communication over half the littoral tracts render boats indispensable and as the making and selling them is largely carried on, it is desirable to distinguish the two occupations. The vending of boats has accordingly been treated under a sub-head (Group No 175a). Again, the groups opened in connection with medicine relate to practitioners with or without diplomas, dentists and similar specialists, &c. On this side of the coast, the inevitable barber is not the general medical conferee and the ancient Hindu medicine of Ashtangahridaya has long been practised by a specially trained class to an extent unknown elsewhere. Though of late, western methods have had greater influence, the help and encouragement which indigenous medicine is receiving at the hands of Government must doubtless tend to rehabilitate the ancient science. The Vydians returned as such are now in a minority; still it would be interesting to watch their progress from decade to decade. Allied to this class are the collectors and sellers of medicinal herbs who are grouped under 369a. Again, cadjan or palm-leaf umbrellas are a peculiarity of the country and "the whole of Southern India does not produce similar ones." They are cheaper, last longer and rougher wear and give more effective protection against sun and rain than cloth umbrellas which, however, are fast displacing them. The advantage of being easily folded and the status that attaches to all foreign manufactures have made cloth umbrellas part of the necessary outfit of even the poor up-country Travancorean. The number of cadjan-umbrella-makers returned at the Census is shown in group 349a. The variety of materials obtained from the cocoanut tree which is largely cultivated have given scope to distinctive occupations which, in view of their importance, deserve separate recordation. This is done, for instance, in group 101a which shows the dealers in *copra*, an article of export, and in group 159a which distinguishes the makers of thatch from the dealers therein, it being an important building material freely used in the houses of all classes as providing efficient shelter against heat and cold. There is, again, another interesting occupation which may be said to be almost monopolised by the Konkani and the Pantaram. The *Paipadam* is relished by all and finds a large sale with the well-to-do classes. The making of

**CHAP. XII.** this condiment is even tending to settle into a separate industry by itself. The  
**PARA. 231.** dealers in this commodity are shown in sub-group 966. Finally as one principle of the scheme of classification has been to distinguish persons who make particular articles from those who sell them, the latter have been separated from the former by means of sub-groups in a few cases in which provision has not been made in the prescribed list. Every care has been taken to restrict the number of sub-groups and the occupations thus recorded do not exceed a dozen. In view of their distinct interest and of the fact that they provide sustenance for a number of people who exclusively follow them, they may not be undeserving of separate notice. The occupations actually followed are taken for guidance in the matter of recordation, even where they do not square with pre-formed groups, wide deviations and multiplications being carefully guarded against. Further separate figures can never be a defect and may be easily merged into totals, whenever necessary.

231 Statistics of occupation have been embodied in three Tables. Table

**Occupation Tables.** XV gives a general summary of the occupations, according to the classified list, for the State as a whole

in the Imperial series and for the component Taluks in the Provincial series. Table XV A shows the subsidiary occupations returned. The occupations of certain selected castes are embodied in Table XVI. Separate statistics have also been compiled for the urban areas and are published along with Provincial Table XV. In the Imperial series, the occupations in towns are shown by sub-orders in Part II of Table XV.

A series of Subsidiary Tables is appended to this Chapter which present the salient features of occupational statistics from diverse standpoints. Table I gives the general distribution of occupation by Classes, Orders and sub-orders. Tables II, III, IV and V exhibit the territorial distribution of the agricultural, industrial, commercial and professional populations respectively. The variations in the strength of the occupations since 1891 are shown by Orders in Table VI. The occupations of females by Orders and sub-orders are given in the two Tables, VII and VIII. A summary of combined occupations returned is entered in Table IX and occupation by selected castes in Table X. The occupations followed in urban and rural areas are distinguished in Table XI.

23\* Information in respect of occupation was collected at all the Censuses

**Record at previous Censuses and limit of comparison.**

since 185. A perusal and comparison of the instructions issued show a gradual rise in improvement and elaboration. The headings under which particulars have been recorded and compiled accordingly differ to a wide extent. This want of uniformity in procedure has led to marked diversity in the constitution of the divisions and sub-divisions of the different classes of occupations. In 185, the major groups of classification were (I) Professional, (II) Domestic, (III) Commercial, (IV) Agricultural, (V) Industrial and (VI) Indefinite and Non-productive. These were sub-divided into 18 Orders which do not appear to have been split up any further for the recording of statistics. Even in respect of these figures are recorded only for a half male workers. In 1881 the Classes and Orders were retained, but the latter were divided into 45 sub-orders and 136 groups, the last being finally compressed into 101 headings at the tabulation stage. The 18 Orders of 1881 do not however wholly agree with the corresponding ones of 185. Some are not to be seen at the later Census while one or two seem to have been amalgamated with others. Again unlike in 185 figures are given for all actual workers,

male and female, in respect of the 15 sub orders, but no statistics are available for the final groups. At the 1891 Census, the six chief Classes were enlarged into seven by splitting up the first, viz., 'Professional' into 'Government service' and 'Professions'. The main Classes were divided into 24 Orders, 77 sub orders, 110 groups and 178 denominations of occupations, the figures returned relating to 23 Orders, 73 sub orders, 104 groups and 295 denominations. The State totals were further shown by three age-periods. The groups of 1891 differed from those of 1881, while the statistics compiled referred to actual workers together with their dependents and not to workers only as at the 1881 Census. This rendered detailed comparison impossible. A rough one was attempted in respect of the chief Classes but that of male actual workers only, on the assumption that nearly all males above the age of 15 came under this category.\*

CHAP. X  
PARA

At this Census, the seven main Classes have been expanded into eight by splitting the last into two divisions. The Orders and sub orders have been mainly the same, but the groups differ to some extent. The chief difference between the two Censuses is with reference to the compilation of the statistics. Workers have now been distinguished by sex and these again separated from dependents. The age-periods have been dispensed with. In these circumstances, comparison on a common basis with the previous Censuses is possible only to a limited extent, viz., with the actual workers of 1881 and with the total workers and dependents of 1891. Even in these cases, the unprecedented increase in population in influencing the variations in the figures compared has to be noted, as it is likely to obscure the value of any deductions drawn in respect of the growth or decline of particular occupations. In view, therefore, of some differences in the groups, only the main Classes and Orders could be usefully compared. A Subsidiary Table (VI) is annexed comparing the occupations of this and the previous Censuses by Orders, by way of supplementing this treatment. A perusal of this Table will show the wide variations just alluded to. In view, however, of the importance of the subject, attempt will be made, as far as possible, to gauge the progress or retrogression of the several occupations, but the results arrived at have to be taken subject to the remarks heretofore made.

233 In dealing with the subject matter of this Chapter, the general distribution of the total population by occupation will be first examined. The primary classes will be taken up *seriatim* and briefly commented on their dynamical aspect and the territorial

\* *Id.* pages 577-8. Census Report for 1891.

[Note.—The following extract from the Census Report of 1891 explains clearly the different standpoints of occupation entries in the 3 Census.—In the 1875 Census of Travancore the occupation entries were secured only for male adults. I then remarked in my Report—Women and children have not been entered under it though in many instances they do follow some one occupation or other as a means of livelihood. In the Northern Taluk the women are mostly engaged in the cleaning of 'shicari' (coolie) hut; the first of the cotton-making operation. Several hundreds of them especially of the Ilaya caste are employed as coolies in the Public Works Department. The little boys under 12 years of age who are returned as children in the forms are generally engaged in the occupation of their parents or guardians; of course the higher and more enlightened classes do not come under this category.]

1881.—The 1881 Census was a step in advance. This column applied to all whether for men, women or children the standard being that the persons included should actually do work contributing to the family income.

1891.—The present Census is fuller but takes a slightly different view of occupations. We have adopted on this occasion the *means of subsistence* of every man, woman or child in the Kingdom as the standard. Suppose a man is returned as a Karnam (village accountant), his wife and 4 children and himself six in all will be shown as *subsisting* by Government employment, they themselves having no other work to subsist by. The rule was: For young children and women who do no work enter the occupation of those by whom they are supported but do not leave this column blank for any one. The Government of India directed the addition of the word 'dependent' in such cases. If the women and children had independent means of subsistence they were of course shown under their respective occupations.\*

\* 99.97 per cent. of the total population are returned under the different occupations against 62.59 per cent. of the total male population or 31.10 per cent. of the total population in 1875 and 33.85 per cent. of the total population in 1881. This enormous difference between the three results is due to the different standpoints adopted for viewing the occupations in the three Censuses.—Pages 561, 562 and 116, 117.]

**CHAP. XII.** distribution of the most important among them being glanced at *en passant*. The  
**PART. 234.** consideration of the Orders and sub-orders with the important groups comprised in the latter will then be proceeded with. In so viewing the subject, the figures for any occupation or group of occupations will, unless otherwise expressed, always refer to the total number of persons—actual workers together with their dependents—who are supported by it. After this general review a few special features of the occupational statistics will be taken up such as, (1) occupations in urban and rural areas (2) proportion of workers and dependents (3) occupations of females, (4) occupations by caste, tribe or race and (5) combined occupations.

### Distribution of the Population by Occupation

234 The general distribution of the population according as they follow one or other of the main classes of occupations reveal features natural to a country where the varied industrial activities characteristic of an advanced civilization are conspicuously deficient. Nearly one half of the population are now agricultural in their pursuit and if to these we add the unskilled labourers who live on this occupation in a variable measure, we get nearly two-thirds of the entire population who look up to agriculture in one form or other for their means of sustenance. Of the total number shown under agriculture and forming 47 per cent of the entire population 31 per cent are either landholders or tenant and the rest are labourers in the field or garden or growers of special product. There is no comparison between the strength of this Class and that of any other so vast is the population sustaining by it. Next in order of numerical importance comes the preparation and supply of material substances which supports 23.9 per cent of the people or a half of those returned under agriculture (Class B) or more than a third of the total agriculturists, labourers included (B and G). These substances are mostly the raw productions of the earth lightly worked upon, and relate to the bare necessities of life. Vegetable and animal food and drink take up 15.5 per cent, or more than half the total number of persons engaged and the rest is almost divided between raiment, bed and building. There is here, no evidence of the concentration of industrial activity which would take the workman and his materials several steps in advance and enable him to meet demands that may arise after the "first want of social man" are met. The cultivating class and those who attend to their need and get their returns constitute the majority of the population. Of the remainder about 10 per cent (or 2 per cent. on the total population) are devoted to personal services. The infantile state of commerce is seen from the fact that only two persons in a hundred are engaged in this pursuit and possibly these two are either petty shop-keeper or small money lenders. The learned and artistic professions take up another 2 per cent of the people but these returned do not form a useful class. They are mostly engaged in professions under Government and if their number is added to that under State service we get about 1 per cent. or 1 in every 10 of the population supported by him connected with the administration of the country. 3 persons in a thousand have their means of subsistence derived from occupation and are either mendicant fed out of private beneficence or pensioners and prisoners maintained at public expense. With these few preliminary remarks the several occupations may be taken up in detail.	
CLASS.	STRENGTH
A. Government	44,017
B. Pasture and Agriculture	1,400,694
C. Personal Services	6,590
D. Preparation and Supply of Material substances	44,533
E. Commerce, Transport and Services	10,435
F. Professions	4,133
G. Unskilled Labour	44,574
H. Independent	9,297
TOTAL	1,544,157

ers in the field or garden or growers of special product. There is no comparison between the strength of this Class and that of any other so vast is the population sustaining by it. Next in order of numerical importance comes the preparation and supply of material substances which supports 23.9 per cent of the people or a half of those returned under agriculture (Class B) or more than a third of the total agriculturists, labourers included (B and G). These substances are mostly the raw productions of the earth lightly worked upon, and relate to the bare necessities of life. Vegetable and animal food and drink take up 15.5 per cent, or more than half the total number of persons engaged and the rest is almost divided between raiment, bed and building. There is here, no evidence of the concentration of industrial activity which would take the workman and his materials several steps in advance and enable him to meet demands that may arise after the "first want of social man" are met. The cultivating class and those who attend to their need and get their returns constitute the majority of the population. Of the remainder about 10 per cent (or 2 per cent. on the total population) are devoted to personal services. The infantile state of commerce is seen from the fact that only two persons in a hundred are engaged in this pursuit and possibly these two are either petty shop-keeper or small money lenders. The learned and artistic professions take up another 2 per cent of the people but these returned do not form a useful class. They are mostly engaged in professions under Government and if their number is added to that under State service we get about 1 per cent. or 1 in every 10 of the population supported by him connected with the administration of the country. 3 persons in a thousand have their means of subsistence derived from occupation and are either mendicant fed out of private beneficence or pensioners and prisoners maintained at public expense. With these few preliminary remarks the several occupations may be taken up in detail.

## Class A Government

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PARA 23

235 Persons doing Governmental duties, together with their dependents, come foremost in the grading of the population with reference to occupation. These aggregate 48,017 or 16 per cent of the entire population of the State. Of these, the actual workers number 14,781 males and 22 females or 14,803 in all and form 5 per cent of the population. The dependents of both sexes amount to 33,214 or more than double the supporters—69·2 per cent against 30·8. It has to be noted here that this class refers only to one phase of the State activity and that the total above given does not, therefore, represent the full complement in the service of Government. The functions of Government are diverse and go far beyond the primary and essential duties of protection and defence. Education, Engineering, Medical aid, Sanitation, &c, form no small part of the responsibilities of Government, but persons engaged in them are shown under their respective professions and distinguished from those executing the primary functions of the State.

Taking the recorded actual workers at the 1881 Census, we find that there were then 15,967 males and 200 females employed in Government service or 16,167 in all, forming 7 per cent of the population. There is thus a decrease now of 1,186 males and 178 females or a total of 1,364. In 1891, the male actual workers were stated as 20,184 showing a decline at this Census of 5,403 males. For detailed comparison and explanation, figures for sub-orders and groups are not available for the previous Censuses in respect of workers. If, however, these and their dependents are taken together, an increase since 1891, nearly double, is noticed in regard to the officers and their establishment due to the opening of new departments to meet the requirements of advancing administration. The decrease is thus mainly confined to the menials employed and is explainable as due to their having been more appropriately placed under other heads—a result due to the change of system. The entry of 200 female actual workers at the 1881 Census makes this explanation probable, as the figure must doubtless have included women employed to do menial service. Economically, however, the variations, as Mr Baillie observed, in the numbers or circumstances of Government service are of little interest. They are as a body less exposed either to poverty or riches than any of the other classes of population.\*

The occupations included in Government service are grouped into 3 Orders, 7 sub-orders and 24 groups. Order I relates to Administration, II to Defence and III to Service of Native and Foreign States. The last two may be disposed of at once. Order II is sub-divided into 2 sub orders, (1) Army and (2) Navy and Marine, under the latter of which none has been returned. In the case of the Army, the British force has been distinguished from that of the State which contains the majority of the persons engaged in Defence. Of the 4,994 persons including dependents, and returned under the sub-order of Army, as many as 4,916 are in the service of His Highness the Maha Rajah.

Under Order III, 16 persons are shown as belonging to the service of Native and Foreign States, of whom 3 are returned as actual workers and the rest, dependents.

236 Order I is concerned with persons who are directly engaged in the administration of the country. These, with their dependents, number 43,007 persons or 15 per cent of the entire population. Of these 13,181 persons (4 per cent) are actual workers, the remaining 29,826, dependents. The latter are thus more than twice the former,

**CHAP. XII.**  
**PANA. 237**

being in the proportion of 69 to 31 in a total of 100. This Order is divided into three sub-orders, viz., (1) Civil Service, (2) Service of Local and Municipal bodies and (3) Village Service. These are again sub-divided into 10 groups.

(1) *Civil Service*—To distinguish the service of this Government from that of the British, this sub-order has been further split up into (1) Service of the Imperial Government and (2) Service of the Tabulating State. Under the former head are returned 263 persons including dependents, while to this Government belong 33 690 persons in all or 1.1 per cent. of the population. Of course, as already stated, employes of Government in such special branches, as Engineering Education, &c., are not included under this Order. Of the above total, 1 558 persons are supported by the higher grades of the service, while the clerical and other subordinate establishments give sustenance to 18,294 persons. The humbler contingent of messengers, wardens, menials, &c. is 18 836 strong. If dependents are excluded the actual workers in Government service amount to 10 634.

(2) *Service of Local and Municipal bodies*—The Local and Municipal bodies of this State are executive committees appointed by Government to administer the funds that may be placed at their disposal from the State exchequer and their duties form part of those of the general administration. Only 5 persons are returned under the head of clerical establishment, the rest being included in the regular service.

(3) *Village Service*—This occupation supports 9 040 persons and comprises headmen and accountants not shown as agriculturists, watchmen and Viruthikars or Service Inam holders. Hereditary employes remunerated in land form a variety of salaried establishment in the State and are accordingly shown separately. The number of Viruthikars with their dependents is 299 and many of them have probably returned themselves simply as agriculturists, as they subsist by cultivation. The headmen who are salaried village officers and those supported by them number 992, the accountants, 3,619 and the watchmen and other village servants, 4 440. The actual workers under Village service are to the dependents in the ratio 2:6 to 1:4.

### Class B Pasture and Agriculture

23. The occupations included under this Class are the most important and are followed by the largest number—as many as

**Class B. Pasture and  
Agriculture**

1 400 688 persons or 4.1 per cent. of the entire population being supported by them. The workers aggregate 493,58\* persons (35.4 per cent.) and the dependents, 903 106 (64.6 per cent.) Of the two large divisions comprised in this Class, pasture is relatively unimportant and is followed more as an adjunct of agriculture than as an exclusive occupation.

The total of 1 400 688 persons shown above does not, however, represent the entire strength supported by this class of occupations. Cow and buffalo keepers who are grouped under Provision of Animal Food (sub-order 17) have to be brought under the head of Pasture. Again, the return under Agriculture should be supplemented by those who follow agriculture along with some other occupation but have returned the latter as their principal means of livelihood. There is finally a numerically represented class of general labourers (sub-order 75) who also live on agricultural labour to a great extent. Now 1,296 persons are returned exclusively under cow and buffalo keeping; 6 152 as combining agriculture with some other occupation and 138 491 as general labourers. Taking three fourths of the last class as nearest the mark we get 313,815 persons who may be taken as agricultural

labourers as well. All these figures added to the number recorded under Class B give 1,751,881 or 60 per cent of the entire population as subsisting on Pasture and Agriculture **CHAP. PARA. 2**

In 1881, the number of actual workers, male and female, recorded under occupations covered by the above Class was 261,698 or 10.9 per cent of the then population. The absolute strength of workers has nearly doubled during the last twenty years, while the proportion on the total population has advanced by more than a half, that is, to 16.8 per cent, a sure sign of the increasing exploitation of land.

Taking both workers and dependents together and comparing them with the 1891 Census, we note an actual increase of 342,140 persons in all. The increase is shared by pasture as well as by agriculture. The total under the former has gone up by 6,028 or 309.4 per cent, and that under the latter, by 336,112 or 31.8 per cent. The percentage, on the entire population, of persons who subsisted by these occupations amounted to 41.4 in 1891, now the ratio is 47.4 or a rise of 6 per cent. Detailed comparison will be attempted below.

Class B is divided into two Orders—(1) Provision and Care of animals and (2) Agriculture—which are again divided into 6 sub-orders and 35 groups.

238 7,976 persons or 3 in 1,000 of the population are engaged in the provision and care of animals. Even young persons may attend to this occupation and the actual workers are accordingly in a majority, 4,862 (61 per cent) against 3,114 dependents (39 per cent). This Order is divided into two sub-orders as follows—

**Order IV**  
**Provision and Care of**  
**Animals**

(8) *Stock breeding and dealing*—The total number returned is 7,765, of whom 5,268 are herdsmen. Next come shepherds and goatherds who number 1,621. Breeders and dealers in cattle amount to 569, while sheep and goats are bred and dealt in by 275 persons. Stock breeding is not resorted to on any scale in this country and there is very little beyond the bare requirements. Even the stock available, especially cattle, are of a very inferior kind, weak, of low stature, and yield poor returns. It is deplorable that, in this country, such scanty attention should be paid to the rearing of live-stock. Judging from the figures, however, an improvement is visible since the last Census in respect of these occupations. In 1891, cattle and buffalo dealers were only 42 in number, now they have increased more than thirteen times. No separate figure was given for shepherds and goatherds and taking them as included under breeders and dealers, there were 795 persons in 1891 against 1,896 at this Census. Herdsmen also show a large increase—from 740 to 5,268.

(9) *Training and Care of animals*—211 persons subsist by this occupation, of whom 125 come under the head of farmers and 86, under horse and elephant trainers. The latter show a decline since 1891 when it supported 321 persons. But this decrease is only apparent as the figure for the last Census was probably swelled by the inclusion of the drivers of these animals, for whom a separate heading was prescribed but under which only 2 persons were actually returned for the whole State against 574 at the present Census. If the two groups are taken together, we get a total of 660 against 323 in 1891.

239 The importance of agriculture may be measured from the fact that as many as 1,392,712 persons or 47.2 per cent. of the population subsist almost exclusively by it. It has already been seen that this pursuit absorbs a greater proportion of the population,

**Order V**  
**Agriculture**

**CHAP. XII.** to the extent of two-thirds. Taking however the figure as returned under  
**PARA. 230** this Order we find that, of the total, 400,20 or 35.2 per cent. are actual workers and the rest, dependents.

The Eastern Natural division supports a greater ratio of agriculturists than the Western 59 per cent. of its population being engaged in this pursuit as compared with 38.4 in the latter division. The variety of occupations is naturally greater in the sea-board regions than in the interior where trade and industry have not yet penetrated to any comparatively great extent and where cultivation is more largely resorted to as the means of livelihood.

Taking the Taluks of the State we note that the number of people supported by agriculture is greatest in Kunnathad (11,501) Minvattupuzha (72,588) Tiruvalla (70,825) and Mavelikara (10,491) and smallest in Villavankod (26,991) Todupuzha (24,315) Parur (21,642) and Tovala (19,260). But the proportion on the Taluk population is highest in Todupuzha (14.7 per cent.) which appear to be exclusively agricultural and lowest in Trivandrum (24.4 per cent). In all the Taluks of the Eastern Natural Division from Tovala northwards the ratio is over 50 per cent. while in the majority of the Taluks of the Western tracts it is below 40 per cent. Separating the actual workers from the dependents it is seen that the former are most numerous in the Taluks of Tovala and Kunnathur (47 per cent.) and the latter in Todupuzha (72 per cent.) and Emmel (18 per cent.) As between the Natural Divisions the actual workers form a greater ratio in the Western than in the Eastern Division—36 per cent against 34.6

This order "Agriculture" is sub-divided into 4 sub-orders, namely (1) Land holders and Tenants, (2) Agricultural labourers, (3) Growers of special products and (4) Agricultural training and Supervision, and Forests. These are further divided into 24 groups.

(10). *Landholders and Tenants*—Under this sub-order come all persons who have a direct interest in land as owners, occupants or tenants, and there are 1,091,909 of them in the State, forming 31.1 per cent. of its entire population. Two groups are comprised in this heading rent receivers and rent payers the former including owners of land rent free, and the latter those, whether owners or not, who pay rent either to Government or to Jemis (rent free landholders or proprietors of free-hold estates). In view of the importance of the occupation the latter group has been further sub-divided according as the persons are cultivating landholders and tenant or not. The rent receivers form a small minority—181 in all, while the rent payers aggregate 1,091,811. Of cultivating landholders there are 611,890 persons including dependent or about a fifth of the population, the actual workers forming more than a third of the total. The land occupant who do not cultivate their lands number only 18,006 with 18,010 dependent. The fewness of this class is worthy of being noted as it shows that persons owning land generally cultivate it on their own account. No non-cultivating tenant appears to have been returned a tenants who take up land cultivate it themselves or let out in fee for the balance. Accordingly cultivating tenants form another well represented portion of the population, and they muster 91,631 strong. Those who returned their occupation as simply cultivation without indicating the nature of their interest in land have been allotted a separate group and number 290,933 persons including dependent. Most of these are probably owners of small holdings which they themselves cultivate.

Before passing to the next sub-order it would be interesting to note the variations during the last decade in the population engaged in this important group of

occupations. The figures of 1891 are subjoined and those of this Census repeated for ready comparison.

CHAP  
PARA

		STRENGTH OF WORKERS AND DEPENDENTS IN	
		1891	1901
Rent Receivers			
	Cultivating land holders	37	614 820
	Non cultivating land holders	1 697	67 121
Rent Payers			
	Cultivating tenants	3 610	91 631
	Non cultivating tenants	48	
	Cultivation unspecified		290 935
TOTAL		5 392	1 094 992

The number of agriculturists pure and simple is, indeed, too small. Persons who combined agriculture with some other principal occupation were stated as amounting to 25,916 in 1891. The corresponding figures were to be classed under the appropriate non agricultural heads. Even these were more than four times the number returned as land occupants or tenants. Making allowance for the slight difference in the headings adopted for classification and the comparative exactness or otherwise of the terminology used in the Census schedules which afterwards guided the tabulation, the variations disclosed in the above comparison seem too great to admit of easy reconciliation. An examination of the Talukwise distribution of the above groups shows that there were in 1891 no cultivating land occupants in any of the Taluks of the State except Agastyswaram (22 persons including dependents) and Kariakupilli (15 in all). Again, in Ettumanur, Todupuzha and Alengud, there were no land occupants not cultivating, while in the other Taluks the total strength of these varied from 16 in Shencottah to 177 in Trivandrum. The cultivating tenants too were very sparsely distributed over most of the agricultural Taluks. The explanation suggested in the 1891 Report for the smallness of this most important class of agriculturists is quoted in full at foot\*. It

\* ("The returns obtained in our final table VIII do not show that we have succeeded in securing satisfactory information on the minute details of agricultural operations. This could not be helped. We have done our best so far as the paper returns were concerned. But the average enumerator and the average householder are far below the standard required to grapple with the Imperial Census Commission's finely subdivided and exhaustive list of occupations. There is, however, no doubt that the return for agricultural occupations, as a whole, is correct, though there may be considerable over-lapping in their subdivision. For the Nampuri Jenmi who owns Jenmi land, the kyanom holder who pays rent, the tenant who cultivates for a fixed lattam, the Lathicaram cultivator who divides half the gross produce with the owner, the grower of special produce such as pepper, betel leaves, the crop-watchers and field labourers will all return themselves under the general denomination of agriculture. *Krihi* or *ayayyayam* being the vernacular terms indiscriminately used for the purpose. There is only one way of avoiding this evil, that is by thoroughly educating our enumerators in the comprehensive occupation list of the Imperial Census Commission a few days before the Census. Knowing, as I do the capacity of our enumerating agency and the difficulties we were ever having had in mastering the meaning and scope of the orders and sub-orders of the classified occupation, I will not be justified in stating, with any degree of confidence that this is a task feasible of achievement. In the discussion that arose subsequently about the details of agricultural occupations the Madras Census Superintendent took exception to some of our figures under landowner, tenants, land occupants not cultivating, lessees of villages, field labourers, crop-watchers. As to which I fully replied in my letter No 74 dated 10th June 1892 from which the following paragraph may be here quoted—

"I agree that it is not satisfactory that only 14,637 persons should have been returned under sub-order 10—Landowners and tenants. This appears to be too small. But with our ignorant population extremely different to the fine subdivisions of agricultural occupation, I will not vouch for the accuracy of the final results though the total for agriculture as a whole may be relied upon as correct. I fear the Census Commissioner's list is too fine for an Indian Census. Our people know only the word *krishi* and will return themselves under that general term, whether they are landowners, pulliars, tenants, farmers or field labourers. This is of course wrong, but is one of the inevitables of our Census. With regard to the 10,237 females under 10(37) I have to observe that 9,735 are returned as *Grihaharanom* which means managing a household. This is a well understood expression among the women of the middle classes and means simply that they have no particular occupation to return themselves under. They have been placed under 10(37) in consonance with your direction, but I should prefer placing them under VIII 74(b). This may be even a new item under that class, but it appears to me entirely inexpedient to place it under 10(37). In respect of you will alter the table accordingly. 3. As for there being only 1,857 cultivating tenants, I am afraid a large portion of them are, as you rightly surmise, included in field labourers and crop-watchers for reasons stated above. Again those of the cultivating tenants who combine any non agricultural occupation along with their agricultural one would be returned in the main table under the non-agricultural occupation, in conformity with the instructions contained in para. 8 of the Census Commissioner's Note O.

4. The 1,754 persons returned as lessees are in reality lessees, but the expression *Lattathinnukodukudunnayyar* is a mistake and ought to have been *Pattathinnayyar*, *Punnayyar*. Kindly alter my Index B accordingly. 5. The number of field labourers and crop-watchers must also be large owing to the inexact distribution of the agricultural population as already stated. 6. According to the trigonometrical survey executed in 1890, the cultivated area is 4,173 1/2 square miles out of a total area of about 6,730 square miles. The area under cultivation since then must have increased by 25 per cent. 7. The occupation farm servants is not common here as in other parts of India nor is such a term to be met with in the schedules. As the landowners generally live near their lands the farm servants if any, would also be servants of the house"—Pages 117—119.]

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PARA. 239

will be seen therefrom that the general denomination of agriculture was used by landlords and tenants to describe their connection with land and that almost the whole of these were, accordingly classified as field labourers and crop-watchers who thus aggregated 1 046 041. If the two figures are added together and compared, we find that there were 1 031 463 persons in 1891 with an interest in land as against 1,249,88 at this Census. This gives an increase of 18 per cent. which when some deduction is made for the inclusion of labourers may be taken to agree with the advance of 15 per cent. exhibited by the entire population.

(11) *Agricultural labourers*—These constitute 5.2 per cent. of the population and number 1,54,96 persons. The actual workers are nearly double the dependents—62.0 per cent. against 31.4. The landless labourers consist of two classes, farm-servant and field labourers. In this country where the holdings are usually small and where labour is available without much difficulty and is comparatively cheap farm servants are rarely engaged except in large estates. We have, therefore but 334 workers with 3 083 dependents under this category while the labourers paid by the day aggregate 89 346 excluding 54,834 dependents.

At the last Census, agricultural labourers numbered 1 046 041 or seven times more than now. The decrease is not real but only apparent and is due, as already stated to the inclusion under this head of tenants and occupants at that Census.

(12) *Growers of special products*—Allied to agriculture strictly so called are certain other pursuits which may be styled quasi-agricultural and consist in the growing of products such as tea, coffee, cardamom, cocoanut and garden crops of kinds. These special products are grown by 53 412 persons who, with 86 878 dependents, take up 4.8 per cent. of the population. This sub-order has been numerously split up to show in some detail the different products cultivated. The largest number of persons—120 061—earn their livelihood by cultivating miscellaneous products, which are shown together in group 53. Of these, 96 131 persons are returned as supported by garden cultivation generally the rest being distributed as shown in the margin. 6 430 persons earn their livelihood by growing betel and areca nut and 4 669 by growing cardamom and pepper. Market gardening (fruits and vegetables) engages 9 597 persons and cocoanut, 1 119. Plantation unspecified returns

	TOTAL SUPPORTED.
Tea	18,016
Coffee	3,045
Pepper	2,028
Cardamom	90
Vegetables	675
Fruit	371

9 06 person and 1 50 subsist by coffee, tea and chincona cultivation.

Comparing the figures with those of 1891 we find an enormous increase, as only 18,973 persons were returned at that Census as growers of special products against present strength of more than 140 000. This is due largely to the change in the system of grouping. To take one instance, cocoanut growers were put down in 1891 as in all a gain of 1 11 at this Census but if that figure were added to the number elsewhere we get a cocoanut total of 1 95, the total a much nearer approach to the correct figure. As differences appear to be mostly apparent and are traceable to the difficulty in distinguishing between the making or growing and the vending of an article both usually combining in one and the same person it is unprofitable to go into the variations in any detail.

(13) *Agricultural training and Specialisation and Forest*—The strength of this sub-order is 2,41 of whom 90 are actual workers. Forest officers, rangers, guards &c. number 883 including dependents against 261 in 1891.

## Class C Personal Services

CHAP  
PARA

240 Class C includes all persons who render personal, household and sanitary services and comprises one Order divided into 3 sub orders and 16 groups 62,980 persons earn their subsistence by these services which absorb 2.1 per cent of the population

The actual workers amount to 35,603 and form 56.5 per cent of the Class total In 1881, as many as 88,777 workers were returned under the head of 'persons engaged in entertaining and performing personal offices for man' But in 1891 only 80,278 persons, workers and dependents together, seem to have been recorded Comparing the figures for the last two Censuses, we have the following —

	1891	1901
Personal and Domestic services	79,071	57,941
Non-domestic Entertainment	748	2,863
Sanitation	459	2,176

The increase under the last two heads taken along with the large decrease under the first item probably indicates the actual condition more accurately Analysing the details we find an increase, more or less large, in respect of all the heads except that of indoor servants who have declined from 38,842 to 5,246 at this Census In a country where the wealthy are few and where the household duties are attended to by the women-folk themselves, the number of indoor servants is not likely to be large The decrease now shown is therefore attributable only to a change in the system of grouping, as just referred to That this is also traceable in some measure to greater accuracy in the schedule entries is seen by comparing the female actual workers in 1881 and 1901 In the former year, 75,217 women were returned as employed in personal services against 17,315 at this Census, suggesting that many females engaged in the duties of their own household and as such now excluded were probably brought under this category at that Census It is also probable that some of the indoor servants are now more correctly returned as cooks, who are thus seen to have increased from 173 in 1891 to 4,011

211 This order which is co extensive with the Class itself comprises three sub-orders which may be briefly referred to

**Order VI**  
**Personal, Household and**  
**Sanitary services**

(11) *Personal and Domestic services* —Of the total of 57,941 persons who subsist by these services, the barber forms the most numerous class (23,776) He is followed by the washerman (22,860) and the indoor servant (5,216) Water-carrying supports 363 persons

(15) *Non-Domestic entertainment* —Hotels and lodging houses are not many in this country where food is easily procured, travelling is safe and public buildings and Vazhuambalams serve as convenient rest-houses Only 1,081 persons are therefore recorded as actually engaged in providing this entertainment

(16) *Sanitation* —The increasing sanitary needs of the State give employment to 2,176 persons of whom the sweepers and scavengers form the majority—1,692

## Class D Preparation and Supply of Material Substances

242 Next to agriculture, this Class is by far the most important, comprising as it does the major portion of the trades and handicrafts followed in the country The various industries bring sustenance to 764,233 persons and take in 25.9 per cent or a little more than a fourth of the entire population The workers

**Class D**  
**Preparation and Supply of**  
**Material Substances**

**CHAP. XII.** amount to 369,96 persons or nearly one-half of the total supported and, calculated  
**PANA. 243.** on the population of the State, form 12.5 per cent. Of these, 210,415 are males and 159,581 females. In other words the females stand to the males in the ratio of 37 to 1,000.

Territorially viewed, the Eastern Natural division is not even a third as industrial as the Western. The absolute strength in the former division is 188,333 against 559,000 in the latter the percentages on their populations being 14.9 and 34.1 respectively. The Talukas along the sea line show very high percentages, Valsam (53.3) and Shertallay (50) returning the highest proportions, while the ratios in the interior are comparatively very low the least industrial Taluka being Kottarakura (9.6) and Todupuzha (8.4).

Examining the industrial condition of the country we find from the returns that workers in the several trades and handicrafts have more than doubled in strength during the past vicennium. In 1881 these aggregated 156,358—126,486 males and 30,260 females—and absorbed only 6.5 per cent. of the population. Now the number stands at 369,796 (12.5 per cent.) Taking the sexes separately it is seen that while the male workers have increased by over a half, more than five times the number of females have now taken to occupations of an industrial character. The proportion of the sexes in 1881 was 289 females per millo of males.

Passing by a decade and coming on to 1891 it is observed that those that subsisted by industries amounted to 450,756 or 16.8 per cent. of the total population in that year. The details of the variation will be noticed in due sequence.

The material substances with the preparation and supply of which this class of occupations is concerned are listed under 11 Orders from VII to XVIII 3; sub-orders from 17 to 51 and 316 groups. The consideration of these may be prefaced by a few words relative to the present condition of the occupations concerned. Industrialism conducted on modern scientific lines is in this country in its voracious infancy. At the same time the old indigenous industries are fast giving way if they have not already done so, before the aggressive energy of foreign competition. Native capital and intelligence are yet to appear on the scene to reanimate them or to inaugurate fresh ones for which the resources of the country offer a fertile field. If we except the occupations followed to meet the requirements of an unadvanced cultivating population, the industries pursued consist mostly in preparing raw materials to be worked up by foreign hand and reimported as finished products. Articles intended to satisfy the demands of taste, fashion, or even necessity in several cases are indebted for on other countries. The classes of people therefore who concern themselves with local industries are generally small producers, petty manufacturers or retail dealers. Again, owing to the absence of division of labour the preparer and the manufacturer happen to be generally the supplier and the seller. In such cases the tendency would be to return as one's occupation the former or the latter or perhaps both. Whenever makers and sellers are returned separately they have been tabulated as such and attempt has also been made to distinguish them in other cases.

213. Of the eleven Orders included under Class D Order VII is the most numerous represented. 397,993 persons or 13.5 per cent. of the population are engaged in the preparation and supply of food, drink and stimulants. Actual workers stand to dependents in the ratio of 43.1 (1,833 persons) to 100.6 (2,3170). The increase of the former class has been very considerable since 1891 when only

78,343 persons were recorded as working and dealing in food and drinks. The advance among females is specially noteworthy—from 7,634 to 64,977. Since 1891, the addition to the supporters and the supported taken together has been 182,121 or 84.4 per cent. A portion of this increase is due to the change in the system of grouping.

The persons employed in the occupations to which this Order refers are arranged in three sub-orders according as they provide animal food, vegetable food or drinks.

(17) *Provision of animal food*—99,771 persons depend for their livelihood on the provision of animal food as against 57,150 in 1891, the ratio on the total population being 3.1 per cent. against 2.2. Fish is the most important article of animal dietary and those engaged in its purveying cover nearly the whole strength of this sub-order and number in all 95,804 persons. Of these, 51,546 are returned as employed in catching and curing fish and 44,258 as trafficking in them. The proportion of the sexes varies in the two kinds of work. As in the former and more hardy occupation men workers are in greater requisition, they are ten times as numerous as the women, while in the latter females are, as may be expected, in a decided majority. Next to the fishing class, but very far behind, come the preparers and sellers of ghee (1,919) and the keepers of cows and buffaloes (1,226). Butchers and slaughterers are noticeably small and number 662.

(18) *Provision of vegetable food*—The purveyors of vegetable food aggregate 121,407 and form 1.1 per cent. of the population. Grain and pulse dealers are the most numerous (24,380) and these are followed by oil pressers (15,363). Sellers of sweetmeats number 9,575, of oil, 9,565, of vegetables and fruits, 8,768. A few sub-groups have been opened to distinguish certain occupations which, though numerically small, are yet either important or interesting. Makers of molasses have been separated from sellers who number 5,177 against 4,226 of the former. Chief among the other sub-groups are dealers in *copra* (6,985) and in *paipadam* (4,116), and preparers of beaten rice (980).

A vast difference in respect of this sub-order is noticed between the total at this Census and that of 1891. On looking into the Tables, it is seen that the total of 5,860 then returned was made up of sweetmeat sellers and pedlars (3,067), coconut dealers (1,230), grain dealers (1,081), vegetable and fruit sellers (360) and dealers in three other small items (119). A great portion of the present increase is traceable to the change in the method of grouping and to the inclusion of fresh beads, viz., oil, molasses, rice-pounding and husking, &c, which, in 1891, were classified under sub-orders 19, 20 and 74 respectively. The variations in the case of the second item, however, is markedly large. The makers and sellers of molasses numbered at the preceding Census 68,395 as against 9,103 at this enumeration. In examining the cause of this sudden decline in an industry by no means trivial, it is found that toddy-drawers and sellers who generally combine in them the making of molasses have now nearly doubled, suggesting that the principal and subsidiary occupations have been indifferently returned in 1891 with the consequence that the molasses makers were as much over-stated as the toddy drawers were understated. The smallness of the other figures was similarly due to general entries having done duty for specific ones,—witness the case of garden cultivation having been made to cover dealing in vegetables.

(19) *Provision of drink, condiments and stimulants*—176,817 persons subsist by providing drink, condiments and stimulants. These form 6 per cent. of the population and may be distributed as follows, 150,081 persons as engaged

CHAP. XII.  
PART. 243.

in preparing and dealing in drink 9 303 in selling betel leaves, areca nuts &c 8 615 in selling tobacco and opium and 8 115 in selling condiments and salt the remaining 101 persons coming under the heading 'miscellaneous'. The number of persons employed in supplying drink is remarkably large. But it is natural that in this land of palms, this Kerala, they furnish the means of subsistence to one in every 20 persons. The toddy drawers and sellers who form the majority number 19 350 and 20 924 respectively. Of those who depend on the sale of stimulants dealers in tobacco and betel leaf and areca nut, &c., form the major portion. The figures refer only to the exclusive dealers in these articles, as almost every petty bazaar vends them among others, being almost a necessity with the people in general. Salt making and storing support 562 persons and is controlled and conducted by the State.\* 3 686 persons live by selling it.

Since the last Census the strength of this sub-order has increased by 23,953. The variations in individual items call for no notice except in the case of toddy the drawers and sellers of which have now doubled. The increase is not genuine and has already been explained.

[There are at present four Uthams or factories in the State for the manufacture of house salt. Of these, three are now worked. They are Thalamakulam Utham, Kijikkunthalam Utham and Viriyur Utham, containing in all about fifteen thousand pans. These factories are generally situated in low grounds and are close to the sources of brine supply. The factory at Viriyur gets its supply direct from the sea, while the other two depend for their brine supply on streams close to the sea. Thalamakulam possesses more of the conditions necessary for good manufacture than the other two stations. The estuary or the Manakkal lake serves as the water reservoir for Thalamakulam, from which brine is conveyed through a channel, to the inner reservoir. From this the pans are irrigated according to requirements. The factory at Kijikkunthalam, the largest in area, also similarly situated in respect to its brine supply.

For the manufacture and improvement of house salt, we have not the full supply of strong brine at all times during the working season. The estuaries are important as sources of brine supply; for example, they often fill up the percentage of sodium chloride they contain is very variable. Sometimes they are filled with freshwater; estuary brine rises in level from month to month, and its variations cannot always be foreseen. As salt manufacture is limited to the dry summer months, the whole question turns on the usual state of the estuary during that period, which requires to be considered and the supply of strong brine has to be guaranteed by the use of resources to which no one is accustomed at some cost for securing the full supply during the working season.

There are two manufacturing seasons, namely the hot months between the blowing of the South-West and the setting in of the North-East monsoons, and the interval between the North-East and the South-West monsoons. The first is known as the *Purattam Padi* and extends over a period of 3 months generally, while the other known as the *Thail Padi* lasts for nearly five months.

When salt pans are to be formed newly the following process is observed: (1) removing weeds or vegetation of the saline tract and leveling the ground; (2) digging it up if the soil be hard and breaking up the lumps; (3) letting in as much brine as to make it soft sand, and (4) leveling, tamping and puddling it under foot, irrigating sufficient brine until it becomes hard and impermeable, about cracking. This process takes about two weeks. But in the case of abandoned salt pans, or those which have not been in use for some years, only slight repair of the pans and the last puddling process are gone through. The salt pans are 24 feet by 12 feet on an average. Before manufacture is resumed, the pans are repaired, i.e., their floors are brought to a smooth, hard, close and impermeable condition, without adding more sand than they themselves contain; also their surrounding mud banks, which tend to fill from the seepage on the pan-ridges, or elsewhere close by; the brine in the lower reservoir is made use of for this purpose. If sufficient brine is not left in the beds. The supply channels, ridges and pathways are also repaired. The above process is generally commenced when symptoms of slight spontaneous formations of salt are seen in the beds by the heat of the sun and wind, after the rains. Then the first season or *Purattam Padi* commences after the driest days of April have passed, and continues. If the season is the second season or *Thail Padi* begins after the Thail season has closed, i.e., about the middle of Kartika if the weather be not drawing or later on, and lasts till the middle of the year, or to the end of the year if the weather be favourable. After the repairs, the pans are allowed for about two days to dry. They are then irrigated with 2 or 3 inches of brine from the lower reservoir, or brine pits, if there are any, with brine of higher density or from other beds, if they are irrigated beforehand, and kept for the purpose of consolidation. When the pans are thus irrigated, it takes from 7 to 10 days for scraping salt and the salt thus scraped, when the weather becomes about 30° Celsius, is half or one mixed per bed. The beds are again irrigated with fresh large of brine and the same process repeated. The yield is something according, though slightly better than the first gathering on account of the reservoir brine being less abundant. Higher degree of density never goes beyond three mounds per bed, which as well as the poor result of all the pans in general, are due to the low density of the reservoir brine at which they are irrigated, which is 5 or 6° Celsius. The above is the *Purattam Padi* system in vogue in our Uthams. Irrigation is quickest and is most effective in the latter part of the *Purattam* season. Salt manufactured in this *Padi* is generally pure, white and of large crystals, while in the *Thail Padi* the crystals are small, owing to the coarseness of the beds caused either by the heavy showers of Thailam and by the injury done by the dew. This evil can be avoided only by great care, if any, made round the pans are provided to drain off rain water.

The Uthams being worked under the monopoly system, the expenses of the manufacture are borne by the manufacturers themselves, but the State secures out all the public works necessary for the general maintenance and improvement of the pans.

The maximum produce from these three factories under the present circumstances of brine supply amounts up to three lakhs of mounds under favourable season.

With permanent supply of strong brine and by extension of the area of manufacture for which there is ample scope, it has no doubt that, in the course of few years, the entire demand for salt in the State, can be adequately met. The above account was kindly prepared by M. K. Kanna Rau, Salt Producer.]

244 The next three Orders are comparatively insignificant and may be dealt **CHAP**  
with together Order VIII relates to the supply of **PARA 2**

**Order VIII.**  
**Light, Forage, &c**  
**Order IX Buildings.**  
**Order X**  
**Vehicles and Vessels**

Materials for lighting are dealt in by 605 persons, while the dealers in fuel and forage amount to 9,169. The number under the former head is too small and is due to oil pressers and sellers having been taken out of this category and placed under Order VII. This further explains the present decrease under lighting from the figure 17,829 returned for 1891. Oils, whether for culinary and bathing purposes or for lighting, are usually sold by the same person, and hence the difficulty to distinguish between the dealers in the different kinds. In the occupations relating to this Order, female workers are more numerous than the males, as the materials are largely and more conveniently retailed by them.

Order IX refers to building in which 28,723 persons are employed, amounting to one in every one hundred of the population. Of these, 13,275 persons live by supplying materials, while 15,448 by erecting buildings out of them. The general improvement that is taking place in the matter of accommodation is seen in the figures returned. In 1891, only 9,822 persons were recorded under this Order, now the number has trebled. Brick and mortar are evidently replacing mud, 270 persons being returned as connected with brick and tile factories against none at the previous Census. The brick and tile makers and sellers have increased from 56 to 5,544, of whom 1,594 are of the former class. Lime and chunam burners and sellers have more than trebled themselves and number 4,054 at present. Thatch makers and dealers show a large increase, from 174 to 3,107. Masons, builders, and stone workers, &c, have advanced from 8,165 to 15,413.

Order X is a very small one, 938 persons being employed in making and vending vehicles and vessels as against 751 in 1891. The most important occupation under this head is the making and selling of canoes or boats which engage 880 persons—296 being builders, and the rest sellers.

245 Order XI comprises a number of miscellaneous occupations under many of which none are returned. 3,582 persons in all are alone supported by these avocations, of whom the actual workers are only slightly above one-third. The

**Order XI Supplementary**  
**Requirements**

total strength, however, has increased since 1891 by 1,272 or 55 per cent. The first sub-order relates to paper in the making of which none are employed, and in whose sale very few men are exclusively engaged, as almost every bazaar deals in it along with other sundries. The Travancore forests yield some of the finest fibres for the manufacture of paper and an attempt was made during the decade preceding the last to start a manufactory under the auspices of Government. After a few years, however, it collapsed and the note appended at foot gives the history of its short-lived existence.\* Paper making is one of the best industries for which the country is fitted and, if conducted successfully, could give sustenance to thousands of people, meet more than local requirements and divert into its channel and conserve in the

\*The idea of starting a paper Mill in Travancore appears to have first occurred to Government in 1883. When the then Dewan Mr Ramalingar got into correspondence with Mr Routledge, a paper Mill expert, who was at that time being consulted by the Government of India as to the possibility of utilising the Burmah Bamboo forests for paper making, a collection of Travancore fibres, over 70 varieties was made and sent by Mr Cameron at the Dewan's request, to Mr Routledge for examination and report. In the chemical analysis, Eta, or *Besha Travancorica*, gave the best result while it was also favoured in the matter of cheap production. Many of the other fibres proved to be suitable raw products but the difficulties and cost of production were too great to give promise of their being profitably worked. Later on the Dewan suggested to Mr Cameron to start a Mill, but nothing came of it.



turned as cotton weavers by hand and the rest are either sellers of cotton yarn and thread, or managers, operatives, workers, &c, in spinning mills \* CHAP 1  
PARA 2

As, in 1891, persons engaged in hand industries were classed with workers in mills, detailed comparison is not possible. Nevertheless, the decline of about 8,000 persons engaged in weaving, &c, shows that the home product is here as elsewhere losing ground before the foreign piece goods. The paucity of women workers may be due to the fact that the hand-loom is falling into disfavor and is no longer profitable to work with. The influence of Manchester is everywhere seen in the wide use of machine-made products. The indigenous Kattimundu (a thick smooth cotton cloth fringed within a foot of either end with stout cotton threads) and the Neriyathu (a black bordered finer fabric of cotton) once the fashion with the high and the middle classes and the luxury of the low are now becoming rarities. The Thuvathu (a scarf, a yard long and half a yard broad) chiefly made in South Travancore—a kind peculiar to this coast—may not perhaps be so ruled out of count for sometime in view of its obvious utility. But its use is usually confined to the bathroom or the house and its manufacture is a poor concern. As it is, under a system of unhealthy displacement where the native consumer himself cares more for fashion and finish than for the interest of his countrymen or even durability of material, an industry once self-sustaining is being gradually ousted from the hands of the local workmen. “The universal complaint” as observed in the 1891 Report among the Patnuls and the Sahars all over the land is that their bread is taken out of their mouths by the machine-made cloths of Europe. A decade has passed by and probably the weaver has reconciled himself and is settling down as an agriculturist, for we find above a hundred weavers by the hand have taken to agriculture in addition, against none returned as such at the preceding Census.

(41) *Jute, Hemp, Cotton, &c* — This sub order relates wholly to the cotton industry and give subsistence to 133,017 persons or 15 per cent of the population. Of the actual workers, women are twice as many as the men, standing in the proportion of 2,383 to 1,000. The variation in the strength of the people who follow this occupation has been incredibly vast, the total having advanced fourfold since 1891. But as already stated it is not genuine but only a part and parcel of the increase in the total population. It is, nevertheless, gratifying to note that such a large number is

\* The following brief account of the working of the Darragh Spinning Mills at Quilon received through the kindness of the Mill authorities in November 1901 will be read with interest —

“The Mill a privately owned one was projected erected and started by the late Mr James Darragh in 1884 and has been working continuously since. Its capacity has been gradually increased and extended from time to time when starting it contained only 11,112 spindles of which 9,744 were “rings” whereas at the present time there are 24,192 ring spindles and 1,768 mule spindles, or a total of 25,960 spindles running, providing work and the means of livelihood for upwards of 750 people men women and children besides the European staff.

The bulk of the raw material is obtained from Bombay sometimes by craft but generally by steamer as that transit is quicker and more certain but cotton grown to the South and East of Quilon is often used as well. There are no hard and fast lines as to which district is called upon to meet the supply all depending upon the requirement at the given time.

The power to drive the Mill is derived from an horizontal engine of about 450 indicated horse power and the steam is generated in Bedeys & Fairbairns boilers in the steaming of which wood and coconut shells are used as fuel.

*Fuel* — The item of fuel in the expenditure is a large one and apart from the expense, on occasions the Mill suffers great inconvenience owing to the dearth of supplies as is the case at present. To guard against this large holdings of stocks are necessary and had it not been for them the Mill would have been brought to a stand within the past month owing to the difficulty of obtaining fuel. We may say that the prices of wood for this purpose have risen 30 per cent. and shells are now 85 per cent above the prices formerly ruling.

*The output of yarn* — The counts spun vary from 45 to 305 and as the counts vary in fineness so does the output in quantity. The counts spun on an average are about from 185 to 195. The yarn is pressed into bundles and bales and despatched by bullock water to the respective markets. Occasionally it is forwarded by bandy but this is a slow and expensive despatch. The market extend from Bombay on the west around the coasts of India to Rangoon and also to Penang, Hongkong, and Shanghai. In value as in quantity all is dependent upon the fineness of the twists but we may say its equivalent in rupees is about 65,000 per month or say Rs. 780,000 annually.

The capacity of the Mill is sufficient to supply all wants of the State except in the finest counts and that it more than does so may be inferred from our going so far afield as China to assist in the disposal of our output. Were the demand much greater we could comfortably meet it and without any great effort.”

**CHAP. XII.** engaged in this important occupation. The increasing cultivation of the coconut, the rare facilities of an uninterrupted chain of backwaters and the easy availability of cheap labour are a whip and an impetus to the development of the coir industry. And if native capital and organised skill would apply themselves with requisite vigour Travancore could be made the home of an undertaking whose varied products may not be unwelcome even in the markets of far-off countries.

(42) *Dress*.—Workers and dealers in articles of attire amount to 15 168 including dependents, of whom 5 419 live by tailoring and 9 687 by selling piece goods. The former has slightly decreased and the latter has increased more than three times since 1891.

217 51 354 persons or 1.7 per cent. of the population live by working and dealing in metals and precious stones. The iron workers are the most numerous (22,908) and are followed by the gold and silver smiths (20 657) and by the workers in brass and copper (5 125). Workers

**Order XIII.**  
**Metals and Precious Stones.**  
in zinc and tin with sellers of these goods number 403. The last class have increased five times and though small is noticeable here in view of the value tin is now acquiring in domestic economy. Mr Baines vividly pursues the uses to which tin is being put to and traces with interest the evolution of this little industry. Tin working is an important town industry though but sparsely represented here. Some of the workers in this metal are to be traced into the heading of Lampmakers for since the introduction of mineral oil, the tall and graceful brass lamp has given place to the cheap tin product of the local bazar. The cans, too, in which this oil is brought into India are much appreciated by the people, owing to the varied uses to which they can be put after a little manipulation by the tinman. For instance, probably half the watering pots in the country consist of one of these cans stiffened with a rough wooden bar or two, and adorned with a rope or wire handle. The supplies of vegetable oil and even of clarified butter or ghi that have to be sent from the market town to the city are put into the dead shells of their rival. In architecture, too, the can has introduced a new feature surpassing even the corrugated iron plate in unsightliness, for it is flattened out for roofing made into spouts, or arranged along the pediment."

218 Order XIV returns 2 kinds of occupations with 8 349 persons entered against them of whom the makers of pottery are in a majority 6,391 the sellers numbering 1 844. Both these classes have increased by one half since 1891. 111 persons live by selling glass and chinaware.

219 Order XV comes third in point of numerical importance next after Orders VII and XII which refer to food and dress. 81 489 persons including dependents (2.9 per cent.) are returned as workers and dealers in wood, cane and leaves.

**Order XV**  
**Wood, Cane and Leaves.**  
of 29 687 persons or 51.2 per cent. Wood is a most useful and important commodity and enters more largely into the construction of houses here than elsewhere. The partition walls inside houses are frequently of wood and granaries are always built of it. The Travancore forest produce a variety of timber of which some are of a superior kind. The workers in wood or carpenters aggregate 44 084 including 1 dependent and the dealers in timber and bamboo, 1 419 against 39,331 and 693 in 1891. The latter two are largely used as rafters and reapers, for making baskets, for propelling boats, &c. The makers and sellers of bamboo articles (mats, baskets, &c.)

amount to 24,929 and have increased nearly three times within the last ten years. Women are largely employed in this occupation being twice as numerous as the males. Bamboo mats for flooring and thatties (partition walls) and latterly bamboo furniture are in considerable requisition. CHAP  
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250 The next two Orders may be dealt with together Order XVI in the occupations of which 1,028 persons earn their subsistence is chiefly confined to the collectors and sellers of wax, honey and other forest produce of whom there are 510 and to the collectors and sellers of medicinal herbs. 351 Only 39 persons appear to have been returned under the former head at the preceding Census. Workers in leather are grouped under the next Order XVII and amount to 999 against 515, who are divided between the makers of shoes and boots (111) and the sellers of hides, bones, &c., (585)

### Class E Commerce, Transport and Storage

271 This Class deals with the commercials—with the banker, the merchant and the trader 105,835 persons are engaged in "Commerce, Transport and Storage," or thirty six in every one thousand of the population. The earning members are 39,701 strong (37.5 per cent of the total) of whom women are barely one-eighth (5,391)

At the 1881 Census, the actual workers were recorded as amounting to 94,951—males 63,132 and females 31,519. It was observed in the Report on that Census that the results thus shown included those of trade in general, were broader than what was meant to be comprised under the term 'traders' and covered consequently several other groups of occupations belonging to another Class, the Industrial (D). \* That a stricter classification was followed at the next succeeding Census is seen from the apparent decrease of 11,192 persons—from 63,432 to 51,940—in the number of working males returned. The results of this Census show a further decline of 17,630 due obviously to the same cause.

Taking the actual workers of both sexes with their dependents, for the total of whom alone were figures compiled at the previous Census and comparing them with those of the present enumeration, a decrease of 58,132 persons is noticed. The strength of the Orders included in this Class stands thus represented —

	TOTAL NUMBER RETURNED	
	1891	1901
Commerce	153,481	78,140
Transport and Storage	10,486	27,695
TOTAL	163,967	105,835

Thus while those engaged in transport and storage have increased more than two and a half times, the commercial or the actually exchanging element has decreased by nearly one-half, the decrease being wholly confined to the sub-order 'General merchandise'. The decline is, as just explained in respect of the variation between 1881 and 1891 in the number of actual male workers, traceable to the strict system of grouping being continued at this Census. Occupations which on examination were seen to belong to any one of the specific heads provided for in the scheme of classification were removed from the general head and brought under the appropriate special groups.

\* Vide Page 245, Census Report for 1881.

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The Talukwar distribution of the Commercial class naturally shows that Taluks in the littoral and sub-littoral tracts are generally more commercial than those in the mountainous and sub-montane areas. Ambalapuzha exhibits the largest percentage (5.6) and Kunnattur the lowest (.8). The former is followed by Parur (4.1) and Quilon (3.8) while the latter is preceded by Kottarakam (1.1). In the Western Natural division the mercantile and trading activities are thus greater than in the Eastern—3.8 per cent. of its total population being commercial against 1.8 per cent.

252 The first Order 'Commerce' supports 78,140 persons—about three-fourths of the total of the Class or 26 in 1,000 of the population of the State. Of these 27,838 persons are actually engaged in doing one or other of the occupations

**Order XVIII.**  
**Commerce.**

grouped in this Order

(54) *Money and Securities*.—First among the occupations connected with commerce stands dealing in money and securities. Of the total of 8,178 persons returned as subsisting by this occupation, 8,048 are bankers and money lenders. The relatively high proportion of women workers in this sub-order (51 per cent.) is noticeable, though their actual number is small, 795.

(56) *Dealing unspecified*.—Passing by sub-order (55) 'General Merchant' where the small number returned has already been explained, we come to unspecified dealing in which are engaged 66,500 persons, of whom all but 1,147 are dealers in miscellaneous articles in constant demand by the people. Of the total population supported by Commerce, this sub-order absorbs as much as 84 per cent.

(57) *Middlemen, brokers and agents*.—These number 4,832 of whom 65 are contractors for labour; 190 farmers of liquor; 245 brokers and agents; 114 clerks employed by middlemen and 2,718 contractors otherwise unspecified. The proportion of women workers is naturally very low in these occupations, only 11 being returned in all.

253 Transport and storage feed 97,695 persons, of whom 27,061 are engaged in the former occupation and only 634 in the latter. As water is the chief means of communication over a good portion of the country the conveyance of persons and goods over this element are the most numerous—15,699. Transport by land gives employment to 85 persons and messengers, to 2,408. Of the latter 1,637 persons are given sustenance by His Highness's Anchal service and 651 by the British Post Office. Weightmen and measurers amount to 280 the remaining 3,51 persons being made up of owners, managers and other subordinates in warehouses.

The large increase under this Order since the last Census has been noted already and relates chiefly to persons engaged in transporting goods and men by land and water.

### Class F Professions.

254 The learned and artistic professions and sports are grouped under Class F.

**Class F.**  
**Professions.**

These cover (1) Religion, (2) Education, (3) Literature, (4) Law, (5) Medicine, (6) Engineering and Survey, (7) Natural Science, (8) Fictional Art and Sculpture, (9) Music, Acting &c, (10) Sport and (11) Games and Exhibition. All these professions absorb 6,133 persons or 2.6 per cent. of the entire population of

the State Of these a little above a third, 26,970 are actual workers and the rest, their dependents The majority of these are employes of Government

CHAP  
PARA 2-

The 1881 Census Report recorded under this Class 24,563 persons, as actual workers, thus showing at this Census an addition of 2,407 or 10 per cent during the past twenty years The rate of increase is out of proportion to the advancement the country has made during the interval But analysing the figures of actual workers for the two sexes, it is seen that the males have really advanced, *i e*, from 17,674 to 24,319 or by 38 per cent and the females have declined from 6,889 to 2,651, *i e*, by 61 per cent Enquiring into the cause of decline in respect of women workers, we find from the returns for the component occupations that the figures under Religion (4,090) and Literature (2,655) made up almost the whole total for females The present female figures under these heads are 1,750 and 4 respectively Under literature are now included only those who make a living by it, such as authors, writers, &c, while in 1881 it probably comprised the scholar and the student as well Similarly, religion comprised occupations now excluded from it Hence the large apparent decrease in women workers, above noted

Taking both workers and dependents together, we find that they have increased since the last Census, by 73 per cent—from 43,968 to 76,133 The 1891 figures for some heads appear to be small, for instance, under Education there were returned 985 persons in all as against 12,812, under Engineering and Survey, 545 against 3,479 The large increase is probably also due to the advance made during the past decennium by the State Departments which employ the men grouped under these heads

The professional Classes are arranged under 2 Orders, 11 sub-orders and 56 groups

255 73,726 persons are returned under Order XX which takes in 2.5 per cent of the total population The coast tracts contain twice as many as the interior portions—46,527 against 27,199 But the proportions to the total population do not seem to differ greatly, being only 2.8 as compared with 2.2 The Taluks of the Western division show a more even distribution than those of the Eastern where the professional classes seem to be concentrated in a few areas The greatest number is, of course, returned by the Head-Quarter Taluk, Trivandrum, 9,012 (6.7 per cent of its total population) Ambalapuzha comes next with 4,463 (4.2 per cent) followed by Tiruvalla (3,955), Agastysvaram (3,490) and Qulon (3,489) In the Eastern division, Kottayam stands first with 4,046 persons (4.3 per cent) and Todupuzha, last 475 (1.5)

**Order XX**  
**Learned and Artistic**  
**Professions**

(63) *Religion*—Of the nine sub-orders comprised under 'Learned and Artistic professions' Religion is the most numerously represented (33,894) 6,735 persons earn their livelihood as priests, ministers, &c, 18,771 are connected with church and temple service, 5,695 are astrologers and diviners

(64) *Education*—The next numerically important item is 'Education' which supports 12,812 persons including dependents, of whom 12,359 are teachers, professors and principals of schools and colleges

(65) *Literature*—3,517 persons are shown under this sub-order Writers and private clerks number 2,614 and public scribes and copyists, 867

(66) *Law*—The legal profession maintains 5,455 persons in all, of whom there are, including dependents, 4,004 pleaders and vakils Lawyer's clerks number 803 and petition writers, 501

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(61) *Medicine*—This is a largely represented occupation, as many as 8,067 persons earning their livelihood in the practice of this profession. Of these, the accredited practitioners amount to 692. Those practising medicine without diploma or certificate are as many as 6,220. Midwives with dependants number 98, and the attendants at hospitals and dispensaries, such as compounders &c. 585.

(68) *Engineering and Survey*—These two occupations give subsistence to 349 persons of whom the superior grades count 208. The rest are distributed among the surveyors and overseers (450) and clerks in the several offices (2841).

(10) *Pictorial Art and Sculpture*.—Painting is followed as an occupation by 919 persons including dependants and the photographic art supports 66 persons. The total number recorded under this sub-order is 1125.

(11) *Music Acting &c*—3360 persons are comprised under this head, of whom 3548 are players, not military and 1809 are actors and singers.

256 Of the 2407 persons engaged in sport, the minor performers—the conjurers, fortune-tellers, &c,—are the most numerous—2100. 181 persons are tumblers and acrobats and the more serious occupation, *viz* hunting is pursued by 81.

### Class G Unskilled Labour not Agricultural.

257 As much as 164 per cent. of the population constitutes the labouring class not agricultural. Since 1881 the total number of actual workers show a decrease from 513,789 to 284,265. In 1891 as many as 720,110 persons were returned under this head, as compared with 484,974 at this Census. The decreases are partly due to the fact of many of these labourers having been more correctly returned under agriculture and partly to the change in the system of classification.

Class G is divided into 2 Orders 4 sub-orders and 10 groups. Under the first Order XXII, comes earth work (676) and general labour (458421) both together absorbing 158 per cent. of the population.

Order XXIII concerns with persons who follow no definite occupations of any kind and who earn their living by doing any general work that may turn up. These amount to 188 of whom 15,231 are actual workers.

### Class H Means of Subsistence Independent of Occupation

258 There are only 9,297 persons who do not engage themselves in any of the occupations dealt with in the foregoing pages, to secure their sustenance. The actual increase is slight during the last decade. In 1891 there were 8107 persons independent of occupations which gives for this Census an increase of 1190.

This Class is co-extensive with Order XXIV (Independent) comprised in it and may be classified into four divisions according to the source of income. The first two comprise persons who depend for their subsistence on private property and benevolence and the last two, on public fund. First in order come property and allowances the possession or the receipt of which enables 68 persons to maintain themselves independent of any occupation. Small though the number

is, it is a slight increase upon the last Census when only 44 persons came under this category

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Next there is alms—charity and endowments—which provides food for 4 718 souls. Of these 38 live on endowments against 9 shown at the 1891 Census and 4,680, on charity. It may be noted that judging from the figures recorded, beggary appears to have decreased, though to a slight extent, during the decade. In 1891, mendicants numbered 5,161 or 2 in 1,000 of the population. The actual number has now diminished by about 500 and the proportion on the total population stands at 1.5 in 1,000.

The third group consists of those who are maintained by the State for services rendered by them or their relations. Of these 1,308 belong to the civil and 958 to the military service, and the rest (1 111) to pension unspecified. Excluding dependents women constitute about a fourth of those who are in actual receipt of pension.

The fourth and the last group includes persons who are a charge on the finances of the State—of inmates of Lunatic asylums, &c., who number 277 and of prisoners who amount to 780.

### Occupations in Urban and Rural areas

259 The occupations of the population have been reviewed as a whole in the preceding parts. Then urban and rural distributions will now be examined. This may be done in two ways, either by taking the urban and rural populations separately and distributing them over the several occupations followed, or by taking the several occupations separately and distributing the people following them over the urban and rural areas. The first method is illustrated in Subsidiary Table XI, and the second in Subsidiary Table I.

It is seen from Table XI that industrial occupations are more largely followed in urban areas while, in the rural, agriculture is the more generally pursued. In a ten thousand of the total workers in all the towns taken together, 3,863 persons or more than a third are engaged in the 'Preparation and Supply of Material Substances' as compared with 2,817 on a like average in rural tracts. The majority of these are employed in connection with the purveying of food and drink—2,106 in towns against 1,312 in the country. Next come 'Textile Fabrics and Dress' under which, however, the urban ratio is slightly less than the rural—629 against 923. In the other occupations grouped under Class D (Preparation and Supply of material Substances), the relationship is reversed in favour of towns. In regard to agriculture, the proportion of workers amounts to two fifths in the country as against one-seventh in the urban parts. The agricultural element cannot be considered as too low in towns as the percentage is higher than that under Commerce, Professions or any other Class of occupations, excepting G (Unskilled Labour). The towns do not seem to be no more than populous agricultural villages in this respect. The verdant rice fields help to relieve the prosaic character of municipal scenery in even the capital town as will be noted from a glance at the map of Trivandrum prefixed to this Report.

Those who minister to the comforts and conveniences of the well-to-do form 6 per cent of the total urban workers against 2 per cent in the country. The disparity between the occupations characteristic of the urban and rural populations is clearly brought out in respect of Commerce, Professions and Government service. There are in towns about four times as many workers engaged in commerce as there are in the country (9.1 per cent against 2.7) and four times again, as many

**CHAP. XII.** who follow the learned and artistic profession (6.5 per cent. against 1.8) while in regard to Government service, the employees are relatively more than eight times as numerous as those in the rural tracts (6.6 per cent. against .8). The difference between town and country is also noticed in the case of persons who subsist without any occupation, of whom there are 233 in ten thousand workers within towns against 72 on the same average outside those limits. In respect of non-agricultural labourers, the rural ratio is higher than the urban, being 9.2 per cent. in the former against 17 in the latter.

260 Distributing the actual pursuers of the several occupations between town and country we find that in a total of one hundred, 6 are in towns and 94 in the country. Those employed in Government service form the greatest proportion in urban area. Out of a hundred persons actually engaged in the discharge of administrative function 33 are in towns and 61 in the villages. The Independent Class follows next with a percentage of 31 against 69 in the country. Of the Professionals, there are 18 in the urban areas and 82 in the rural out of a total of one hundred. The Preparation and Supply of Material Substances return 8 per cent. as urban workers, and Commerce and Transport, 17 per cent. The smallest proportion of workers in towns is returned by Pasture and Agriculture, those employed forming only 2 per cent. of the total for the State.

### Workers and Dependents

261 A special feature of this Census has been the separation of workers from dependents. In 1881 figures were prepared for workers alone, and it could not be known how many in all including dependents were supported by each occupation. At the 1891 Census the total supported by each occupation was shown, but the number of workers as distinct from the number of dependents was not recorded. At the present Census, a separate column was opened for dependents in which were entered particulars for all persons who did no work and who depended on others for their subsistence. In the case of those persons, the occupations of the actual workers on whom they were dependent were to be entered. Women and children who worked at any occupation of whatever kind not being an amusement or of a purely domestic character such as cooking were entered as actual workers. In the final statistics compiled, the workers have accordingly been distinguished by sex from the dependents. The workers are the real mainstay of an occupation and their number is of importance in determining its strength and growth. The figures relating to them have already been briefly referred to in dealing with the Classes Order and sub-orders but it is well to present them here separately.

262 Of the total population 19,236,1 or 13.1 per cent. are returned as actual workers, 16,198,033 or 69 per cent. are dependent on them for support. The percentage of dependents is greatest in Class A (Government service) where for every 100 workers there are 92.1 dependent. Excluding Order III where the total number returned is only 16 Orders—(Administration) return the highest proportion of dependent in all the 21 Orders—226 to 100 workers. Next comes Order II (Defence) where the percentage of dependents is as much as 408. The State army is recruited from the body of the people and these together with their families live within the country itself unlike elsewhere where the soldiers frequently serve far away from their homes. Next to Class A comes Class B (Agriculture), where for every 100 workers there are

183 of the supported. The landholders and tenants more than others have a large number of persons depending on them. If the agricultural labourers are taken into consideration, nearly two-thirds are found to be as actual workers. The Professional and the Commercial Classes support, relatively to the strength of workers, the next largest contingents of dependents—182 and 167 respectively for 100 workers. The dependents perceptibly diminish and the number of workers rises when we come to Class D, as evidently women as well as young persons generally take part in the preparation and supply of material substances. The low percentage of dependents is specially noticeable in Orders VIII (Light, Forage, &c.), and XII (Textile Fabrics and Dress). In the other Classes the dependents are fewest relatively to those actually engaged in the occupations concerned.

263 The relation between workers and dependents may also be viewed in another aspect, namely, the proportion, in a total of 100, of the population returned as subsisting by any particular occupation. The ratios of dependents are again highest in Classes A, B and F which are followed by Class E, and lowest in occupations which are indefinite or where the means of subsistence is independent of any actual work. The same features noted in the previous paragraph are found here too to a greater or less extent and need not, therefore, be gone into in detail.

**Proportion of workers and dependents in total supported**

### Occupations of Females

264 As the actual workers have been separated from the dependents and shown by sex, we are able to gain an idea of the occupations by which females earn their subsistence. The instructions in regard to them were that they were to be entered as workers when engaged in any occupation of whatever kind, not being an amusement or of a purely domestic character such as cooking, &c, whether they earned wages or not. Subsidiary Table VII embodies the statistics regarding female occupations by Orders and Subsidiary Table VIII shows the same by sub orders. Orders VIII (Light, Forage, &c.), XII (Textile Fabrics and Dress) and XXIII (Indefinite occupations) return an excess of female workers, the ratios per 100 males being 171, 163, and 122 respectively. Under Order VIII, women employed in the plying of grass, firewood &c, number 3,723 against 2,048 males, or 182 to 100 males. Order XII shows that about three-fourths of the total engaged in connection with the con and rope-making industry are females who stand to the male workers in the proportion of 238 to 100. Again in Order XXIII, there are, for every one hundred males, 122 females who follow no definite occupations. The other chief occupations which are almost exclusively pursued by women are (1) rice-pounding and husking, (2) grain and pulse dealing, (3) selling sweetmeats, fruits, vegetables and fried grains, (4) preparing and selling ghee, (5) making and selling of jaggery and molasses, (6) fish-curing and selling, (7) making and selling of baskets, brooms, &c and (8) thitch-making. In personal and domestic services also, females are in excess being engaged as cooks, in-door servants, &c. Women workers are fewest in occupations which involve great bodily labour, as in the transport and storage of goods and other materials or need of skill, as in the working in metals and precious stones &c.

**Occupations of females**

### Occupations of Selected Castes

265 Another feature of this Census has been the tabulation and compilation of occupational statistics by castes, tribes and races. All the castes, however recorded in Table XIII have not, for obvious reasons, been taken in but only such as are of any special interest or importance. The information compiled is em-

**Occupations of selected castes**

**CHAP. XII.** embodied in Imperial Table XVI and relates to 26 selected castes, tribes and races.  
**PARA. 266.** These statistics reduced to proportion and thus rendered more intelligible are shown in Subsidiary Table A. It may be noted that the figures refer only to the principal occupation of the actual worker in each caste.

The Tables show that the Anjattan (barber) has least deviated from his hereditary calling and that the traditional occupation of the fortune-teller, the Kurnan, and of the sorcerer, the Velan, are fast going into disuse. In regard to agriculture it is noticed that while castes whose immemorial occupation is taken in cultivation are entering upon other means of earning their livelihood others from cuttle are settling down as agriculturists. Among the non-Hindu communities the native Muhammadan and Christian are engaged in agriculture in the preparation and supply of material substances in trade &c.

### Subsidiary Occupations

266. The secondary means of subsistence of the people have also been recorded at this Census in a separate column opened for the purpose in the Enumerator's Schedule. The instruction on the subject ran as follows:—If a person has been more than one occupation or means of subsistence he should be asked which is the most important occupation, i.e. that in which he spends the most time and which yields the greatest income. Details regarding this should be entered in column 9 and that next in importance in column 10. On no account should more than one occupation or means of subsistence be entered either in column 9 or 10.

#### Instructions regarding subsidiary occupations

The subsidiary occupations thus recorded have been compiled and embodied in Tables XX and XXV. Those whose principal occupation is not agriculture but who have returned themselves as partial agriculturists are shown in the former general Table while those who pursue other secondary occupations are entered in the latter, whatever their principal occupation may be. It may be stated here that the figures in these Tables refer to actual workers only and does not include dependent.

In 1891 combined occupations were recorded only in the case of person who owned or cultivated land in addition to another occupation. In the general Table they were brought under the respective non-agricultural head, the latter being taken as their principal occupation. A separate Table was, however, embodied in the Report for use of those whose combined agriculture with other occupation.

61. The number of actual workers who have been returned as partial agriculturists is 6,17,819, or a tenthousand of the worker whose principal occupation is non-agricultural. Their absolute and relative distribution among the eight main Classes is shown in the margin. It is seen therefrom that the order of the Classes differs with

#### Occupations combined with agriculture

Class	No.	Per cent of total	Per cent of non-agricultural workers
A Government	21	0.34	1.1
B Teacher and Artist etc.	41	0.66	1.3
C Personal Services	21	0.34	0.4
D Preparation and supply of material substances	1	0.01	3.3
E Commerce, Trade, etc.	1	0.01	1.7
F Professions	1	0.01	0.1
G Skills, Crafts, etc.	1	0.01	0.1
H Independent labourers	43	0.69	4.0

reference to the proportion of the total and actual figures. The greatest number—30,000—returned under Class D but not a 10,000 of the workers of the same class are only 85 persons in the partial-agricultural Class. Comparing the ratios of the

total workers the highest total is returned under Class A.

Of the several Orders, the figures for which are entered in Subsidiary Table IX (b), 'Defence' shows the highest proportion—1,136. The next lower proportions are returned by 'Administration' (333) and by the 'Learned and Artistic professions,' (271). In twelve Orders or groups of occupation, the ratios are above the general average, 79.

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In Subsidiary Table IX (a) are entered the secondary occupations of persons whose principal means of subsistence is agriculture. In a total of 10,000 agriculturists, 261 persons pursue some other occupation in addition. Of these, 69 are general labourers, 31 are toddy drawers and sellers, 19, shop-keepers, 16, money lenders, 14, basket and mat makers, and another 14 rope and net makers.

268 Combined occupations where both are non-agricultural have been abstracted and compiled, the proportional figures being embodied in Subsidiary Table IX (c). The actual numbers returned are in many cases almost inconsiderable. It is seen, however, that the secondary means of livelihood usually resorted to are general labour, rope and net making or selling, and petty trading in miscellaneous articles of every-day requisition.

**Other subsidiary  
occupations**

SUBSIDIARY TABLE I—General Distribution by Occupation

ORDER TO SUB-ORDER	PERSON REPORTED	ACTUALLY EMPLOYED
1	2	3
<b>I. ADMINISTRATION</b>	43,007	13,181
1. Civil Service of the Imperial Government	253	51
1A. Service of the Tabulating State	33,000	10,024
2. Service of Local and Municipal Bodies	5	2
3. Village Service	9,049	2,404
<b>II. DEFENCE</b>	4,004	1,619
4. Army (Imperial)	78	78
4A. Army (Local)	4,916	1,541
<b>III. SERVICE OF NATIVE AND FOREIGN STATES</b>	16	3
6. Civil Officers	16	3
Total Class A. Government	18,017	14,803
<b>IV. PROVISION AND CARE OF ANIMALS</b>	974	4,863
8. Stock breeding and dealing	7,743	4,796
9. Training and Care of Animals	11	66
<b>V. AGRICULTURE</b>	1,362,712	480,720
10. Landholders and Tenants	1,001,079	333,574
11. Agricultural Labour	151,796	86,579
12. Growth of special products	140,240	53,472
13. Agricultural training and supervision, and Forestry	2,597	795
Total, Class B. Pasture and Agriculture	1,400,689	495,420
<b>VI. PERSONAL, HOUSEHOLD AND SANITARY SERVICES</b>	62,080	33,803
14. Personal and Domestic Services	57,911	33,419
15. Non-Domestic Entertainment	963	1,961
16. Sanitation	1,776	1,673
Total Class C. Personal Services	62,640	33,803
<b>VII. FOOD, DRINK AND TIMBER</b>	27,990	172,823
17. Animal Food	90,771	51,617
18. Vegetable Food	131,407	68,622
1. Drink Consumption and Fuel	1,491	52,684
<b>VIII. LIGHT, FUEL AND FORAGE</b>	8,160	571
20. Lighting	8,160	571
21. Fuel and Forage		

SUBSIDIARY TABLE I—General Distribution by Occupation

PERCENTAGE ON TOTAL POPULATION		PERCENTAGE IN EACH ORDER AND SUB ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS		Number of Class and sub order
Persons supported	Actual workers	Actual workers	Dependents	In urban areas	In rural areas	In urban areas	In rural areas	
4	5	6	7	8	9	10	11	
15	4	30.6	69.4	30.8	69.2	259.9	211.3	
		19.4	80.6	76.5	23.5	479.5	208.3	1
11	4	31.6	68.4	36.5	63.5	255.7	194.4	1A
		40.0	60.0	50.0	50.0	200.0	100.0	2
3	1	27.6	72.4	5.4	94.6	317.9	259.7	3
2	1	32.4	67.6	54.2	45.8	160.8	264.9	
		100.0		100.0				4
2	1	31.3	68.7	51.9	48.1	176.5	264.9	4A
		18.8	81.2	33.3	66.7	300.0	500.0	
		18.8	81.2	33.3	66.7	300.0	500.0	6
16	5	30.8	69.2	33.4	66.6	242.3	215.4	A
3	2	61.0	39.0	7.8	92.2	99.7	61.0	
3	2	61.8	38.2	7.1	92.9	79.4	60.6	8
		31.3	68.7	60.6	39.4	272.5	138.5	9
47.2	16.6	35.2	64.8	1.9	98.1	192.2	183.6	
37.1	11.5	31.0	69.0	1.9	98.1	231.1	222.3	10
5.2	3.3	62.6	37.4	2.8	97.2	94.8	58.8	11
4.8	1.8	38.1	61.9	1	99.0	162.8	162.5	12
1		30.0	69.1	27.0	73.0	271.2	206.2	13
47.4	16.8	35.4	64.6	2.0	98.0	188.6	182.5	B
2.1	1.2	56.5	43.5	13.1	86.9	91.3	74.7	
2.0	1.1	57.7	42.3	11.4	88.6	80.9	72.2	11
1		37.8	62.2	36.9	63.1	156.9	169.5	15
1		49.3	50.7	42.1	57.9	121.2	89.4	16
2.1	1.2	56.5	43.5	13.1	86.9	91.3	74.7	C
13.5	5.9	43.4	56.6	9.0	91.0	112.2	129.1	
14	1.7	51.6	48.4	9.4	90.6	90.6	94.0	17
4.1	2.0	48.3	51.7	11.4	88.6	108.6	106.8	18
6.0	2.1	35.5	64.5	3.6	96.4	172.5	182.4	19
3	2	61.3	38.7	15.2	84.8	53.7	73.8	
		36.4	63.6	40.0	60.0	196.6	199.6	20
3	2	62.9	37.1	14.3	85.7	45.1	61.2	21

SUBSIDIARY TABLE I—General Distribution by Occupation—(Continued.)

ORD	SUB-ORDER	PERSONS EMPLOYED	ACTUAL WORKERS
1		2	3
IX. BUILDINGS		28, 3	1, 19
	28 Building Material	12,273	6,730
	29 Artificers in Building	16,448	5,461
X. VEHICLES AND VESSELS		608	424
	30 Cart, Carriages, etc.	59	19
	31 Ships and Boat	580	405
XI. SUPPLEMENTARY REQUIREMENTS		3,872	1,508
	32 Paper	26	12
	33 Books and Prints	1,562	477
	34 Watches, Clocks and Scientific Instruments	44	17
	35 Clothing and Footwear	84	30
	36 Toys and Curiosities	44	28
	37 Bangles, Necklaces, Beads, Sacred Threads, etc.	1,266	616
	38 Furniture	40	13
	39 Harness	13	5
	40 Tools and Machinery	1	70
	41 Arms and Ammunition	223	100
XII. TEXTILE FABRICS AND DRESS		17,792	115,216
	42 Cotton	24,907	11,800
	43 Jute, Hemp, Flax, Coir, etc.	123,74	97,980
	44 Dress	10,164	8,977
XIII. METAL AND PRECIOUS STONES		81,234	17,279
	45 Gold, Silver and Precious Stones	21,402	6,890
	46 Dress (Copper and Bell-Metal)	6,124	2,18
	47 Tin, Zinc, Quicksilver and Lead	103	100
	48 Iron and Steel	23,100	8,310
XIV. GLASS, EARTHEN AND STONEWARE		8,249	4,900
	49 Glass and Chinaware	111	20
	50 Earthen and Stoneware	8,238	4,880
XV. WOOD, CANE AND LEAVES, ETC.		84,499	24,420
	51 Wood and Bamboo	24,799	20,180
	52 Cane-work, Matting and Leaves, etc.	27,240	19,240

SUBSIDIARY TABLE I—General Distribution by Occupation—(Continued)

PERCENTAGE ON TOTAL POPULATION		PERCENTAGE IN EACH ORDER AND SUB ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DE PENDENTS TO ACTUAL WORKERS		Number in each sub order
Persons supported	Actual workers	Actual workers	Dependents	In urban areas	In rural areas	In urban areas	In rural areas	
4	5	6	7	8	9	10	11	
10	4	42.4	57.6	11.0	89.0	151.6	135.6	
4	2	50.8	49.2	9.3	90.8	85.2	97.8	22
5	2	35.2	64.8	13.2	86.8	208.9	180.1	23
		45.2	54.8	30.9	69.1	155.1	115.0	
		32.8	67.2	51.2	48.8	212.5	166.7	25
		46.0	54.0	28.4	71.6	124.5	114.5	26
1		37.9	62.1	42.9	57.1	191.6	141.7	
		46.2	53.8	91.7	8.3	118.2	100.0	27
1		30.0	70.0	61.8	38.2	253.0	233.5	28
		38.6	61.4	82.4	17.6	121.4	335.3	29
		23.8	76.2	90.0	10.0	288.9	1,055.0	30
		59.1	40.9	100.0		69.2		31
		47.5	52.5	18.0	82.0	155.7	104.6	32
		*23.2	76.8	100.0		130.8		33
		33.3	66.7	60.0	40.0	235.5	150.0	34
		41.2	58.8	62.9	37.1	168.2	100.0	35
		39.5	60.5	47.0	53.0	148.9	156.6	36
60	39	65.1	34.9	1.0	99.0	14	49.7	
10	4	41.1	58.9	16.0	84.0	133.8	141.1	40
15	33	73.3	26.7	1.2	98.8	87.4	58	41
5	2	39.4	60.6	26.1	73.9	175.1	146.8	42
17	6	34.2	65.8	1.1	98.9	208.7	189.1	
7	2	32.4	67.6	2.7	97.3	207.8	206.2	43
2	1	33.9	66.1	21.9	78.1	212.3	188.8	44
		39.5	60.5	73.6	26.4	131.2	271.1	45
8	3	36.0	64.0	1.2	98.8	212.4	175.7	46
	2	58.7	41.3	8.7	91.3	79.8	69.5	
		26.1	73.9	96.6	3.4	27.0	50.0	47
3	2	59.1	40.9	3.2	96.8	6	6.4	48
29	13	45.5	54.5	2	98	161.9	117.4	
11	7	35.5	64.5	6.8	93.2	135.5	169.9	49
9	6	65.7	34.3	1	99	8.6	51.9	

SUBSIDIARY TABLE I—General Distribution by Occupation—(Continued)

CLASS ORDER	PERSON REPORTED	ACTUAL REEN
1		2
XVI DRESS GOODS DYES ETC	1,029	707
1 G m W Dress and mill Foreman	713	173
2 D m T T Lamentation	316	534
XVII LEATHER	481	270
1 Leather H and Bone	481	170
Total Class D Preparation and Supply of Material Substances	41,412	3,810
XVIII COMMERCE	79,110	77,728
1 Men and Women	81	103
(General Merchant)	110	
2 (Wholesale) Retail	6,424	1,113
3 Middlemen, Brokers and Agents	1,221	1,414
XIX TRANSPORT AND STORAGE	27,404	11,403
1 Rail	1,174	72
2 Road	2	1,223
3 Water	1,401	1,401
4 Marine	1,401	72
5 Storage, Warehouse	811	1,401
Total Class E Commerce Transport and Storage	1,401	701
XX MAINTENANCE AND REPAIRS	2,111	1,401
1 Electric	1,401	1,401
2 Electric	1,401	1,401
3 Electric	1,401	1,401
4 Electric	1,401	1,401
5 Electric	1,401	1,401
6 Electric	1,401	1,401
7 Electric	1,401	1,401
8 Electric	1,401	1,401
9 Electric	1,401	1,401
XXI PROFIT	1,401	1,401
1 Profit	1,401	1,401
2 Profit	1,401	1,401
3 Profit	1,401	1,401
Total Class F Profit	1,401	1,401

SUBSIDIARY TABLE I—General Distribution by Occupation—(Continued)

PERCENTAGE ON TOTAL POPULATION		PERCENTAGE IN EACH ORDER AND SUB ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS		Number of Class and sub order
Persons supported	Actual workers	Actual workers	Depend- ents	In urban areas	In rural areas	In urban areas	In rural areas	
1	5	6	7	8	9	10	11	
		38.6	61.4	27.5	72.5	111.0	104.6	
		31.7	68.3	7.6	92.4	216.2	213.2	51
		46.4	53.6	42.7	57.3	130.2	104.7	52
		37.0	63.0	45.1	54.9	149.1	187.2	
		37.0	63.0	45.1	54.9	149.1	187.2	53
25.9	12.5	48.4	51.6	7.7	92.3	131.5	104.6	D
2.6	9	35.6	64.4	15.3	84.7	201.8	176.9	
3	1	29.4	70.6	27.4	72.7	214.8	210.5	54
		39.3	60.7	69.1	30.9	131.6	205.9	55
2.2	8	36.9	63.1	13.6	86.4	192.5	165.0	56
1		28.6	71.4	23.5	76.5	287.6	238.0	57
9	1	42.8	57.2	21.1	78.9	12.9	156.3	
		61.3	38.7	9.7	90.3	78.6	54.6	58
3	1	44.8	55.2	25.9	74.1	127.3	121.5	59
5	2	42.2	57.8	18.0	82.0	92.2	116.9	60
1		32.6	67.4	25.7	74.3	226.2	201.0	61
		33.0	67.0	81.6	18.4	195.2	226.3	62
3.6	1.5	37.5	62.5	17.1	82.9	172.7	160.3	E
2.5	9	35.1	64.9	18.3	81.7	230.7	174.1	
11	4	38.4	61.6	13.1	86.9	173.9	159.1	63
4	1	34.2	65.8	21.2	78.8	22.5	182.2	64
1		39.1	60.9	15.8	84.2	204.6	110.8	65
2		22.0	78.0	41.3	58.7	57.1	5.65	66
3	1	30.3	69.7	18.5	81.7	270.7	225.7	67
1		29.6	70.4	58.1	41.9	357.9	16.9	68
		41.2	58.8	100.0		145.9		69
		37.5	62.5	50	50.7	121.6	102.2	70
2	1	37.8	62.2	12.9	87.1	167.5	159.8	71
1		44.6	55.4	9.7	90.3	112.5	125.4	
		36.0	64.0		100.0		175.0	72
1		4.1	95.9	100.1	89.9	11.5	1.5	73
2.6	3	5.4	94.6	15.0	85.0	11.2	17.2	F

SUBSIDIARY TABLE I—General Indication by Occupation—(Concluded)

On	SUB-ORD	PERSONS IN CLASS	ACTUAL WAGES
1		2	3
XXII. EARTHWORK AND GENERAL LABOUR		46,057	26,004
	Earthworkers	60	1,030
	Construction	45,997	24,974
XXIII. INDEFINITE AND DISREPUTABLE OCCUPATIONS		1,257	1,221
	Indefinite	1,257	1,220
	Disreputable	1	1
Total Class G Unskilled Labour not Agricultural		47,314	27,225
XXIV. INDEPENDENT		9,297	5,031
	Self-employed	1,773	3,123
	Voluntary labour	7,524	1,908
Total Class H Means of Subsistence Independent of Capital		10,070	5,031
GRAND TOTAL		57,384	32,256

SUBSIDIARY TABLE I—*General Distribution by Occupation—(Concluded)*

PERCENTAGE ON TOTAL POPULATION		PERCENTAGE IN EACH ORDER AND SUB ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DE PENDENTS TO ACTUAL WORKERS		Number of Class and sub order
Persons supported	Actual workers	Actual workers	Dependents	In urban areas	In rural areas	In urban areas	In rural areas	
4	5	6	7	8	9	10	11	
15.8	9.1	57.7	42.3	12	95.8	116.1	71.1	
"	2	60.2	39.8	16.5	83.5	104.1	58.7	71
10.5	9.0	57.7	42.3	4.0	96.0	117.2	71.6	75
6	5	80.7	19.3	9.0	91.0	40.0	22.4	
6	5	80.7	19.3	9.0	91.0	40.0	22.4	76
		100.0			100.0			77
16.4	9.6	58.6	41.4	4.5	95.5	103.1	68.9	G
"	2	60.6	39.4	30.6	69.4	77.5	59.5	
2	1	71.5	28.5	14.3	85.7	10.0	39.8	78
2	1	49.0	51.0	59	44.1	92.4	118.8	79
"	2	60.6	39.4	30.6	69.4	77.5	59.5	H
100.0	43.1	43.1	56.9	5.8	94.2	148.8	131.0	

STANDARD TABLE II.—*Distribution of the Agricultural Population (Order V)*  
by Natural Divisions and Taluks

NATURAL DIVISIONS AND TALUKS.	Population supported by Agriculture	Percentage of Agricultural population to Taluk population.	Percentage on Agricultural population of	
			Actual workers.	Dependents
1	2	3	4	5
<i>Western Division.</i>				
1 Agasthiyem	28,586	30.6	40.2	59.8
2 Eraniel	42,781	38.8	55.4	73.6
3 Vilavankod	26,921	33.8	30.7	60.3
4 Neyyattinkara	65,063	46.5	33.9	67.1
5 Trivandrum	32,703	24.4	27.0	72.1
6 Chirayinkil	33,612	22.8	41.1	58.9
7 Quilon	48,686	37.5	43.6	56.4
8 Kannanapally	47,834	36.5	37.9	62.1
9 Karthikapalli	47,287	48.9	36.7	63.3
10 Ambalapuzha	32,806	31.0	33.7	66.3
11 Ebertalley	40,300	34.9	36.6	63.4
12 Parur	21,543	30.6	35.6	64.4
13 Vellam	20,221	32.0	50.0	50.0
14 Thiruvalla	70,825	50.3	33.6	67.0
15 Mambalam	70,491	60.8	37.2	62.7
TOTAL	648,747	39.4	36.6	61.0
<i>Eastern Division.</i>				
1 Tiruvalla	19,200	50.4	47.1	52.9
2 Kalkulam	40,043	57.0	30.1	69.9
3 Nedumangal	29,066	56.3	34.0	66.0
4 Kottarakkott	43,296	58.8	30.2	69.8
5 Pattanam	22,227	60.4	30.1	69.9
6 Shornam	22,223	61.4	43.7	56.3
7 Kannur	50,503	61.7	47.9	52.1
8 Cheyngur	65,770	69.6	33.1	66.9
9 Changanacherry	51,500	50.0	33.3	66.7
10 Kottayam	48,177	61.1	31.0	69.0
11 Ettimadai	21,020	54.4	34.7	65.3
12 Muvattupuzha	4,161	62.5	20.0	80.0
13 Tutukudi	1,21	67	37.1	62.9
14 Marattupuzha	72,529	56.8	51.2	48.8
15 Kumbakonam	77,777	61.1	32.1	67.9
16 Alangudi	61,111	50.9	36.9	63.1
17 Cuddalore	11,111	71.1	5.0	95.0
TOTAL	552,000	57.0	34.6	65.4
TOTAL	1,200,747	48.2	35.6	61.4

SUBSIDIARY TABLE III — *Distribution of the Industrial Population (Class D)*  
by Natural Divisions and Taluks

NATURAL DIVISIONS AND TALUKS	Population supported by Industries	Percentage of Industrial population to Taluk Population	Percentage on Industrial population of	
			Actual workers	Dependents
1	2	3	4	5
<i>Western Division</i>				
1 Agastisvaram	42,331	45.3	33.0	67.0
2 Eramel	48,593	41.1	31.9	68.1
3 Vilavankod	39,677	49.9	39.9	60.1
4 Neyyattinkara	32,983	23.6	43.8	56.2
5 Trivandrum	42,134	31.4	17.6	52.4
6 Chirayinkul	37,334	33.1	52.3	47.7
7 Quilon	44,089	34.0	50.1	49.6
8 Karunagapalli	38,875	31.3	63.3	36.7
9 Kartikapalli	28,949	29.9	62.1	37.9
10 Ambalapuzha	29,611	28.0	41.6	55.4
11 Shertallay	71,416	50.7	64.0	36.0
12 Parur	30,093	42.6	45.1	54.9
13 Vaikam	49,531	52.3	73.7	26.3
14 Tiruvalla	25,322	18.0	43.4	56.6
15 Mavelikara	14,962	12.8	41.3	58.7
TOTAL	575,900	34.1	50.4	49.6
<i>Eastern Division</i>				
1 Torala	6,713	20.7	42.2	57.8
2 Kalkulam	17,768	25.3	35.7	64.3
3 Nedumangad	12,901	19.0	53.2	46.8
4 Kottarakara	7,373	9.6	41.3	58.7
5 Pattanapuram	5,423	10.9	54.2	45.8
6 Shencottah	6,066	15.6	45.9	54.1
7 Kunnattur	9,643	11.8	48.2	51.8
8 Chengannur	11,581	10.7	37.3	62.7
9 Changanachery	15,236	16.1	42.7	57.3
10 Kottayam	17,070	18.1	40.7	59.3
11 Ettumanur	17,463	18.4	45.9	54.1
12 Minachil	11,812	16.7	39.2	60.8
13 Todupuzha	2,735	8.4	33.1	66.9
14 Muvattupuzha	18,233	11.1	36.4	63.6
15 Kunnatnad	16,373	13.1	38.3	61.7
16 Alangad	10,557	14.7	49.0	51.0
17 Cardamom Hills	1,092	5.1	80.8	19.2
TOTAL	188,533	14.0	42.2	57.8
TOTAL STATE	764,433	26.0	46.1	53.9

SUBSIDIARY TABLE IV — *Distribution of the Commercial Population (Order VII) by Natural Divisions and Taluks*

NATURAL DIVISION TALUKS	Population supported by Commerce	Percentage of Commercial population to Taluk population.	Percentage on Commercial population :	
			Actual workers.	Dependents
1	2	3	4	5
<i>Western Division</i>				
1. Agasthiyaram	3,509	31	313	890
2. Eraniel	2,843	37	236	714
3. Vilavancode	2,218	30	31	485
4. Neryattinkal	5,627	30	161	636
5. Triandram	4,010	33	714	656
6. Churayinkal	3,810	31	340	660
7. Quilon	4,044	38	328	642
8. Karunagapalli	3,144	2	772	623
9. Kariapalli	2,233	23	310	600
10. Ambalapuzha	3,913	26	21	703
11. Miertalla	5,060	2	374	636
12. Paru	2,857	41	319	691
13. Vandan	1,873	21	190	594
14. Truvalla	4,076	36	324	673
15. Mavelkara	3,520	30	386	611
<b>Total</b>	<b>36,667</b>	<b>33</b>	<b>3,333</b>	<b>6,177</b>
<i>Eastern Division</i>				
1. Tiruvalla	2,400	18	423	508
2. Kalkulam	1,808	26	323	677
3. Nedumangudi	863	15	21	432
4. Kottarakkottam	811	11	170	504
5. Pattanamparam	827	17	101	530
6. Shencottah	1,008	2	403	503
7. Aratt	307	3	484	512
8. Chengannur	1,131	13	377	622
9. Changanassery	3,177	31	25	619
10. Kottayam	1,139	23	26	0
11. Ettimmon	1,001	13	378	622
12. Muvattupuzha	914	13	321	677
13. Tondiarpet	102	14	71	60
14. Muvattupuzha	1,203	1	71	0
15. Kottayam	1,371	1	10	00
16. Alathur	1,003	3	322	617
17. Changanassery	1,003	3	1	319
<b>Total</b>	<b>17,173</b>	<b>18</b>	<b>3,411</b>	<b>6,166</b>
<b>Total</b>	<b>53,840</b>	<b>29</b>	<b>6,744</b>	<b>12,343</b>

SUBSIDIARY TABLE V — *Distribution of the Professional Population (Order XX)  
by Natural Divisions and Taluks*

NATURAL DIVISIONS AND TALUKS		Population supported by Learned and Artistic Professions	Percentage of Professional population to Taluk population	Percentage on Professional population of	
1	2			3	4
Western Division					
1	Agastysvaram	3,490	37	323	677
2	Eramel	1,880	17	297	703
3	Vilavankod	1,625	20	315	685
4	Neyyattinkara	2,744	20	322	678
5	Trivandrum	9,012	67	309	691
6	Chirayinkil	2,735	21	327	675
7	Quilon	3,489	27	325	675
8	Karunagapalli	2,328	19	401	599
9	Kartikapalli	2,155	22	396	604
10	Ambalapuzha	4,463	42	310	690
11	Shertallay	1,987	14	329	671
12	Parur	1,950	28	391	609
13	Vaikam	1,997	21	505	495
14	Tiruvalla	3,955	28	295	705
15	Mavelkara	2,717	23	371	629
TOTAL		46,527	28	337	661
Eastern Division					
1	Tovala	1,078	33	372	628
2	Kalkulam	2,101	30	407	593
3	Nedumangad	1,081	16	391	606
4	Kottarakara	1,248	16	397	603
5	Pattanamparam	843	17	400	600
6	Shencottah	1,347	35	352	618
7	Kunnattur	1,116	14	311	606
8	Chengannur	1,923	18	320	651
9	Changanachery	2,571	27	360	610
10	Kottayam	4,046	41	397	693
11	Ettumanur	2,651	28	495	95
12	Minachil	983	11	417	56
13	Todupuzha	475	15	379	621
14	Muvattupuzha	2,673	21	211	61
15	Kunnathnad	1,757	14	411	55
16	Alangad	1,076	15	470	531
17	Cardamom Hills	211	11	610	5
TOTAL		27,169	22	77	611
TOTAL, STATE		73,696	25	414	1,272

SUBSIDIARY TABLE VI—*Showing Variations since 1891 in the Orders*

ORDERS.	Population supported in 1891	Population supported in 1891	Actual Variation Increase (+) or Decrease (-).	Percentage of Variation Increase (+) or Decrease (-).
1	2	3	4	5
I Administration	41,00	48,840	— 7,840	— 19.0
II Defence	4,064	— 571	+ — 571	+ 110.0
III Service of Native and Foreign States	16	16	+ 16	+ 100.0
IV Provision and Care of Animals	876	1,918	+ 1,042	+ 309.4
V Agriculture	1,302,712	1,044,000	+ 339,112	+ 31.6
VI Personal, Household and Sanitary Services.	62,960	80,278	— 1,298	— 21
VII Food, Drink and Stimulants	397,603	210,674	+ 186,111	+ 84.4
VIII Light, Fuel and Forage	974	18,361	— 8,566	— 48.6
IX Buildings	29,723	9,823	+ 18,901	+ 192.4
X Vehicles and Vessel	688	731	+ 157	+ 24.9
XI Supplementary Requirements	3,662	— 510	+ 1,372	+ 55.1
XII Textile Fabrics and Dress	177,023	80,231	+ 96,791	+ 120.4
XIII Metals and Precious Stones	51,234	42,216	+ 9,118	+ 21.6
XIV Utensils, Earthen and Stoneware	8,219	8,251	+ — 791	+ 50.3
XV Wood, Case and Leaves of	84,489	51,602	+ 29,687	+ 34.9
XVI Drugs, Gums, Dyes, et	1,028	196	+ 840	+ 416.8
XVII Leather	600	241	+ 41	+ 83.3
XVIII Commerce	78,140	153,481	— 75,341	— 49.1
XIX Transport and Storage	27,061	10,496	+ 17,565	+ 144.1
XX Learned and Artistic Profession	72,736	42,512	+ 30,224	+ 60.4
XXI Sport	2,407	411	+ 1,996	+ 429.0
XXII Earthwork and General Labour	406,167	700,811	— 213,758	— 51.3
XXIII Indefinite and Discreetable Occupations	14,577	11,126	+ 41	+ 60.5
XXIV Independent	8,227	8,117	+ 110	+ 14
Tot	— 842,117	2,111,736	+ 294,121	+ 12.6

SUBSIDIARY TABLE VII.— *Occupations of Females by Orders*

ORDER	NUMBER OF ACTUAL WORKERS		PERCENTAGE OF FEMALES TO MALES
	Males	Females	
1	2	3	4
I Administration	13,109	22	2
II Defence	1,619		
III Service of Native and Foreign States	3		
IV Provision and Care of Animals	412	710	17.1
V Agriculture	391,403	99,317	25.4
VI Personal, Household and Sanitary Services	18,288	17,310	94.7
VII Food, Drink and Stimulants	107,858	64,977	60.2
VIII Light, Fuel and Forage	2,208	1,783	171.3
IX Buildings	8,690	3,502	40.3
X Vehicles and Vessels	419	5	1.2
XI Supplementary Requirements	1,108	188	16.1
XII <del>Textile</del> Textile Fabrics and Dress	13,777	71,339	163.4
XIII Metals and Precious Stones	10,919	660	3.9
XIV Glass, Earthen and Stoneware	2,730	2,170	79.5
XV Wood, Cane and Leaves, etc	26,029	12,407	47.7
XVI Drugs, Gums, Dyes, etc	304	93	30.6
XVII Leather	313	7	18.2
XVIII Commerce	22,575	5,263	23.3
XIX Transport and Storage	11,735	128	1.1
XX. Learned and Artistic Professions	23,420	2,476	10.6
XXI Sport	899	175	19.5
XXII Earthwork and General Labour	109,779	108,255	67.3
XXIII Indefinite and Disreputable Occupations	6,801	8,980	122.5
XXIV. Independent	3,523	2,106	59.7
TOTAL.	863,826	411,128	46.4

SUBSIDIARY TABLE VIII—Occupations of Females by Sub-orders

1	NUMBER OF ACTIVE WORKERS		Percentage of Females to Males.
	Males.	Females.	
1 C 1 Service of the Imperial Government	51		
1 A Service of the Throne State	10,612	122	1.2
Service of Local and Municipal Bodies	2		
2 Village Service	2,491		
3 Army (Imperial)	78		
3 A Army (Local)	1,541		
Navy and Marine			
6 Civil Officers	3		
Military Officers			
8 Stock-breeding and dealing	4,096	710	17.4
9 Training and Care of Animals	66		
10 Land holders and Tenants	294,571	4,003	1.3
11 Agricultural Labour	51,831	45,028	86.9
12 Growth of special product	44,304	9,266	21.0
13 Agricultural training and Supervision and Forestry	706		
14 Personal and Domestic Services	17,047	18,405	90.2
14 A Non-Domestic Entertainment	625	1,58	73.0
16 Seafaring	616	457	74.2
17 Animal Food	20,94	20,570	66
18 Vegetable Food	24,173	24,448	112
19 Drinks, Condiments and Stimulants	52,728	9,938	18.8
20 Lighting	100	00	37.3
21 Fuel and Forage	1,015	2,723	181.8
22 Building Materials	3,490	8,890	150.1
23 Art, Science and Building	1,220	212	11
24 Railway and Tramway plant			
25 Cart, Carriage and	10		
26 Ship and Boat	400		1.3
27 Paper	13		
28 Book and Print	47		1
29 Wireless, Clock and Sewing Machine	1		
30 Carriage and Transport	29		
31 Transport	1	16	100.0
32 Miscellaneous			







SUBSIDIARY TABLE IX.—Combined Occupations  
(a) Where agriculture is the Principal Occupation.

NUMERICAL OCCUPATION OF A BACULANT	NUMBER PER 10,000 OF AGRI- CULTURE ISTS	PERCENTAGE OF / AGRICULTURE	NUMBER PER 10,000 OF A BACULANT
Wax, honey and forest produce collectors and sellers	11	Church, temple, burial or burning ground service undertakers, etc	14
Makers of hats, horse bridles and harness	—	Astrologers, Diviners, horoscope makers, etc.	11
Bankers, money lenders, etc	167	Principals, Professors and teachers	23
Shop-keepers, otherwise unspecified	197	Writers (unspecified) and private clerks	—
Shop-keepers, book salesmen, etc	—	Petition-writers, scribes, etc	—
Farmers of liquor, opium, etc	—	Practitioners without diploma	39
Contractors otherwise unspecified	11	Ocellists	—
Clerks employed by Middlemen	—	Bandmasters and players, not military	16
Cart owners and drivers carrying goods, etc.	20	Actors, singers and dancers and their accompanists	11
Raffi, etc. learners and owners	—	Conjurors, jugglers, reciters, fortune- tellers etc	—
Boat and land work	23	Road, Canal and Railway Labourers	23
Amphibious Department, runners and other subordinates	—	Employees, etc, in Pundit's houses	—
Priests, Ministers, etc	7	General Labour	601
Catechists, Readers, Church and Mission services, etc	—	TOTAL	2011

SUBSIDIARY TABLE IX—*Combined Occupations*—(Continued)  
(b) *Where Agriculture is the Subsidiary Occupation*

CLASS AND ORDER	Number per 10 000 who are partial Agricul- turists
I Administration	333.8
II Defence	1,136.5
III Service of Native and Foreign States	
Class A Government	42.5
IV Provision and Care of Animals	88.4
V Agriculture	4
Class B Pasture and Agriculture	1.2
VI Personal, Household and Sanitary Services	99.4
Class C Personal Services	99.4
VII Food, Drink, and Stimulants	119.3
VIII Light, Fuel and Forage	20.0
IX Buildings	57.4
X Vehicles and Vessels	47.2
XI Supplementary Requisites	81.1
XII Textile Fabrics and Dress	27.7
XIII Metals and Precious Stones	122.3
XIV Glass, Earthen and Stoneware	110.2
XV Wood, Cane and Leaves etc	82.0
XVI Drugs, Gums, Dyes, etc	151.3
XVII Leather,	81.1
Class D Preparation and Supply of Material Substances	83.0
XVIII Commerce	167.8
XIX Transport and Storage	74.2
Class E Commerce, Transport and Storage	139.8
XX Learned and Artistic Professions	271.9
XXI Sport	167.6
Class F Professions	267.7
XXII Earthwork and General Labour	23.9
XXIII Indefinite and Disreputable Occupations	4.6
Class G Unskilled Labour, not Agricultural	27.6
XXIV Independent	76.3
Class H Means of Subsistence Independent of Occupation	76
TOTAL	791

SECUNDARY TABLE IX.—Combined Occupations—(Concluded)

(c) Combined Occupations other than Agricultural

PRINCIPAL OCCUPATION	SECUNDARY OCCUPATIONS NUMBER PER 10,000 FOLLOWING IT									
	Makers and sellers of baskets, mats, etc.	Rope-making and net makers	General Labour	Toddy drawers	Shut-stoppers other than shut-stoppers	Makers and sellers of palmyra leaf umbrellas	Practitioners without diploma	Money-lenders	Toddy sellers	Rope-making and net sellers
1	2	3	4	5	6	7	8	9	10	11
Herdsmen		6	70.3							
Shepherds and goat-herd	28.0									
Barbers		31.6	1.0				11.9			
Cooks				1				8.0		
W. chermen		43.3	11.6							1.3
Fishermen and fish-owners	1.0	25.3	4.0		20.1					
Fish dealers	3.3	180.9	0		44.6					1.3
Oil-pressers		182.7	30.4		10.1					6.8
Rice-pounders and huskers	6.1		47.8			7.4				
Toddy drawers	30.4	11.2	31.6		5.8					
Toddy sellers		4.1	19.3							1.1
Cotton weavers		13.1	6.2		30.1		6	7.1		
Rope-making and net makers	131.4		6.3	9.1	0.0				5.1	
Rope-making and net sellers			27.0	12.8						
Trade goods dealers								36.2		
Makers and sellers of baskets, mats, etc.		20.8	291.0			6.0				2.4
Makers and sellers of palmyra leaf umbrellas			527.8				21.7			
Money lender							8			
Post men		4.0	61.8	10.0					2	3.2
Private Ministers, etc.							12	167		
Ch. rks. and Temple Service, etc.					6.8			6		
Astrologers, Diviners, etc.						670.5	1.93	4.1		
Tailors								16		
General Labour	10.8	16.1		1.1		1.2				1

SUBSIDIARY TABLE X—Chief Occupations of Selected Castes

CASTE, TRIBE OR RACE	Strength of Traditional Occupation.	Actual workers	PERCENTAGE OF ACTUAL WORKERS RETURNED UNDER											
			Traditional occupation	I Administration	II Defence	III Service of Native and Foreign States	IV Provision and Care of Animals	V Agriculture	VI Personal, Household and Sanitary Services	VII Food, Drink and Stunts	VIII Light, Fuel and Forage	IX Buildings	X Vehicles and Vessels	XI Supplementary Requirements
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
<i>Hindu</i>														
Ampalavasi	1,809	3,054	59.2	27				22.7	18	5				9.9
Ampattan	7,744	8,574	90.3					4.9	90.5	1.1				
Brahmin, (Others)	519	10,992	4.7	17.9				26.6	5.2	2.5				2
Chakkala	1,876	6,573	28.5	1.8			4	38.4	5	35.8	9	5		1
Channan	19,558	54,825	35.7				3	32.2	3	43.2	1.1	8		
Chetti	718	6,131	11.7	2.4	3		3	47.3	9	15.1	2	1		9
Ishava	30,102	247,940	12.1				3	24.9	3	16.5	4	1.1		
Kammala	35,129	40,016	78.0	1				2.7	4	3.4		7.6		1
Kanian	2,259	3,778	59.8					12.5	3	1.1		1		
Konkani	1,002	3,058	32.8	9				18.6	6	30.2	1			4
Krishnanvakai	2,081	2,847	73.1	1.8			2.4	71.2	4	9.6	3	5		
Kuravan	580	34,724	1.7				1.2	35.7	4		1.3	1.5		1
Marakkan	2,842	7,697	36.9					2.2	10	80.0			9	
Marai	3,147	9,052	34.8	1.5	3		2	47.4	1.6	5.3	1	1		
Marava	1,766	3,537	49.9	2.4			2.3	57.7	2	4.7	4.2	1.3		
Navar	132,941	182,534	72.8	4.1	7		1	78.1	1.7	4.0	1	1		1
Pantaram	1,157	5,978	19.4	8			1	22.6	5	40.7		4		8
Parivan	27,153	41,371	65.6				9	33.3	6	3	4	4		
Pulavan	116,939	131,072	89.2				7	38.3		1	1.5	1		
Valan	3,862	9,157	42.2	1				1.7	1	64.7				
Varman	4,670	6,196	75.4	3			2	6.3		79.4	2	2		1
Velan	450	6,930	6.5					24.2	29.1	2		8.0		
Vellala	7,599	15,758	48.2	7.4	3		3	49.2	2.8	7.9	2	1.2		1.3
<i>Musalman</i>														
Native Mahomedan		68,691		3			4	32.6	1.2	22.9	4	3	1	1
<i>Christian</i>														
Furarian		514		11.1	6		8	8.6	4.5	1.4				3.1
Native Christian		254,575		3			2	18.2	1.1	20.8	2			1

SUBSIDIARY TABLE X.—Chief Occupations of Selected Castes—(Continued)

		PERCENTAGE OF ACTUAL WORKERS EMPLOYED IN												
C CASTE, TRIBE OR RACE		XII Textile Fibres and Dyestuffs	XIII Metals and Precious Stones	XIV Glass, Marble and Bone-carving	XV Wood, Cane and Leaves etc.	XVI Drugs, Herbs, Fungi, Etc.	XVII Leather	XVIII Commerce	XIX Transport and Storage	XX Learned and Artistic Professions	XXI Sport	XXII Earthwork and General Labour	XXIII Indefinite and Disruptible occupations	XXIV Independent
1	2	16	17	18	19	20	21	22	23	24	25	26	27	28
<i>Hindus</i>														
Ampalavai	—	14												
Aspatia		0	0	1	1									
Brakma (Others)		20						112						
Chakkala		50	1					10	10	100				
Chaman		0	0					0	10	0				
Chetti		40	10					110	10	17				
Ibhava	—	200	0		10			10	10	4	0	10	0	0
Kannada		0	0		0				0	4		0	10	0
Kanban		0	0		177				1	0	10	0	10	0
Konkani		0	0		0			0	0	70		0	10	1
Krishnavakal		1						10	0	0		77	10	0
Karava	—	0	0		10			0	0	1	0	0	0	11
Marakkar		10						0	0	0		0	0	
Mara		10						0	0	0		0	11	0
Mirava		1	0		1			0	10	0		0	0	0
Naya	—	40	0	0	0	0		11	0	0	0	0	10	1
Pantaram		10	1	1	0	0		0	10	10	1	7	10	0
Parayan					100			0	0	1	0	41	0	1
Palyan		17			10			0	1	0		0	0	
Valan	—	100			0			0	0	0		11	0	0
Vania		10	1					0	0	1		0	10	1
Vellan		0								0		0	0	0
V. Bala	—	10	0		0	0		0	0	0	0	0	0	0
<i>Muslims</i>														
Nai Mahomedia		10			0	0	1	10	0	11	0	0	10	0
<i>Christians</i>														
F. G.	—	0	10		0			0	0	1		0	10	0
N. ire Christian	—	1	1	1	11	0	0	0	10	1	0	110	10	0

SUBSIDIARY TABLE XI—*Occupations of Actual workers in Urban and Rural areas*

ORDER	1	1910-11 per 100 of total worker	
		Urban	Rural
I Administration		19.1	70.1
II Defence		118.5	0.2
III Service of Native and Foreign States		1	
Total, Class A Government		668.0	82.5
IV Provision and Care of Animals		61.4	57.4
V Agriculture		1,270.0	1,010.3
Total Class B Pasture and Agriculture		1,221.4	1,000.7
VI Personal, Household and Sanitary Services		620.0	28.3
Total, Class C Personal Services		620.0	28.3
VII Food, Drink and Stimulants		2100.6	1,112.5
VIII Light fuel and Forage		123.5	12.4
IX Buildings		181.5	0.0
X Vehicles and Vessels		17.7	2.4
XI Supplementary Requirements		78.8	0.4
XII Textile Fabrics and Dress		620.2	0.1
XIII Metals and Precious Stones		48.7	124.0
XIV Glass, Earthen and Stoneware		7.7	57.5
XV Wood Cane and Leaves etc		271.4	0.0
XVI Drugs, Gums, Dyes, etc		14.8	2.4
XVII Leather		22.0	1.7
Total Class D Preparation and Supply of Material Substances		862.5	284.7
XVIII Commerce		78.2	1.0
XIX Transport and Storage		88.2	78.2
Total, Class E Commerce Transport and Storage		910.4	271.5
XX Learned and Artistic Professions		641.9	170.5
XXI Sport		14.1	8.1
Total Class F Professions		656.0	178.6
XXII Earthwork and General Labour		1,127.0	2,100.0
XXIII Indefinite and Disreputable Occupations		18.4	11.0
Total Class G Unskilled Labour not Agricultural		1,712.7	2,111.0
XXIV Independent		-	-
Total Class H Men of Sub-standard capability of Occupation		-	-
Total		11,111.1	11,111.1

STUDY AIR TAB. VII-2 contains 1973 data for this 5770 p r s e n t.

no.	Occupation.	Name	Percent
1	2	3	4
	( ) 0 p 10 10 300,000 persons each.		
1	In holders	611,850	
2	General	4,28, 71	
3	Contractors	76 25	
4	Field	141,179	
11	Total	120,000	
1	General (Miscellaneous)	12 81	
1	Box making and net makers	101,1 )	
	Total	1,562,618	65.9
	( ) 0 p 10 10 300,000 persons each		
3	Contractors	21,571	
17	General	67 123	
104	Box making, others as unspecified	61,3,3	
	Field	81 16	
111	Carpenters	41 28	
10	Field	11,238	
102	Cotton	27 166	
107	Box making, etc. makers and sellers	1,920	
	General	1783	
	Field	1,370	
3	Wheat	22,904	
1	Wheat	22,904	
11	Field	1,10	
111	Field	1,921	
71	Wheat	20,657	
112	Box making and makers	11,198	
101	On up town, etc. etc. etc. etc.	1,854	
113	Cotton	19,800	
11	Church, Temple, Barid, Service	18,71	
1	Old	10,941	
11	Box making	11 1	
113	Clerk	11,271	
112	Tram	1,309	
113	Box making	11 1	
114	Tram	1,311	
114	Wheat	1 10	
1	Field	10,617	
	Total	7,02,23	4

SUBSIDIARY TABLE XII — Occupations supporting more than 5,000 persons each

Groups	Occupation	Number	Percent- age
1	2	3	4
	<i>(c) Occupation supporting between 5,000 and 10,000 persons each</i>		
304	Peanut and coconut dealers	9,667	
104	Sweetmeat sellers	9,475	
101	Oil sellers	9,465	
1-3	Candiam betel leaf and arecanut sellers	9,205	
105	Vegetable and fruit sellers	8,768	
130	Tobacco and snuff sellers	8,437	
102	Bankers money lenders, etc.	8,048	
117	Cart owners and carriers carting goods, etc.	7,195	
101 a	Dealers in Corn	6,985	
144	Priests Ministers, etc.	6,735	
49	Betel vine and arecanut growers	6,430	
336	Potters	6,394	
468	Practitioners without diploma	6,220	
502	Land Canal, and Railway labourers	5,981	
289	Dealers in raw fibres	5,705	
419	Astrologers, Diviners, horoscope makers, etc.	5,605	
306	Tailors milliners, and dress makers	5,419	
57	Herdsmen	5,268	
64	Indoor servants	5,246	
1-1 a	Sellers of country spirit	5,221	
90 a	Sellers of jaggery, molasses, etc.	5,177	
222	Iron, copper and bell metal workers	5,125	
	TOTAL	152,111	52

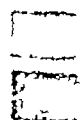
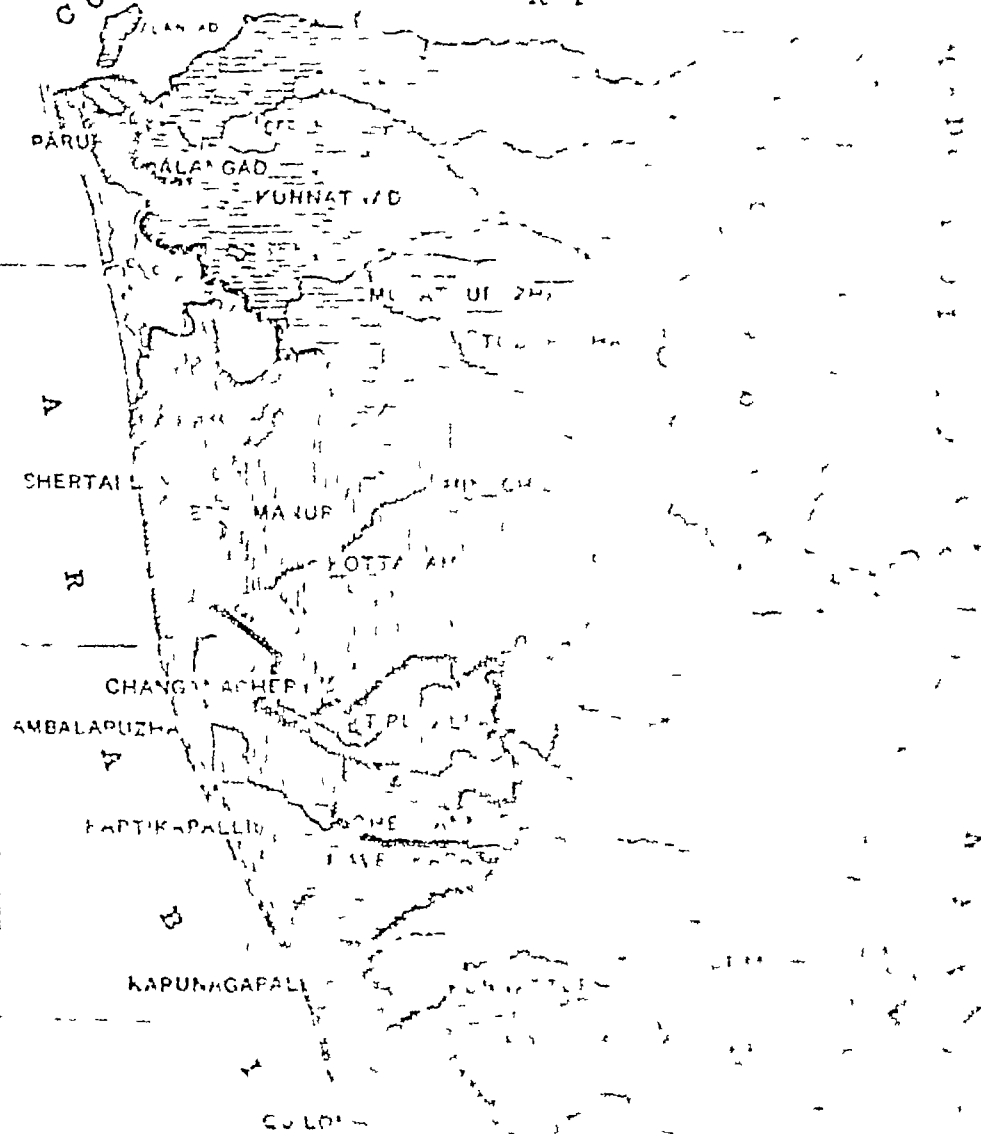


Showing the proportion of the land area of the

in each T. D. K.

Scale 1:100,000

# COCHIN TERRITORY, COASTAL DISTRICT

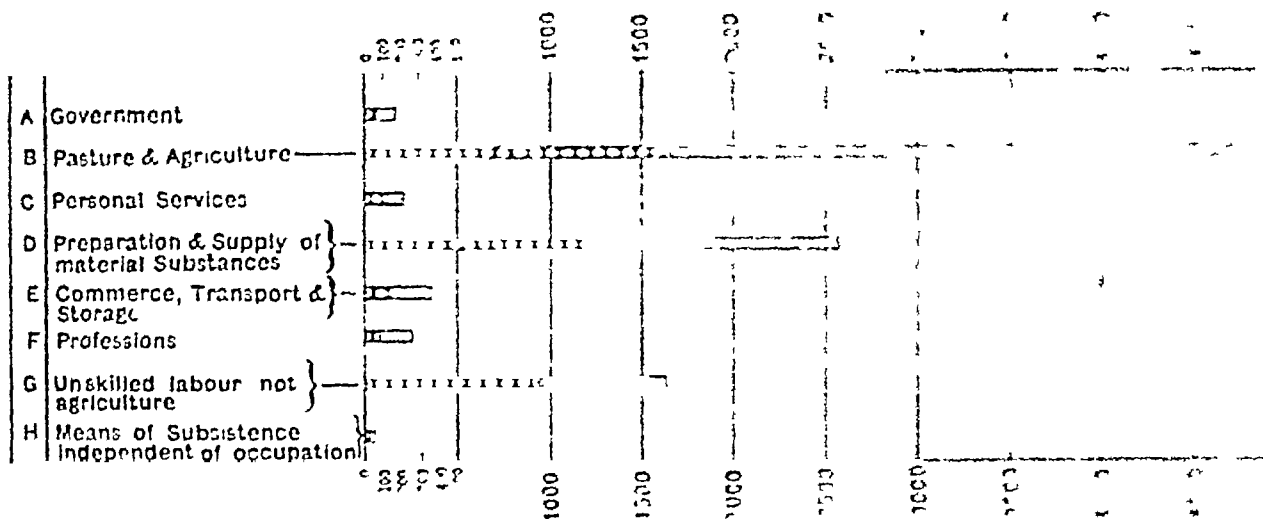


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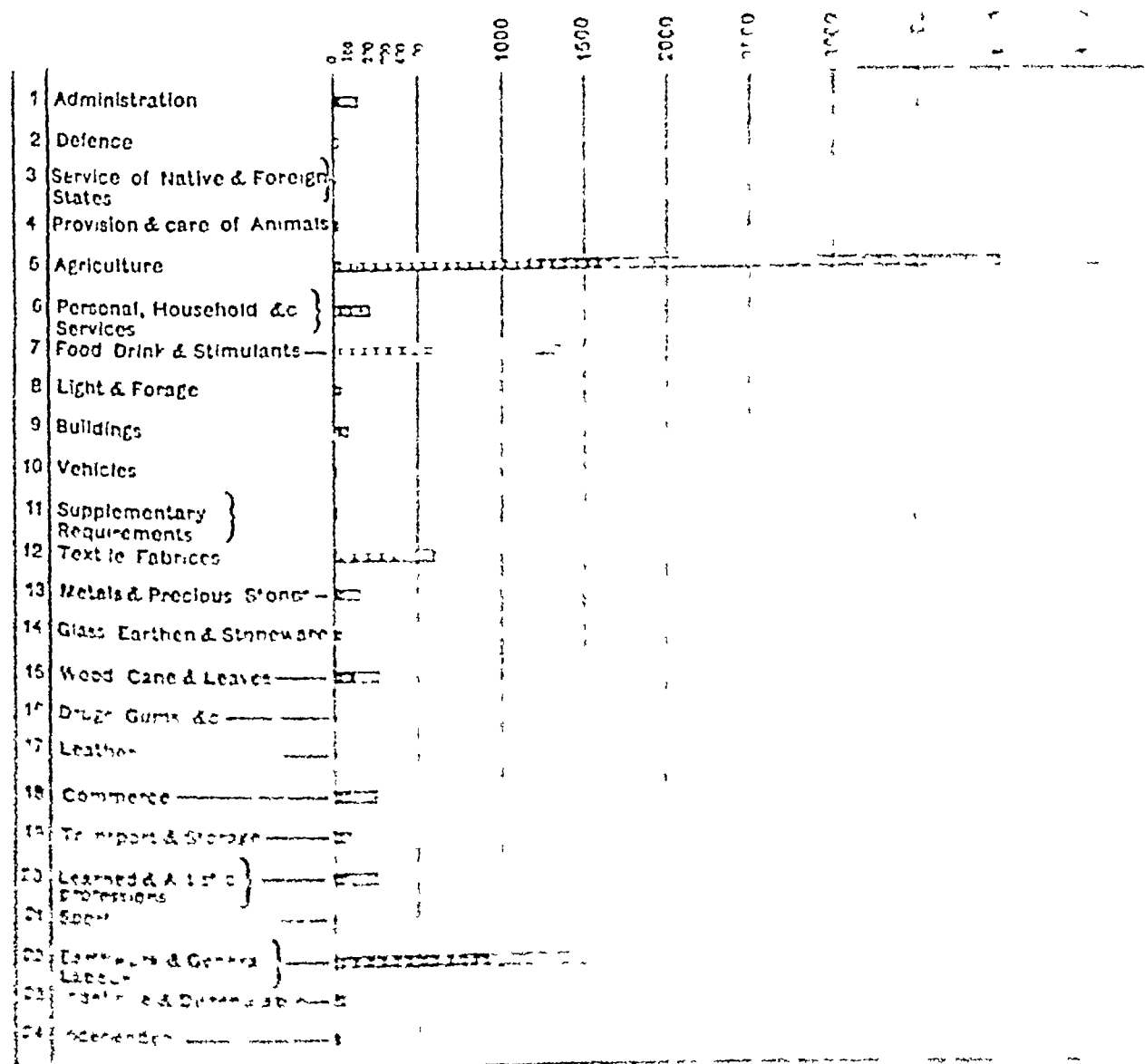


Diagram No 26

Showing the number of persons supported by each Category of occupations to 10,000 of the total population of the State



Showing the number of persons supported by each Order of occupations to 10,000 of the total population of the State





## SUMMARY.

In the foregoing Chapters, the particulars collected at the Census regarding the population of the State have been reviewed, as far as time and space permitted, and compared with those of other States and Provinces, as far as the available materials allowed. The results therein exhibited have necessarily been of a varied character, bearing on several important aspects of the population enumerated. Each Chapter has had its own story to tell, and in recording it, details could not have been conveniently ignored, nor collateral and explanatory matters desirably avoided. Attempt has, nevertheless, been made to draw attention to some of the salient features disclosed by the great mass of figures, and these may be recapitulated here with advantage, to enable a running view being taken of the whole.

The first Chapter deals with the population from the statical stand-point, the number of persons actually found existing on a particular date and their distribution over the surface of the country. So viewed, the population censused within the limits of this State on the 1st March 1901 aggregates 2,952,157 of whom 1,490,165, are males and 1,461,992, females. This population is seen to have been spread over an area of 7,091 square miles, which gives 416 persons to one square mile and an acre and a half to each individual. Assuming that the people are uniformly distributed over the land, the mean distance between one person and another comes to 92 yards. If, however, the unculturable and uninhabitable tracts which absorb nearly a third of the total area of the State are excluded from calculation, the people would be more densely packed, each would have to himself a less wide area and would be nearer his neighbour than the above figures indicate.

CHAPTER I  
Distribution

Compared with the leading States and Provinces of India, Travancore shows a greater density of population than all of them, excepting Bengal, the United Provinces of Agra and Oudh and the neighbouring State of Cochin.

Since 1875, twenty eight persons have been added to every one hundred of the population found within a square mile. Within the last decade, the density has arisen by 55 or 15 persons to the hundred, and as a consequence, the areality and the proximity are less now by one-fourth of an acre and by 7 yards respectively.

9 Towns and 3,885 Villages divide among themselves the population enumerated in the proportion of 6 to 94 in one hundred of the total. A Town has, on an average, 20,426 inhabitants and a village, 712. The largest Town is Trivandrum which returns a population of 57,882 and the smallest, Kayankulam (5,745). Each village covers an average area of 1.8 square miles and is situated 1.4 miles apart from another. Villages with less than 500 people each are as many as 2,006 or 52 per cent of the total and contain 16 per cent of the entire number of inhabitants residing in rural areas. Large-sized villages, i.e., with a population of 5,000 and over, are only eight in number with an aggregate strength of 2 per cent of the people. The majority reside in villages of intermediate size, i.e., between 500—2,000. They form 42 per cent of the total and hold 60 per cent of the rural population.

Taking the units of these social aggregates we see that the population is accommodated in 580 899 houses—an average of 5 persons to every house. Though the increase in the number of dwelling places has during the last decade, been thrice as much as during the one preceding the advance in population has been so great that, in the matter of house-room, no improvement is visible. In every 10 houses there now live two more persons than in 1891 and three more than in 1881.

#### CIVILIZATION & IX. MOVEMENT.

The second Chapter deals with a subject of great administrative importance, namely the movement of the population. Since 1891 the population of the State has shown an advance of 894,491 or 15.4 per cent. Males have increased by 199 750 or 15.5 per cent. and females, by 194 071 or 15.4 per cent. The rate of growth has been faster than in other States and Provinces, in most of which with plague and famine, there was, more or less a large decrease. In the State itself the progress disclosed beats all record. In the five years preceding 1881 the population increased by 3.9 per cent. and in the next ten years only by 6.3 per cent. But during the last decennium the increase has been two and a half times that in the decade preceding it and one and a half times the rate observed during the fifteen years extending from 1845 to 1891. Taken by sex, the percentage of increase in regard to males is twice and in respect of females thrice that of the previous decade. The variations in the administrative divisions which taken together represent the total for the whole State are, when examined and compared with the results of previous enumerations, seen to cover a very wide range and may in view of the small size and limited capacities of the Taluks, be said to have been phenomenal. Of the dynamic forces that have operated in bringing about this vast advance, migration has played but an insignificant part. The excess of immigrants over emigrants has contributed only a fraction of the total increase being 1.2 per cent. on the entire population. Compared with the previous Census, the tide of immigration has been larger now but it has been due to special and temporary causes. Immigration for purposes of settlement may be taken to be practically a non-existent factor. In regard to emigration, it may be remarked that extreme immobility from whatever cause engendered is still a pronounced characteristic of the Travancorean. Within the country itself, the volume of the lateral movements is seen to have been confined to a very narrow compass hardly one in one hundred being discovered beyond a neighbouring Taluk. The track of spread in response to the necessities of cultivation and to the increasing facilities of communication may be followed from the west to the east from the congested sea board to the cultivable interior but permanent movement has been neither so rapid nor so extensive as to enable the large increase observed in the upland tracts being traced to migration as a primary cause. To whatever causes however the variations in the component Taluks may be attributable, the increase recorded for the State as a whole has to be mainly accounted for by natural increment. The forces generally at work toward an advance in population have been in full swing during the past decennium and to them should, indeed, be conceded their full share in bringing about the increase exhibited at this Census. But an enquiry into the general vital history of the country during the past quarter of a century discloses no particular reasons why the decade that has just closed should alone show such an exceedingly high rate of progress. A study of the statistics of this and the previous Censuses suggests the conclusion that the increase now noticed is only apparent and that a portion of it has to be credited to the enumeration of 1891. From the movement of the population since 1845 a normal rate of growth of 9.5 per mille per annum is deducible and calculated on the basis of this rate the population for 1891 would be 9 610 322. The percentage of actual

increase for this Census would then come to 11.8 and exceed the accepted normal by 2.3—an excess due to a rise in the number of births and immigrants during the last decade.

To gauge the growth of the urban population, a comparison of the totals returned is sufficient. The boundaries of some Towns have changed since 1891, while others have been omitted from the category and fresh ones, added. The decennial variation has, therefore, to be determined with reference only to the six Towns that have been common to both the enumerations, namely, Nagercoil, Trivandrum, Shencottah, Quilon, Alleppey and Kottayam. These together returned in 1891 a population of 93,031 as compared with a present total of 177,910 for identical limits. This gives an increase of 91.2 per cent. An analysis of the figures for the several Towns shows that this growth has been more artificial than real and an adjustment with the available data gives 151,027 as their aggregate population at the 1891 Census. An increase of 17.8 per cent may, therefore, be taken as representing the growth of the urban element in the State.

From a comparison of the urban and rural proportions in the populations at the last two Censuses, it is seen that the townward flux has, nevertheless, not developed to any extent. The wants, tastes and habits of the community outside the Towns and the absence of large industries inside them are alike in the way of an indraught of the people to the urban areas in even moderately large numbers, even if the pressure on land should reach its maximum.

The remainder of the Report is taken up with a consideration of the population in several important aspects, such as the physiologic, the social, the religious, the linguistic, the educational, the ethnological and the occupational.

CHAPTER III  
Religion

Taking the religions first, it is noticed that Hinduism is the predominant faith of the country. Christianity has the next greatest number of followers and is followed by Mahommedanism, Animism coming last. In 10,000 of the population, Hindus number 6,895, Christians, 2,362, Mahommedans, 646, Animists, 96, the other minor religionists together making up the remainder. A remarkable fact in connection with the statistics of religious beliefs is the high proportion of the Christian element. Tradition lands in Travancore one of the very first disciples of Christ himself and even otherwise, her bosom was not long closed to Christian teachings. At the roughest, fourteen centuries may be taken as the age of Christianity in this land and what with the real charitableness of her Hindu Rulers, the restricted sympathies of the higher for the backward classes and what with the religiously and socially degraded condition of the latter, Christianity has had a prosperous career and now, with the single exception of Cochin, Travancore is the most Christian territory in all India. Madras which comes next is at a long distance behind, there being only 26 Christians in every 1,000 of her population against 236 in this State. The proportion of Mahommedans too is higher than some of the other States and Provinces. The progress made by these two religions and the proportional decline of Hinduism is a noteworthy feature in the religious history of the people as revealed by the Census.

Comparing the proportions in a ten thousand of the population at the last two Censuses, it is found that the Musalmans have added 25 persons to their strength and the Christians, 302, while the Hindus have diminished by as many as 327. Between 1875-1901, as many as 373 Hindus have vanished and have been replaced by 333 Christians and 40 Musalmans. The Hindus have in-

crossed by 10 per cent., the Mussalmans, 90 per cent. and the Christians, by 32 per cent. These it may be remarked, are old communities awayed, more or less, by similar influences. Such striking disparities therefore, in the rates of population growth between the Hindus on the one hand and the Mussalmans and the Christians on the other are not explainable by the ordinary circumstances of life, even making allowance for any possible effects of dissimilarity in social and other conditions. There is no reason to suppose a much higher rate of natural growth in one set of religionists than in another. Nor does the fact of conversion fully meet the case. The examination of the figures, on the other hand, lead to the localization in these two communities of a portion of the increase credited, as above stated, to the Census of 1891.

The life statistics of the population show that the increase disclosed has been mainly confined to the younger years of life as against a decrease at the 1891 Census. The reverse appears to be the case in respect of the advanced ages. Judging from the figures recorded the decade previous to 1891 appears to have been more favourable to fecundity and the decade that succeeded it, to longevity while the last decennium takes an intermediate place. The Christians appear to be the most prolific but the shortest lived the Hindus combine normal fecundity with comparatively great longevity while the Mussalmans occupy in both respect a medium position. These results are not easily accounted for by social causes which do not seem to operate in any very great difference among the several religionists. They may perhaps, be traced to differences in occupation and habits of life in general.

Divided according to workers and dependents, there are, in every one hundred of the population 58 of the former and 42 of the latter. The effectives among males constitute 58 per cent. and those among females, 51 per cent. These ratios are tolerably high when compared with those of other States and Provinces. The self-supporting proportion is highest among the Hindus who are followed by the Mussalmans and the Christians.

The mean age of the population as deduced from the returns is 24.2 years—21.5 for males and 26.9 for females.

Apart from its general scientific interest, the proportion of the sexes has not in Travancore that importance which attaches to it in places where female infanticide and the concealment of women generally obtain. Taking the figures as they are it is found that there are 981 females per 1 000 males, a ratio almost the same as in 1891 and higher than that of most other States and Provinces.

The proportions of the sexes at the different age-periods show that, at the ages below 5 girls predominate in the ratio of 1 01 to 1 000 boys. The excess is most marked under one year where there are 1 131 females per mille of males. Between the ages 5-10 the sexes equal while, in the succeeding period 10-15 males outnumber the females. At the next quinquennium 15-20 the relation is reversed and the balance in favour of the latter is kept up for two periods more, 20-25 and 25-30. From the age of 30 onwards, female life appears to decline very perceptibly and males preponderate till the age-group 60 and above, when the balance is once more and finally turned again in their favour. Female life sinks to its lowest point at the ages 35-40.

Comparing the differences in the relative strength of the sexes in the main religions, we find that the ratio of females is highest among the Hindus, being 990

per 1,000 males and lowest among the Musalmans, 935, the Christians returning a mean of the two figures

Elsewhere in India, a relation is observed between the status of a caste and the proportion of the sexes in it and the tendency has been noted for the ratio of females to vary inversely with the status of the caste, so that it is highest in the lowest castes and lowest in the highest. This is not seen to obtain in this State. The phases of the marital institution to which this tendency is traceable are not, with the bulk of the people, the invariable concomitants of social status and a high position in the scale of precedence does not connote the adoption of early marriage or the prohibition of widow marriage, both of which are generally known to be important regulating principles in the ordering of society.

The figures in respect of the civil condition of the population return 48 per cent as unmarried, 13 per cent as married and 9 per cent as widowed. The single state is almost universal with both the sexes at the younger years of life. The tendency to matrimony first shows itself at the ages 10-15, and develops more and more fully after that period. Since 1891, there has been a decrease in the married and the unmarried and an increase in the widowed.

CHAPTER VI  
Civil Condition

Contrasting the returns of Travancore with those of other States and Provinces, a distinct difference is noted in respect of the three features of the civil condition. Marriage is relatively less universal, juvenile marriage less common and immutable widowhood less prevalent here than elsewhere.

Considered by religion, the Musalmans come first in respect of the unmarried of both sexes. Hindu bachelors are relatively larger in number than the Christian, while the reverse is the case in regard to spinsters. Marriage is more common among the Christians than among the other two religionists and equally common among the Musalman and Hindu males. In respect of females, the Musalmans show a slightly higher ratio.

The subject of education is dealt with in Chapter VII. Of the total number, 12.4 per cent are able to read and write. Male literates form 21.5 per cent and female, 3.1 per cent of their respective populations. Comparing the education returns of this State with those of other States and Provinces it is satisfactory to note that Travancore takes the foremost place in respect of the proportion able to read and write. While here one in every 8 persons is literate, the next educated State, Baroda, returns this average in every 12 and Bombay, the leading Province in this respect, one in every 11. In point of female education too, Travancore occupies the first position. While 969 females in 1,000 of the sex are still uninstructed in the rudiments of learning, the ratio varies elsewhere from 989 in Bombay to 999 in Gwalior. Female literacy in this State is thus seen to be thence that of the most advanced Province in India. In respect of English education, however, Travancore is superseded by some other States and Provinces. The proportion of English literates to the total population is less than in Ajmer-Merwara and Bombay and is equal to Madras and Mysore, all the others, however, coming behind.

CHAPTER VII  
Education

Comparing the educational status of the different religions, wide variations are observed in the amount of literacy among their respective followers. Foremost amongst the literates of any religion stand the Christians. The Hindus come next and then the Musalmans, the ratio for the latter being far below the general average. Viewed in relation to sex, the ratios of female to male literacy arrange themselves in a descending order from one-fifth among the Christians to one-eighth among the Hindus and one-fifteenth among the Musalmans.

Of the males in the different castes, tribes and races, those of the Eurasian community are the most literate. The Brahmins follow a close second, of whom the Malayala Brahmins show a slightly lower percentage than the other Brahmins. Next in order come the Ampalavasi, the Kanian, the Konkani, the Vellala and the Nayar. Of the castes engaged in field labour the Pulayars are the most innocent in the literate art and are not far removed in this regard from the people inhabiting the hills and forests. The statistics of female education present wider variations. The Eurasians again own the greatest proportion of female literates, there being only 33 per cent. of the sex not versed in the two R's. The women of the Malayala Brahmins follow their English sisters in enlightenment but, for them, the proportion of illiteracy is no less than 81 per cent. Among the other Brahmins, 90 women per one hundred are unable to read and write, the Ampalavasis intervening with an illiterate strength of 84 per cent. The Nayar, the Kanian, the Maran and the Vellala females are the next best educated.

Malayalam, the language of the country naturally claims the highest proportion of the total educated. In 1 000 males 100 are literates in Malayalam. Tamil shows but a fourth of that ratio. The corresponding proportions for females are 2, 3 and 4.5 respectively.

If the Europeans and the Eurasians are left out of account, there are 13,417 persons or one in every 220 of the population whose mother tongue is not English who may be said to have a literary acquaintance with that language. For males alone the proportion is one in every 122. Among females only one in 1 000 of the population is able to read and write English. Comparing the three religions the proportion is highest among the Christians, 15 males and 4 females in a thousand of each sex being returned as literate. The Hindus follow with 7 males and 3 females. Of the total number accessible by their knowledge of English to Western thoughts and influences, the Nayars form nearly one-half and the Brahmins about one-third. On the caste total of literate males, the Malayala Brahmins form 6 per mille the other Brahmins, 214 the Vellalas, 82 the Ampalavasis, 36 and the Nayars 29.

In view of the difference in the scope of the enquiry and the method of compilation at this and the previous Censuses, it is difficult to gauge correctly the educational advances the country has made during the last decade. The population has now been broadly divided into literates and illiterates, whereas in 1891 the people were classed as learners, literates and illiterates, as the case might be. Learners have been omitted from this Census and persons able to read and write have not been excluded, as in 1891 from the literates on the ground of their being under instruction. In view to secure a common basis, learners over 15 years of age have been assumed as literate and added to the literate total of 1891. Compared with the figure thus arrived at, the advance made does not seem to be encouraging notwithstanding that during the last decade, primary education has made greater progress than before. But it may be remembered that the basis of comparison has to be accepted with modification in view of the fact that at this Census the population contains a relatively greater number at the youthful ages than in 1891. This, while swelling the population, does not add to the number of literates which, in respect of the school going youths, only counts above 15. Taking the figures as returned, English education appears to have made great progress, for while ten years ago, only one in every 1 000 persons was able to read and write English, there are now five such on a like average. Comparison is however easier with the figures of 18 3, when statistics were collected only for literates and illiterates. In that year 5 per cent. of the population was returned as able to read and write

Now the actual number has nearly trebled and the proportion on the total population is 12·4 per cent. While then, only one in every 20 persons was returned in 1875 as instructed in reading and writing, one in every 8 now comes under the category of literates. In other words, the proportion of illiterates has declined from 943 in the thousand to 876. The vast strides that education has made during the past quarter of a century are better appreciated by comparing the literate proportions by sex. While 11·08 per cent of the total males and 4·6 of the females were returned in 1875 as instructed in the rudiments of learning, the ratio has now doubled in the case of the sterner sex and has multiplied itself 7 times in regard to the gentler. Taking the advance in the main religions separately, it is noticed that the Hindus and the Musalmans are twice and the Christians two and a half times as literate now as they were twenty-five years ago.

41 languages are returned as spoken in the country. Of these, Malayalam is the parent-tongue of more than four-fifths of the population. Of the remaining one-fifth, four-fifths speak Tamil and one-fifth is distributed over Konkani, Marathi, Telugu, Hindustani, &c. CHAPTER VIII  
Language

The prevalence of Tamil is in inverse ratio to Malayalam. The former generally predominates in the South and the latter in the North. Though no clear line of demarcation can be drawn, it is nevertheless seen that Tamil is heard most spoken in the southern parts of the country and that its strength diminishes as one proceeds North, Malayalam gradually stepping into its place.

Since 1891, the Malayalam speaking population has advanced by 16·3 per cent. and the Tamilians by 9·8 per cent. In the case of the former language, the increase now shown is about two and a half times that exhibited at the last Census, while in regard to the latter the progress has been more than five times the rate shown between the years 1881—1891.

As at the previous Census, returns have been compiled for the four disabling diseases of insanity, blindness, deaf-mutism and leprosy. In addition to these, statistics have also been collected at this Census, in respect of elephantiasis. 3,769 persons or 13 in every ten thousand are returned as afflicted with one or other of the first four infirmities. Of these, 1,414 or 38 per cent are lepers, 1,043 or 28 per cent, blind, 809 or 21 per cent, deaf-mutes, and 503 or 13 per cent, insane. In other words, one in every 2,088 of the population is a leper, one in every 2,830 persons is blind, one in every 3,649, deaf-mute and one in every 5,869, insane. CHAPTER X  
Infirmities

Since 1891, the proportion of the infirm seems to have remained almost stationary. With the vast increase in population since the last Census, this may be considered as a satisfactory record. In 1875, the afflicted numbered 6,312 giving a proportion of 27 in the ten thousand. The decrease shown in 1891 was accounted for as due to 1,113 lame persons having been included in the return for 1875. Even if these be excluded, the ratio comes to not less than 22 and points to the encouraging fact of skilled medical aid having since been increasingly availed of by the people.

The high degree of exemption which this State enjoys in respect of these infirmities is best understood and appreciated when compared with the relative incidence in other parts of India and in other countries. With very few exceptions, all the other States and Provinces as well as several of the advanced countries in the West contain relatively a greater number of the infirm than Travancore. In respect of males, only Baroda and Gwalior show a lesser average in every ten thousand of the population, while in regard to the other sex, this State is the most immune.

The total number of persons returned as suffering from elephantoid swellings is 5,924—males 3,522 and females 2,402. The proportions in ten thousand of each sex are 24 for males and 16 for females. For every 1,000 males affected with elephantiasis the females number 682.

CHAPTER XI.

Castes, Tribes,  
and Races.

The castes, tribes and races into which the population has been divided are taken up in Chapter XI. A few notes have been added descriptive of the main indigenous Hindu castes. The statistical treatment of the subject has been confined to these and to the tribes and races of the other religions.

103 Hindu castes have, on the whole, been tabulated and of these the Nayar is the most largely represented, aggregating 590,941 or 25.6 per cent. of the total Hindu population. The next most numerous castes are the Ikhava—491,714 (24.2 per cent.) the Pulaya—206,508 (10.1 per cent.) and the Chānnān—155,864 (7.7 per cent.) The Paraya, the Kurava and the Asiri number between 50,000 and 100,000 and the Vellala, the Brāhman, the Mārān and the Kollan between 20,000 and 50,000. Twelve other castes are each more than 10,000 strong.

The Animists are divided into 19 tribes, of whom the Mahankuravans are the most numerous—11,492 (4.8 per cent.) There are 7,013 Mahavetans and 3,189 Kanikkars. The other tribes are comparatively few in number.

The Mahommedans have returned 41 divisions of which the largest comprises Mēttans who aggregate 53,214 or 20 per cent. of the total Muslim population. The Thulukkan follows a close second (52,206 or 9.1 per cent.) and next comes the Jonakan (48,096 or 9.5 per cent.).

Taking the Christian races, it is seen that the native element absorbs almost the whole population—693,361 or 99.1 per cent. The Europeans number 1,489 and the Europeans, 584.

CHAPTER XII.

Occupations.

The last Chapter of the Report is taken up with a brief review of the occupations of the people. The general distribution of the population according as they follow one or other of the main classes of occupations reveal features natural to a country where the varied industrial activities characteristic of an advanced civilization are conspicuously deficient. Nearly one-half of the population are now agricultural in their pursuits, and if, to these, we add the unskilled labourers who live on this occupation in a variable measure, we get nearly two-thirds of the entire population who look up to agriculture in one form or other for their means of sustenance. Of the total number—1,400,688—shown under agriculture and forming 41 per cent. of the entire population, 3.1 per cent. are either land holders or tenants and the rest labourers in the field or garden or growers of special products. Next in order of numerical importance come those who are engaged in the preparation and supply of material substances. These aggregate 761,233 in all and absorb 25.0 per cent. of the total population. The substances are mostly the raw productions of the earth lightly worked upon, and relate to the absolute necessities of life—vegetable and animal food and drink take up 13.5 per cent. or more than half the total number of persons engaged and the rest is almost divided between raiment, fuel and building. 69,980 persons (5.1 per cent.) are employed in rendering personal, household and sanitary services. The infantile state of commerce is seen from the fact that only two in a hundred are engaged in this pursuit and the actual number supported is 8,110. The learned and artistic professions are followed by 73,126 persons and take up 5 per cent. of the people. These are mostly engaged by Government and if their number is added to that under State service proper we get about 1 per cent. or one in every 100 of the population supported by duties connected with

the administration of the country 3 persons in a thousand have their means of subsistence independent of occupation and are either mendicants fed out of private benevolence or pensioners and prisoners maintained at public expense

Of the total population enumerated, 1,272,354 persons (43 per cent ) actually work at an occupation and 1,679,803 (57 per cent ) depend on these workers for their sustenance The percentage of dependents is highest in Class A (Government service) and lowest in Class H (Means of Subsistence independent of Occupation)

Distributing the actual workers by sex, it is seen that 403,528 or 32 per cent are females These are most numerous in Class D (Preparation and Supply of Material substances) and fewest in Government service



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## APPENDIX

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NOTE  
BY  
THE IMPERIAL CENSUS COMMISSIONER  
ON THE  
**Census of Travancore and Cochin.**

1 On the 7th, 8th and 9th September I met Mr Subramhanya Aiyer, M A ,  
M B , & C M , the Census Superintendent of Travancore, and discussed with him  
at great length a number of questions connected with the Census of the State.  
Mr Subramhanya is Sanitary Commissioner of Travancore, he is of active habits  
and used to travelling, he knows the local conditions and has read up the reports  
of the last Censuses, he is, moreover, a man of high education, keenly interested in  
his subject, and he may be expected to write a good report

2 I was at first inclined to think that it might be necessary to place the  
Census Superintendent of Travancore in complete subordination to the Provincial  
Superintendent of Census, Madras, and to require Mr Francis to visit Travancore  
and inspect the local arrangements. On further consideration, and especially in view  
of the practice on previous occasions, I have changed this opinion. It will, I think,  
be sufficient if the Madras Superintendent sends the Travancore Census Officer  
copies of all important orders relating to the Census, including all letters, not of  
a purely formal character, received from the Census Commissioner for India or the  
Government of India, and gives advice as to their application in Travancore either  
of his own motion or on reference from the Travancore Superintendent. Copies  
of the Manual for Supervisors and Superintendents should, if possible, be supplied  
in Malayalam, the State being charged accordingly. The Travancore Superintend-  
ent in his turn should send the Madras Superintendent copies of all important  
orders issued by him, and should report specifically any marked departure  
from the practice of British Indian Districts. This will place the Government  
of Madras in a position to pass whatever orders may be necessary. The posi-  
tion in fact is rather a peculiar one. Travancore is an advanced State and, on the  
last three occasions, carried out its Census on independent lines with the minimum  
of intervention on the part of the Madras Superintendent. This had its disadvan-  
tages, but if any change of practice is introduced now—especially if the Madras  
Superintendent were to make a tour of inspection in Travancore—the Travancore  
Superintendent (who has the local title of Census Commissioner) will feel that he  
is being treated with less consideration than his predecessors and there will be an  
opening for friction.

3 *Census Divisions*—The ordinary units of administration in Travancore  
are —

- (1) The *Division* under a Dewan Peshkar who has much the same powers as  
a Magistrate—Collector in British India. There are 4 divisions each  
containing on an average 1,683 square miles. The Cardamom Hills form  
a small separate jurisdiction under a Superintendent.

- (2) The *Taluk* under a *Tahsildar* with revenue and some magisterial powers. There are 31 taluks with an average area of 317 square miles.
- (3) The *Provertis* or *Provertis*: a group of *Karnas* or villages under a *Provertikar* *Adhikari* or *Monegar*. The State contains 247 *Provertis*, the average area of the *Proverti* being 27½ square miles.
- (4) The *Kara*, *Mulla* or *Munnā*, the original revenue unit "which in more respects than one may be said to correspond to the village organisation of British India." Average area 2 square miles. Population 146

Travancore Report  
1891, p. 213.

In 1875 and 1881 the *karna* was the unit of Census operations, but in the last Census it was ignored in favour of the *Proverti*, which was treated as the village for Census purposes. The results of this change of system may be seen in Table C on p. 50 of Mr Baines' Report, where the average rural population per village in the Madras States is shown as 2127 the mean for the States throughout India being 330. In another column of the same table the percentage of places containing population of 5 000 is given for the Madras States as 9.4 while the percentage for the whole of India is 0.2. Mr Baines remarks on this that the system of grouping adopted renders the return valueless for comparison. Taken by themselves the Travancore statistics give the average population of a village as 9 019 and show the State to contain 26 villages with from 15 000 to 20 000 inhabitants and 13 with from 20 000 to 50 000.

It is difficult to make out from the last report why the *Proverti* was treated as the village for Census purposes, nor can the State Superintendent explain the reasons for this change of system. In 1892 Mr Stuart asked the Travancore Superintendent whether he had statistics of population for any area smaller than the *Proverti*, which is much too large to be taken as the equivalent of a village." In his reply the State Superintendent admitted that the *karna*, not the *Proverti*, corresponded to the village of British India, but demurred, on the ground of the time and labour involved, to furnishing statistics by *karnas*. At page 90 of his report he says "I would recommend the territorial sub-divisions adopted for the revenue settlement being used for Census purposes, viz., the *Pakuthis* and *Kandom*. Where the settlement is not completed by that time the *karnas* of old may be substituted. The *karna* should be the enumerator's block, and for reasons explained elsewhere in this Report, an enumerator should be appointed over several blocks during the period of the preliminary enumeration. I understand that for the purposes of survey and settlement a *Proverti* is divided into two or more *Pakuthis* according to its area, revenue and the number of holdings it contains. The division however is arbitrary as is also the *kandom*, a smaller sub-division of a *Pakuthi* whereas the *Kara* is admitted to be an indigenous unit of ancient date.

I discussed this whole question with the State Superintendent, and he accepts my opinion that the *karna* should be treated as the equivalent of the British Indian village and should be the unit of compilation for all tables made up by villages.

4 *Procedure*—The Census procedure in Travancore has, from the first, been peculiar. As long ago as 18 it was accepted as an axiom that the taluk and proverti officials were too hard worked to be able to take any part in the preliminary operations and that their services could only be utilised in connection with the final enumeration. Whatever had to be done before that time has all along been done by a paid agency. In 1891 each taluk was divided into blocks of 700 houses

and the schedules were written up in three months by 688 enumerators on Rs 8 a month appointed by the Dewan Peshkars. The work of the enumerators was looked after by 31 Supervisors—one for each taluk—appointed by the Dewan of the State. All the Supervisors were officials, they were paid Rs 20 or Rs 25 according to their class, and each of them had a peon on Rs 5. On this system the preliminary enumeration for the entire State cost Rs 20,000. The final Census was carried out by 13,131 enumerators, of whom 6,577 were Government servants, 1,311 were paid 8 annas a head for the job, and the rest were volunteers.

It might have been possible in 1875 to introduce the voluntary system which prevails in British India. But the attempt was not made then, and it would be difficult now to change methods which have become prescriptive. The practice of paying for the preliminary enumeration must, therefore, continue. The scheme of operations and the Census divisions should however be brought into closer correspondence with the imperial system than was the case in 1891. This may be done in the following way:—

- (a) *The preliminary enumeration block* should comprise a definite number of Karas, containing from 600 to 700 houses. No Kara should be split up between two blocks.
- (b) *The preliminary enumeration circles* should be smaller than in 1891. They then corresponded with the taluk and contained from 6,000 to 10,500 houses. The Supervisors were required to test 20 per cent of the entries and they in fact tested only 11 per cent. I am strongly of opinion that there should be two Supervisors for each taluk, that they should read all the entries in every schedule and should correct obvious errors, and that they should test by inquiry as many entries as possible. Twenty per cent is certainly not enough. The services of the Provertikars should also be enlisted for the purpose of testing entries.
- (c) For the preliminary enumeration as well as for the final Census the Taluk should be the charge, and the Tahsildar should be made responsible for keeping the Supervisors up to their work.
- (d) For the final Census the block should be a group of 50 houses, and the circle of 500 houses, both units being arranged with reference to the Karas so that no block shall contain parts of more than one Kara, and no Kara shall be divided between separate circles.
- (e) There should be a separate book of schedules for each block.
- (f) There is no objection to the final Census being carried out on the morning of the 2nd March. People should be requested to stay at home until the Enumerator has visited their houses.

5. *Proposal to amplify column for civil condition*—In para 81 of the Introduction to the last Report, the then Superintendent proposed that in future Censuses no less than 17 columns should be devoted to the subject of civil condition, and that questions should be asked with the object of elucidating the conjugal arrangements prevalent under the systems of Mukkatayam (male kinship) and Murakkatayam (female kinship). The questions suggested are of a searching character, especially those relating to *Tali Kettu* and *Sambandham*, and I understand that the Travancore Government consider them likely to give offence. This opinion is borne out by the discussion regarding the Malabar Marriage Act, and it would

in any case be extremely inconvenient to increase the number of columns in the schedule from 16 to 32. I have told the State Superintendent that no attempt should be made to undertake the inquiry suggested in connection with the Census. The results would be difficult to compile and would probably be quite untrustworthy.

6 *Proposal to record Elephantiasis*—In the coast taluks of Shertallai and Ambulpallai elephantiasis is extremely prevalent and the Superintendent is anxious to collect statistics on the subject. He proposes to instruct the Enumerators in these taluks to enter the disease in the last column. No questions will be asked, the Enumerator will simply observe whether the person enumerated has a swollen leg and will record the fact. The Superintendent assures me that there will be no difficulty in getting this done. The scrotal form of the disease is said to be almost unknown. I asked whether in the case of *gasha* women some inquiry would not be necessary and was told that women were not secluded in Travancore. I have therefore accepted the proposal.

7 *Question of Enclaves*—In the detached parts of Cochin lying within Travancore Territory the Census will be taken by the Cochin officials. A boundary dispute about Bodakodedam between Travancore and Cochin has already been settled by arbitration.

8. *Languages*—Almost all the schedules will be in Malayalam; a few household schedules being printed in English. In one taluk, Shenkotta which marches with Tinnevely Tamil schedules will be used. I have asked the Superintendent to procure these from Madras.

9 *Record of Sects*—The Superintendent wishes to record all sects but he will tabulate separately only those which are of importance. I have agreed to this.

10 *The Census of Plantations* will be carried out by the regular Enumerators, except where special arrangements are made with the planter for him to enumerate his own coolies and dependents. The planters will be supplied with household schedules for their own use.

11 *Census of Cochin*—I have not yet been able to visit Cochin and confer personally with the Superintendent of Census for that State, but I hope to find an opportunity for doing this later on. Meanwhile I think the suggestions in this note are on the whole applicable to Cochin. The *Desams* should be treated as the villages for Census purposes. I would not attempt to make the *al-desams* the unit but would include *al-desams* in the *desams* within the limits of which they are situated.

From

THE CENSUS COMMISSIONER,  
TRAVANCORE

To,

THE DEWAN OF TRAVANCORE

SIR,

I have the honor to submit herewith the Report on the fourth general Census of Travancore taken in March, 1901

2 The Report consists of four Parts. Part I is the main volume of the Report and contains a general review of the results of the Census. Parts II and III embody the Final Tables—the former, the Imperial series containing the figures for the State as a whole and the latter, the Provincial series showing the Talukwise statistics. Part IV deals with the Administration of the Census operations.

3 Though the administrative areas—the Taluks—taken at the previous Censuses have been adopted at the present Census too for purposes of comparison and review, a larger division based on geographical characteristics has, for the first time, been introduced at this Census with a view to facilitate the examination of the statistics on broad natural lines. This has also been of help in ascertaining the development of the population in what, from the physical standpoint, may be regarded as the favoured portions of the State.

4 The Report is divided into twelve Chapters and begins with an Introduction which contains a *résumé* of the Census operations and closes with a Summary for purposes of ready reference. The arrangement of the Chapters follows mainly the order of the Final Tables. The Subsidiary Tables intended to elucidate and render intelligible the absolute figures embodied in the Imperial and Provincial Tables are given at the end of each Chapter, references being made to them in the body of the Report which records only the conclusions they indicate. A special feature of the Report is the use made of several Maps and Diagrams to illustrate the salient statistical facts noted. They have been so planned as to give a connected and comprehensive idea of the subjects treated of in the Chapters to which they relate and may, to some extent, serve as a study by themselves.

5 The subject-matter of each Chapter has been almost exclusively confined to the statistical results and to the main facts deducible therefrom. A departure has, however, been made in regard to Caste—a subject on which the need for full and accurate information is still keenly felt. An outline description has been attempted of the main indigenous peoples of Travancore which, in view of their sociological interest, may not be considered as a needless digression.

6 I take this opportunity of tendering my thanks to the Dewan Peishcars, the Commercial Agent and the Superintendent and District Magistrate of the Cardamom Hills, under whose guidance the Census operations were conducted, to the

European gentlemen of the Planting industry and to the other gentlemen official and non-official, who have assisted at the taking of the Census.

I am also indebted to the Tahsildars of the several Taluks who bore the brunt of the Census operations as responsible Charge Superintendents with commendable zeal and attention.

My acknowledgments are due to the Director of the Government Press, whose supply of schedules, forms, &c., was never short of the demand. His assistance has been equally valuable in connection with the arrangements for the printing of the Tables and the binding of the Report.

The printing of the Report was done at the "Malabar Mail" Press which deserves to be commended for the neatness of execution.

To the Head Draughtsman of the Survey Office is due the credit for the neatness of the Maps and Diagrams and the expedition with which they have been lithographed.

7 I would be failing in my duty if before concluding I do not bring to the notice of Government the good work done by my Office Establishment.

On the Sheristadar Mr R. Ramalinga Aiyar B. A., whose services were kindly placed at my disposal by Government, fell the brunt of the whole work in all its stages. The manner in which he managed a large staff which at one time mustered 300 strong was indeed creditable. He has been specially serviceable to me in the framing of the Subordinary Tables and in the planning of the Maps and Diagrams in connection with the Report. The calm insight into details, the untiring industry and the loyal devotion he brought to bear upon his work have been remarkable and I beg to commend his services for the special recognition of Government. Mr S Parameswara Aiyar B. A., B. L., who was newly entertained at the Census Office and has been officiating as Head Clerk, is a very intelligent young man gifted with great capacity for work. The scrutinising of the Tables and the collection of materials for the Caste Chapter of the Report were under his special charge. He proved himself quite equal to the work and fully satisfied my expectations. To judge from the high standard of efficiency to which he worked up, he deserves to be provided with a suitable appointment under Government. In regard to the subordinate members of the Office staff, it would be invidious to pick out individuals when all worked so well. I would, however,

K. Pothapathy Aiyar  
A. Padmanabha Aiyar  
B. Ananthaswamy Aiyar  
C. J. Jacob.  
K. Narayana Pillai.  
C. Kesava Pillai.  
A. Krishna Aiyar  
M. Ramaswamy Aiyar  
A. Venkatarama Aiyar  
B. Balda Aiyar

append marginally a list of clerks whose claims for encouragement merit favourable consideration.

8 In conclusion, I beg to offer my respectful thanks to His Highness The Maha Rajah & Government for graciously entrusting me with this responsible work and for the kind advice and support I have uniformly received at their hands.

I have the honour to be,

Sir

Your most obedient servant,

A SUBRAMANIAM Aiyar,

*Deputy Peishcar and Census Commissioner*

## Proceedings of His Highness the Maha Rajah's Government

dated the 7th May 1903—No  $\frac{2707}{G \ 935}$

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Read letter No 1371 dated the 15th March, 1903, from Mr N Subramhanya Aiyar, M A, M B and C M, Census Commissioner, forwarding the Report on the Fourth General Census of Travancore taken in March, 1901

Read also the Report

### ORDER THEREON

The Report consists of four parts, Part I containing a general review of the Census, Parts II and III embodying the Final Tables and Part IV dealing with the administration of the Census operations

The plan of operations for the taking of the Census in Travancore was framed on the general lines suggested by the Government of India, and Mr Subramhanya Aiyar was deputed to Ootacamund to meet Mr Risley, the Imperial Census Commissioner, and to settle, in communication with him, several important details that called for consideration. The Imperial Census Commissioner's Note on the subject is appended to the First Volume of the Report

Regulation I of 1076 was passed by His Highness the Maha Rajah on the 17th September 1900, to provide for the taking of the Census. It is gratifying to learn that no occasion arose for enforcing the penal provisions of the Regulation. The Final enumeration of the resident population was taken on the morning of the 2nd March, 1901 and that of the travelling population and all others outside dwelling-houses on the previous night.

The Provisional figures were compiled and the totals for the State submitted to Government and communicated to the Imperial Census Commissioner by wire on the 11th of March—the third day after the Census. This speaks highly for the manner in which the local Census Commissioner had the whole of the working machinery under him in hand. His Highness' Government note with pleasure that the Imperial Census Commissioner complimented Mr Subramhanya Aiyar on the expedition with which the preliminary totals were furnished, having in view the difficulties that beset him "in a country which has not yet been covered with a network of telegraph lines."

On a comparison of the preliminary totals with those disclosed at final tabulation, the divergence noted was small—an excess of 28 per cent in houses and a deficiency of 03 per cent in population, which does not call for remark, considering, on the one hand, the celerity with which the provisional figures were obtained, and, on the other, the elaborate nature of the work of final abstraction.

A few changes of importance are noticed in the operations of the present Census as compared with those of 1891. In 1891, the "Province" was taken as the Census unit,—“the smallest area for which separate statistics were compiled”, but in 1901, the Kura, “an indigenous unit of ancient date” closely corresponding to the British Indian Village, was adopted as the unit for the Census.

Nagercoil, Trivandrum, Quilon, Shencottah, Kottayam, Alleppey, Vaikam and Harpad were censused as towns in 1891. In the present Census, the last two were omitted as not coming properly under the description of towns and Changanacherry, Paim and Kayankulam were added.

The old system of marking and counting by strokes in the work of abstraction, which had its practical disadvantages as found by experience, was

abandoned in favour of the slip-system successfully used by Professor Von Mayr in the Bavarian Census of 1871. By the new system, to quote Mr Subramhanya Aiyar for every person enumerated, all the particulars recorded in the schedules were extracted on a separate slip with the exception of the entries relating to Religion, Sex and Civil condition. Religion was indicated by the colour of the slip, and Sex and Civil condition by its shape. When the slips were written up they were checked and sorted into heaps corresponding to the columns in the Tables to be compiled." On page 8 of the Introduction, he gives a very lucid explanation of the way in which the system was worked out in his office.

The Report contains 11 Maps and 27 Diagrams, illustrating the results of the Census. These have been very carefully executed. A few typical photographs are also interspersed, to render the volume more interesting.

At the end of the first Volume, Mr Subramhanya Aiyar gives a comprehensive summary of the contents of the previous Chapters. It will be sufficient therefore for the purposes of this review to notice some of the important points disclosed in the Report.

Before entering on a survey of the main results attained by the present Census, it might, perhaps, be well to note that the principle followed in the discussion of the statistics in regard to areas, is to proceed from general to particular areas as follows —

1. The Province.
2. The Natural Divisions.
3. Districts or groups of districts within the Natural Divisions.

This line of treatment is followed throughout the Report. A scheme of Natural Divisions prepared under the orders of His Excellency the Viceroy for the examination of statistics, was adopted by the Imperial Census Commissioner and in that scheme for all India, Travancore is grouped with Cochin under the "West Coast Division." Mr Subramhanya Aiyar found it desirable for purposes of local treatment, to split up the country into two Natural and more or less distinct divisions based mainly on the leading geographical and climatic features. He has parcelled out the country into two divisions—one, littoral and deltaic and the other mountainous and sub-montane.

The Taluks comprised in the first division are —

1. Agasthavaram.	9. Kartikapalli.
2. Eraniel.	10. Ambalapuzha.
3. Vilavankod.	11. Shertallay.
4. Neyyattinkara.	12. Parur.
5. Trivandrum.	13. Vaikom.
6. Chirayinkil.	14. Tiruvalla.
7. Qulon.	15. Mavelikara.
8. Karunagapalli.	

This is designated the Western or Lowland Division. The other division called the Eastern or the Upland Division includes the following Taluks —

1. Toraia.	9. Minnichil.
2. Kalkulam.	10. Muvattupuzha.
3. Nedumangad.	11. Todupuzha.
4. Kottarakara.	12. Kunnattur.
5. Irttanapuram.	13. Irttanur.
6. Shencottai.	14. Kottayam.
7. Chengannur.	15. Kunnathad.
8. Changanacherry.	16. Alangad.

The total population of Travancore according to the recent Census is 2,171,190. 163 males and 1,61,922 females. 67 per cent of the total

population has been returned as urban and 93.8 as rural. There has thus been an increase of 394,421 or 15.4 per cent over the population found in 1891. The males have increased by 199,750 or 15.5 per cent and the females by 194,671 or 15.4 per cent. The rate of increase in the population as disclosed by the present Census, *viz*, 15.4 per cent, is very considerable, as compared with that for the previous decade, *viz*, 6.52 per cent. The growth of population seems to have been greater in Travancore than in the other States and Provinces, most of which exhibited more or less a large decrease owing to the prevalence of plague, famine and other disturbing causes during the decade. In the Madras Presidency, the increase is 7.2 per cent as compared with 15.7 per cent in the previous decade. Only one British Province and three Native States show an increase exceeding 10 per cent.

An examination of the conditions of the country during the twenty years from 1881 to 1901 discloses no special reasons why the last decade should display such an extraordinary increase in population over the previous one. Mr. Subramhanya Aiyar explains that this abnormal growth in the population is due to under-estimation at the Census of 1891, and quotes Mr. Stuart, the Madras Census Reporter for 1891, who, in examining the figures for Travancore, observed that "it is certainly remarkable to find so low a rate of increase in Travancore between 1881 and 1891." The operations of 1891 were conducted with great care and ability, and the under-estimation pointed out can be attributed only to the comparative absence of the improved methods of taking the Census adopted in 1901, and of a clear conception of the objects of the Census on the part of the public on the previous occasion. The great improvement in procedure and the growing familiarity of the people with the real objects of the Census and their consequent readiness to give fuller information have, no doubt, contributed towards the better results secured in the last Census.

At the instance of the Imperial Census Commissioner, a Note on the system of collecting Vital Statistics in Travancore has been appended to the Report, and Subsidiary Tables have been inserted, showing the births and deaths registered in the State from 1895, when the collection of Vital Statistics was extended to the whole of the country, to the end of 1900. These figures are not, however, sufficiently reliable to test the growth of population exhibited by the Census, considering that the collection and registration of Vital Statistics have not yet attained a high stage of efficiency. Even in other parts of India, the sufficiency and accuracy of the Vital Statistics have frequently been called in question.

The average density of population is found to be 416 persons to the square mile. A steady increase in the pressure of population is noted since 1875. The actual density cannot be correctly gauged, as, in the computation, unoccupied and uninhabitable tracts have been necessarily included. The total number of occupied houses in the country was 580,899 in 1901 against 516,536 in 1891. The average number per square mile was 81.9 against 72.8 in 1891 and 69.5 in 1881. The number of families recorded at the Census amounted to 583,742 as compared with 529,984 in 1891, giving an average of 1.005 families to each occupied house and 5 persons to a family as against 1.02 families and 4.7 persons in 1891. The unoccupied houses aggregated 32,994 or 5.3 per cent. of the total.

Chapter III deals with Religion.

Nine religions were returned in the Census schedules and the numerical strength of each was as follows —

1	Hinduism	2,035,615
2	Christianity	697,337
3	Mahomedanism	190,566
4	Animism	28,163
5	Buddhism	227
6	Judaism	161
7	Sikhism	15
8	Zoroastrianism	7
9	Jainism	1

In addition to those Atheism was returned as the religion of three individuals, while for two others, there was no entry under the head of religion. The first four religions are the most important, the remaining five being spread over 401 people in all. With the exception of the Jews, the rest have no permanent habitation in the country.

Hinduism is the predominant religion. Its followers comprise two-thirds of the entire population, while the Christians form a fourth and the Mahomedans only one-sixth.

Distributed proportionally among 10 000 of the population, Hindus number 6,895.3 Christians, 2,362.3 Musalmans, 645.5 and Animists, 95.5. All the other religionists taken together come up to only 1.4. On a comparison with the other States and Provinces, Travancore stands as the most Christian territory in all India, Cochin excepted. This is indicative of the spirit of tolerance with which Christianity is viewed in both the States. It is worthy of note that, as regards Hindus, Travancore is distinctively poorer than any other State or Province excepting Kashmir the Punjab Bengal, Assam and Cochin.

It will be interesting to sketch the relative growth of the main religions in Travancore. The variations noted are as follows for the two decennial periods:

	1881 1901 Percentage.	1891 1901 Percentage.
Hindus (including Animists)	+ 66	+ 10.3
Musulmans	+ 6.1	+ 20.0
Christians	+ 5.7	+ 33.4

The deductions from these figures are that,

- (1) the increase nearly doubled itself in regard to the Hindus in the second decade
- (2) as regards Musalmans, it was more than double and
- (3) in regard to Christians, it multiplied itself more than six times,

The striking disparity in the rates of growth between Hindus on the one hand and Musalmans and Christians on the other is, it is suggested due to under-estimation of the last two classes in particular in 1891. This is a point in which authoritative pronouncement may well be deferred until the next Census. The Christians comprised 23.6 per cent. or nearly one-fourth of the total population.

Distributed among the several denominations, the Roman Catholics (including Romo-Syrians) formed 52.3 of the total Christian population. Syrians (Jacobite and Reformed) 31.4 and Protestants 11.3 per cent. The balance is made up of Minor Denominationalists. Grouped according to race the Christian population is divided as follows —

Native Christians	—	653,364
Parasians	—	1,489
Europeans	—	834

It will be observed that the Native Christians form 94.7 of the whole Christian population. This community has increased by 25 per cent during the last decade the Parasians have nearly trebled their numbers and the Europeans increased by nearly one-half or 48.3 per cent. The majority of the Parasians are Roman Catholics while among the Europeans the greatest portion are Protestants.

The minor religionists consist of 401 persons and are divided into 22, Buddhists, 101 Jews, 1 Sikh, 1 Parsi, and 1 Jain. The Buddhists were temporary sojourners in the country having come from Ceylon to work in the Coffee and Tea Estates, and so also the Sikhs who immigrated from Upper India in connection with the Railway works.

Chapter IV deals with Age statistics.

Taking the several age-groups, all the groups seem to have but little total increase in population though in different proportions. The percentage

are highest in the first three quinquennials 0-5, 5-10, 10-15, where the increases were 20.9, 22.2 and 21.1 per cent respectively, and lowest in the last two quinquennials 50-55 and 55-60, where the rates were 1.6 and 4 per cent respectively. Under the law of natural sequence in respect of age, a diminution of the number in each group is observed in the advancing scale of ages. This is well marked in the present Census. Compared with the previous Census, children are now found to be more numerous and old persons appreciably less. In 1881 the number of children was found to be greater than in 1891 and 1901, while the old people were distinctly fewer than in 1891 and slightly more than in 1901. Mr. Subramanya Aiyar deduces from these figures that the decade previous to 1881 appears to have been more favourable to fecundity and the decade 1881 to 1891 to longevity, while the last decade takes an intermediate place. On an examination of Subsidary Table IV showing the numbers returned at each age-period, it is found that 17 per cent of the population are within the age of 20, 13 per cent between the ages of 20 and 50, 5.7 per cent between 50 and 60 and 1.2 per cent are 60 and above.

Taking the statistics of age by sex, the preponderance of females is found to be greater under 10 years of age. At the advanced ages, the increase is one-third of that during the early ages of life. From 10 years a narrowing of the difference is observed, which is accentuated between the ages of 15-40, a period of trial and suffering for women generally. Viewing the life statistics by religion, the largest number of children (0-10) are found amongst Christians and next in order come the Muslims and Hindus. This preponderance is also found in the Madras Presidency and tends to show that the Christians and Muslims are more prolific than the Hindus and that the rate of infantile mortality amongst them is lower. On the other hand, the order is reversed at advanced ages. Hindus come first, Muslims second and Christians last. The longevity of the Hindu thus counterbalances the fecundity of the Christian and the Muslim. The mean age of the population is 24.2 years—for males 21.5 and for females 23.9. The average duration of life is shortest among the Christians, 23.1 and highest among Hindus 24.6. 19 persons (5 males and 14 females) have been returned as centenarians as against 11 in 1891. The highest age (120) is returned by a Channan. Of the three persons recorded as aged 119, one is a Nayan and the other two are Chakkalas.

In regard to sex, the total population is divided into 1,490,165 males and 1,161,992 females which gives a proportion of 981 females to 1,000 males, almost the same ratio as in 1891. In the Madras Presidency, the proportion is 1,029 females to 1,000 males, but as compared with other States and Provinces, the ratio in Travancore seems favourable.

By religion, the ratio of females is highest among the Hindus (990 to 1,000) and lowest among the Muslims (935 to 1,000), Christians coming midway between.

Chapter VI treats of the Civil Condition of the population. The Census Commissioner describes, in the introduction to the Chapter, the general features presented by the marriage customs obtaining among the several communities in the State. The sketch is very interesting and throws light on the conjugal statistics. 42.6 per cent of the total population are returned as unmarried, 48.1 per cent, married and 9.3, widowed. 14 per cent of the female population are returned as widows against 11 per cent in 1891. Among males, more than one-half and among females more than two-fifths are shown as single. The proportion of the married is seen to be almost the same in both the sexes, while, among the widowed, the females are more than three as numerous as the males. The bulk of the population being Hindus, a portion of whom are governed by a rigid system of enforced widowhood, the preponderance of females among the widowed is easily explicable. Compared with the statistics of the Census of 1891, a decrease is noted in the married of both sexes and an increase in the widowed. Distributed over the main age-periods, the variations since the Census of 1891 exhibit an increase in the unmarried, and a decrease in the married up to the age of 15. Between the ages of 15-40, the unmarried are fewer than in 1891,

considerably so among females, while at the age of 40 and over the ratio has fallen heavily and to the same level in both the sexes. A general decline in the married is observed over the later ages, while, in regard to the widowed there is shared by all ages except the period before ten. The Census Commissioner contrasts the returns of Travancore with those of other States and Provinces and notices a distinct difference in respect of the three features of the civil condition viz that marriage is relatively less universal, juvenile marriages less common and immutable widowhood less prevalent here than elsewhere."

The statistics of civil condition in the different religions show that marriage is more common among the Christians than among the other religions, 45.3 per cent of the males and 45.1 of the females being married. The ratio of matrimony among males is the same among the Mussalmans and the Hindus and in regard to females it is slightly higher among the Mussalmans, the ratio being 42.7 among Mussalmans as against 41.2 per cent. among the Hindus.

In reference to age juvenile marriages seem to be less common with the Christian males and more common with the Christian females than among the Hindus or the Mussalmans.

The VII th Chapter treats of Education. By education is meant the ability to read and write any language. The compilation of the statistics under education in the recent Census was based on principles different from those followed in the Census of 1891. In that year three groups were distinctly treated, viz. (1) persons "under instruction," (2) persons "not under instruction but able to read and write" and (3) persons "not under instruction and unable to read and write." These groups were considered as quite exclusive and persons able to read and write were not classed as such, if found to have been under instruction at the time of the Census. The number of literates in the country was therefore limited to those who had completed their schooling. In the present Census particulars regarding education were obtained for those who are able to read and write and those who are not. No proper or accurate comparison with the results of the previous Census is possible. Of the total population of 2,902,107 no less than 2,58,347 or 87.6 per cent are returned as literate and the remaining 1.4 per cent. as illiterate. 1,48,660 persons out of the total or 51.2 per cent. are returned as literate in English. The ratio of illiterates is considerably lower than that of the Madras Presidency which amounts to 93.7 per cent. For over 1,000 male literates in the country there are 140 literate females. The proportion of literate females in Travancore also compares favourably with the returns for the Madras Presidency 31 per cent. in the former against 40 per cent in the latter. Travancore stands foremost in respect of female education as compared with other States and Provinces, as also in the general proportion of those able to read and write. In regard to English education, however she is superseded by other States and Provinces. A steady increase is observed in point of literacy at each succeeding age-period. This is seen with reference to males separately as also to the other sex, among whom the effect of the impetus given in recent years to the cause of female education is perceptible. Taking both sexes together the maximum literacy is found among persons aged 20 and above and the minimum among children below 10. Taken separately male literacy is found to follow the same order at the two age-periods above stated. In regard to females, literacy is highest between the ages of 10 and 20 and lowest in the first 10 years of life. After 20 the proportion of literates to the total female population exhibits a sudden decline and the ratio of illiterate females a corresponding rise. The Christians are found to be the best educated forming 10 per cent. The Hindus come next with 11.7 per cent and the Mussalmans with 8.6 per cent far below the average. In regard to female education the same order is maintained one-fifth among the Christian, and one-eighth among the Hindu and one-fifteenth among the Mussalman. Of all the communities the Eurasians are found to be the most literate the Hindus follow closely and next come the Ampalavasi the Kaniyan the Konkani the Vellala and the Nayar. At the lowest end come the

Parayi and the Pulaya. It is interesting to note that the Izhavas, a large, thriving and industrious community, have 11 per cent of literates among males. A very wide diversity is found in the ratio of literacy among the several communities. The results under the head of 'education' are very encouraging. Coming to literacy in English, 11,869 are returned as educated in English, 1,112 of whom are Europeans and Eurasians. Omitting the latter, there are 13,117 who can read and write the English language. Among males, one in every 122 of the population whose mother-tongue is not English is literate in that language and among females, 1 in 1,000. Divided according to caste, of literate males in English, the Brahmins form 214 per mille, Vellalas, 82, Ampilavasis, 36 and Niyars, 29 and the Native Christians, 50. No idea of the state of higher education in the country is, of course, deducible from the Census returns. It may be of interest, however, to note here that the total number of pupils under instruction in the English and Vernacular schools about the time of the Census was 184,639 and the number in English schools, 13,917, as gathered from the Educational Report for M E 1076. The total number of literates in English found at the Census is, as previously stated, 11,869. A very small proportion of the adult population is, therefore, educated in English.

11 distinct languages have been returned as spoken in the country. They are divided as follows—

(1) Vernacular of Travancore	2
(2) Other Indian Vernacular	21
(3) Vernaculars of Asiatic countries beyond India	'
(4) European languages	10

More than four-fifths of the population have returned Malayalam as their mother tongue. This is almost the same ratio as in 1891. Of the remaining one-fifth, four-fifths speak Tamil and the remaining one-fifth again are distributed among Konkani, Marathi, Telugu, Hindustani, &c. The English language is the mother-tongue of 1,903 persons or 6 in 10,000 of the population—the same ratio as at the previous Census.

98.1 per cent of the population were born within the State and only 1.9 per cent immigrated into Travancore. There is a perceptible variation in the ratios observed in 1891 when the native-born formed 99.3 per cent of the population and the immigrants 7. A considerable influx of foreigners into the country is perceived within the Census period. Of the total number of immigrants, 98.7 per cent came from other parts of India and the remaining from other Asiatic countries and Europe. Of foreign Asiatics, the majority were from Ceylon. The largest number of European immigrants was from the United Kingdom.

The "immobility" of the Travancore is seen in the small percentage of emigrants, viz., 8. This is a considerable increase upon the number of emigrants found in 1891. Of those who left the country, 63 per cent did not go beyond Cochin, 33 per cent beyond the other parts of the Madras Presidency, the rest being distributed over Mysore, Coorg and Baroda.

Under the head "Infirmities", statistics have been compiled for insanity, blindness, deaf-mutism and leprosy as in the previous Census. In addition to these, separate statistics have been compiled for elephantiasis. The total number returned as infirm or afflicted was 3,769 or 13 in every 10,000 of the total population—almost the same as in 1891. Of the total number afflicted, 1,414 or 38 per cent are lepers, 1,013 or 28 per cent blind, 809 or 21 per cent deaf-mutes and 503 or 13 per cent insane. There is an alarming increase in the number of lepers in the country since 1881. The total number of persons returned as suffering from elephantiasis is 5,924. The Taluks where this disease is most prevalent are Shertallay and Ambalapuzha—ideal mosquito districts—where the yearly rainfall averages 100 inches, the land is low-lying, water-logged, swampy and full of creeks, and where there are hardly any wells, the people obtaining their water from shallow pools and tanks. The mosquito is credited as being the medium of conveying the parasite that causes the disease.

Under the Chapter dealing with "Caste, Tribe and Race" Mr. Subramanya Aiyar has given a mass of valuable and interesting information with descriptive sketches of the main indigenous castes. Ethnographic details on the lines suggested by the Census Commissioner for India have been furnished and will, no doubt, come of use in connection with the proposed Ethnographic Survey.

The last Chapter of the Report reviews the occupations of the people as disclosed by the Census. 41 per cent of the total population are returned as engaged in agricultural pursuits as against 41.39 in 1891. Of the total number shown under Agriculture 37.1 per cent. are either landholders or tenants and the rest are field labourers or growers of special products. 25.9 per cent of the people subsist by the preparation and supply of material substances which are mostly the raw productions of the earth lightly worked upon and relate to the absolute necessities of life. 2.1 per cent. are engaged in rendering personal, household or sanitary service. The commercial spirit sadly lacks development, for only 2 per cent are returned as engaged in trade. The learned and artistic professions take up 2 per cent of the people and Government absorbs 1.6 per cent. Under Government are included only those who took part in the work of administration and the return is not an index of the total number in the service of Government. 3 persons in a thousand have their means of subsistence independent of occupation and are either mendicants living on charity or pensioners and prisoners maintained at the public expense. Of the total population, 43 per cent. are actual workers and 57 per cent dependent on them.

The statistics for occupation seem to have been collected with great care but unfortunately no safe conclusions could be drawn by a comparison of the figures for 1891, owing to the alteration in the classification.

The whole cost of the Census cannot be accurately given just now as several charges have still to be met in connection with the printing of the Report, pay of the establishment, etc. Mr. Subramanya Aiyar estimates the total cost at Rs. 54,203.

In conclusion His Highness Government desire to thank Mr. Subramanya Aiyar for the excellent manner in which he has carried out the Census work. He has spared no pains to secure accurate results and to make his Report interesting. Government note with pleasure the work done by the Sheristadar R. Ramalinga Aiyar and other subordinates specially mentioned in the Report.

To mark his appreciation of the good work done by Mr. Subramanya Aiyar His Highness the Naha Rajah has been pleased to confer on him an honorarium of Rs. 2,000.

K. KRISHNASWAMY RAO

*Done in*

